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THE

CHRISTIAN FAMILY COMPANION.

AN ADVOCATE OF

PRIMITIVE CHRISTIANITY,

AND

PURE AND UNDEFILED RELIGION.

H. R. HOLSINGER, *Editor.*
J. W. BEER, *Asst. Editor.*

WHOSOEVER LOVETH ME KEEPETH MY COMMANDMENTS."

1289

VOLUME VII.

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Christian Family Companion.

BY J. R. HOLSINGER. "Whosoever loveth me keepeth my commandments"—JESUS. At $1.50 Per Annum

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For the COMPANION.

Two Extremes.

During the dark ages of the present dispensation, when Popery reigned with almost unlimited sway, any departure from the doctrines, or practices of the Catholic church was punished with excommunication, anathema, and death. Toleration has no place in the vocabulary of the Romish Hierarchy; and long after the commencement of the Reformation did the same anti-christian spirit, begotten of Popery, prevail in many of the Protestant churches. Thousands were imprisoned or put to death for non-conformity to rituals or established formulas. This was one extreme.

God designed that upon the American continent, and in this our highly favored land, the spirit of intolerant persecution should be first shorn of its temporal power. Roger Williams and William Penn, were among the first who taught that the entire separation of Church and State, and universal, civil, and religious liberty is the only true condition of a Chrstian country; and now, at length, after a recent manifestation of the power of the Most High, to cause the wrath of man to praise him, our happy land, favored in this above all other countries, enjoys that blessed state. Oh, how our hearts ought to flow out in gratitude to our Heavenly Father, who has thus in mercy remembered us, the posterity of those that were driven by the bloody hand of persecution to these then desert shores! But while gratitude wells up spontaneously from the hearts of the Lord's people, they have a great and responsible duty to perform in defending the "faith once delivered to the saints," by the Son of God, against contamination with error.

The changed condition of things, brought about by the destruction of temporal power to inflict penalties in spiri ual matters, causes danger to arise in the opposite direction. Under the garb and in the name of charity, a laxity of religious belief, has set in. Many of the protestant sects are trying to ignore the differences of faith and practice, which are among them, to effect a union—so called. But a union established upon the basis of an unexpressed *dis*-unity of sentiment, is a contradiction in terms, and cannot, from the very nature of the case, exist in a Christian point of view. The enemy of the Kingdom of Heaven, at this juncture, when so many are crying union, union! takes the opportunity to sow tares among the wheat, and false doctrines are disseminated on every hand. One Minister maintains the Divinity of Christ; another that he was a very good man, and that any one may be the son of God in the same sense he was, by imitating his holy life. One proclaims that the soul of man is an immortal spirit; another, that it is merely the atmospheric breath of mortal life, and that the only immortality which pertains to man is in the resurrected bodies of the just. One asserts that the new birth, spoken of by Christ to Nicodemus is an entrance into spiritual life—a consequence of faith and repentance—prefigured and consummated by baptism; another, that it means the resurrection of the body from the grave. One holds forth that the immersion of believers alone is valid baptism; another that sprinkling infants will do. Now these adverse propositions are upon vital points of Christianity, and if one upon each point is *truth*, the other must be *error*; for God certainly did not give his will to man at such loose ends, that it may be constructed to mean anything, or nothing at all. Although those holding these diversified sentiments, may agree to ignore them in conversation and in their social religious meetings, for the sake of expediency, or to avoid disputes, yet, when ministering to the unconverted, they can not refrain from dwelling upon the subjects named; because they are parts of the very sum and substance of the gospel; hence it requires no great depth of thought to conceive how far such union would extend, or how long it would last, if those who are set for the defence of the word of God perform their duty. A real Christian union can exist alone between those

who see eye to eye, and speak the same thing—the whole truth, and nothing but the truth, as it is in Jesus.

Between the two extremes—an intolerant persecuting spirit, willing to force compliance with dogmas by temporal power, on the one hand—and a faith, lukewarm, lax, and yielding for the sake of expediency, on the other, there is a proper mean, sustained by the word of God. It is the duty of the Lord's people to be very patient with those who hold error, in trying to convince and convert them: but, at the same time, they should be unyielding in defense of their faith; never in any manner compromising the truth, for the sake of being "men pleasers." "A man that is a heretic after the first and second admonition reject; knowing that such are subverted." (Titus 3 : 10).

Two passages will now be given to prove that the Lord Jesus Christ forbids his people to permit those to teach among them who are thus subverted; requiring them to be placed outside the pale of his church. It is remarkable that these strong condemnations of false doctrines, false prophecies and unholy practices; and this expelling duty of the Church, were announced through the instrumentality of John, whose almost constant theme, as shown by his Epistles, was brotherly love. This cirsumstance shows, in a very strong light, the line of demarcation between truth and error; and teaches us that Christian fellowship must not go beyond that line.

The first passage to which allusion was made above, is a sharp rebuke of the Church at Pergamus; because she retained within her fold. those that practised a species of idolatry, and those who held false doctrine. It is in the following words: "I have a few things against thee, because thou hast there them that hold the doctrine of Baalam, who taught Balak to cast a stumbling-block before the children of Israel, to eat things sacrificed unto idols, and to commit fornication So hast thou also them that hold the doctrine of the Nicolaitaines, which thing I hate. Repent, or else I will come unto thee quickly, and will fight against them with the sword of my mouth." (Rev. 2 : 14-16.)

The other passage is a severe rebuke of the Church at Thyatira, as follows; "I have a few things against thee, because thou sufferest that woman Jezebel, which calleth herself a prophetess, to teach and to seduce my servants to commit fornication, and to eat things sacrificed unto idols." (Rev. 2: 20.)

The sword of the Lord's mouth is the word of eternal truth. This weapon, we are taught by these passages, (and not the carnal sword,) must be unsparingly used for the suppression of all spiritual apostacy. We also infer from these scriptures, that any church which does not use the sword of the spirit, and the power of expulsion against those who may attempt to promulgate error in her midst, will have that sword brought to bare against herself, by some instrumentality, which the Lord will institute: her candlestick may possible be removed out of its place.

SILAS THOMAS.

Philadelphia, Pa.

For the Companion.

God's Promises.

"For all the promises of God in him are yea, and in him amen, unto the glory of God by us." 2 Cor. 1 : 20.

God made a will or testament in behalf of his people. It cannot be altered—nothing can denude us of our patrimony. The bequest is his own exceeding "great and precious promises." What a heritage!—All that the sinner requires—all that the sinner's God can give. In this testamentary deed there are no contingencies, no peradventures. The Testator commences it with a sure guarantee for its every jot and title being fulfilled; "Verily, verily I say unto you." He endorses every promise and every page with a "yea and Amen." "God, willing more abundantly to show to the heirs of promise the immutability of his counsel, confirmed it by an oath." But who provided such a rich promised Treasury?

What is the source, where the fountain head, from which these streams of mercy flow to the church? In him. Believer, from Jesus every promise centres: pardon, peace, adoption, consolation, eternal life,—all in Him. In him you are chosen, called, justified, sanctified, glorified. You have in possession all the blessings of present grace; you have in reservation allthe happiness of coming glory; and he is faithful that promised. Your friend may deceive you—the world has deceived you—He never will. Oh, he is too kind a friend to deceive us. Brethren,

let us rely on his promises; for he is indeed a faithful Creator. Myriads in glory are there to tell how that not one thing hath failed of all that the Lord their God hath spoken. Rely on this faithfulness. He gave his Son for you, "that whosoever believeth on him should not perish, but have eternal life." And where do these promises beam most brightly? Like the stars, it is in the night of trouble—in the midnight of trial—when the sun of earthly prosperity has set—when deep is calling to deep, and wave to wave; when tempted, bereaved, beaten down with a great fight of afflictions: then it is that the promises are the brightest and clearest.

Oh! who could bear life's stormy wave,
Did not thy word of love
Come brightly bearing through the gloom,
A palm branch from above?

Then sorrow touched by thee, grows bright,
With more than rapture's ray;
As darkness shows us worlds of light,
We never saw by day.

But the night of sorrow cannot, in itself, give us the comfort of the divine promises. It is only in him these promises can be discerned in their lustre. Reader, if out of Christ, these precious promises shine in vain to thee, they have to the carnal eye no beauty or brightness. But to the believers, they are a lamp to their feet. Unless they come to this blessed Master and do his will, they cannot obtain these promises. And again I say, without these commandments of Christ they cannot have the holy Spirit, and if they have not the Holy Spirit, they have no promise. Our adorable Redeemer—the great High Priest—was himself anointed with the Holy Spirit. That anointing oil, poured upon the church's living head, runs down to the skirts of his garments, anointing, as it flows, all his members; and those that are lowest and humblest—nearest the skirts—receive the most. Oh! let this be our position, at the feet of Jesus. Reader, if unconverted, at the feet of Jesus you can learn the way to heaven, if you are willing to learn of him. But if you are proud, heady, high-minded, you cannot learn of him; because he does not teach such. But let those who have confessed Christ, have on the whole armor of God, and fight manfully, that we may obtain that promise—eternal life. Blessed thought, of living with Jesus forever! O! brethren, let us pray for one another more, that we may keep on the rock, and that we do not slip aside; for I believe we are in the last times, and perhaps he might come when we are not watching, and we might not obtain the promise, of being where he is.

D. B. CONDRIE.

For the *Companion*.

Ministerial Labor.

Let no true minister of the Gospel be discouraged when he has but small congregations before him. Most of the prosperous in this world have had as mall beginning, without which they would ever be unqualified to estimate the just value of that which is greater. Remember what a small class God had to instruct in the garden of Eden; and how he failed to manifest the least sign of disappointment, but exhibited a perfect delight in teaching the happy pair.

Christ was often contented with a small number, and improved every moment by instructing others at all times; nor did he fail to impart the most sublime thoughts simply because he had a small number of hearers. The most sublime thoughts and beautiful ideas were often freely exhibited to small numbers, much to their edification.

He who desires to prosper in his ministerial labors, must be energetic in small, as well as great things. Labor with zeal and energy before a few, and then you will be the better prepared to accomplish greater. To be faithful and successful in great things, you must first learn the art of disposing of them, by taking care of those that are smaller. Make it a rule, that whatever you find to do, must be done with energy and perseverance upon your part, and you will not fail to find similar manifestations upon the part of others. Be truly in earnest about everything you do, whether great or small, and perhaps you will accomplish enough of small things to make one great one.

J. H. MOORE.

Urbana, Ill.

To blame is easy enough; with some, it is all of a piece with the hardness of their temperaments; but to do this delicately, how shall we learn that? I answer, *Love*, and then say what you will. Men will bear any thing if love be there.

The Family Circle.

Haemweh.

By H. Harbaugh, D. D.

The following beautiful poem was written by the late H. Harbaugh. He has written a number of poems in the Pennsylvania Dutch, and Das schtarb Hatz an der Krick, and Die alta Leera-heemet have gained great celebrity for their author. These two poems were extensively published and commented on in Germany, and, on account of the novelty of the dialect, were lectured upon at some of the great universities of that country.

It is customary to ridicule the Pennsylvania Dutch, but I submit it to the candor of any man whether this poem does not exhibit its capacity to express the most delicate shades of thought, and the deepest pathos? I have heard Haemweh several times read in the presence of some of our Pennsylvania Dutch, and it invariably moved them to tears:

Ich wees net was die Ursach is'—
Wees net warum Ich's thu':
Un jedes Yohr mach ich der weg
Der alta Haemath zu.
Hab wenig nix zu suche' dort,
Ke Erbschaft un ke Geld;
Un' doch treibt mich das Haem-gefiel
So stark wie alle Welt:
Nord starr Ich ewe ab, un geh'
Wie Owa schon gemelt.

Wie nacher das Ich komm zum Zeil
Wie sterker will Ich geh,'
Vor Eppes in meim Hertz werd letz
Un' thut mir kreislich weh,
Der letschte Hivel spring Ich nuf,
Un' ep Ich drowa bin
Streck Ich mich uf so hoch Ich kan
Un' guk mit luschta hin,
Ich seh's alt Stehaus durch die Baem,
Un' wos Ich wer schon drin.

Guk wie der Kutcha Shansta schmok't
Wie oft hab Ich sel k'seh!
Wann Ich draus in de Felder war.
A Buwele young un' kle.
O sensicht die Fenschter scheine dort?
Sie gucke roth wie Blut;
Hab oft considert,—doch net g'wist.
Das sell die Sonn so thut:
Ya, manches wes en kind noch net,
Wos alter, wers al net gut!

Wie gleich Ich seile Bubbla Baem
Sie stonn wie Brieder dart:
Un' wie en Gipple—gwis ich leb!
Hocht allaweil en Starr!
S'Gipple baigt sich guk wie's gaunsht,
Er hebt sich aber fescht.
Ich seh sei rothe Fluigel plain
Wan er sei fettere wescht:
Will wette das sie Freile hot
Uf seinem Baem a Nescht.

O, es gedenkt mir noch ganz gut.
Wo selle verry Baeme
Net groesser als en welshkorn-stock,
Gebrocht sen warre Haem.
Die Mamme war ans Grandats g'west,
Dort ware Baem wie die;
Drei Wiplein hot sie mit gebrocht
Un' g'sat: "Dort plantz sie hie."
Mir hens gethu, un' glaubscht das now
Dort selie Baem sin sie!

Guk! werklich ich bin schier am Haus!
Wie schnell get doch die Zeit!
Wann mer so in Gedanke geht
So wees mer net wie weit
Dort is der Shop, die Welshkorn Crib,
Die Cider press dort draus;
Dort is die Scheur, un dort die Spring,
Frish quilt das Wasser raus;
Un' guk! die same alt klapboard Fens
Un's Taerly vor em Haus.

Alles is still!—sie wissa net
Das Epper Fremdes kommt,
Ich denk der alte Watch is Tod,
Schonst wer er raus gejumpt;
For er hot als erschrecklich bruillt
Wan er hot's Taerle g'hoert;
Es war da Travlers greislich bang
Sie werra gans verzehrt,
Ke g'fohr—er hot paar mol gegautzt,
Nord is er um gekert.

Alles is still!—die Tare is zu!
Ich steh—besinne mich!
Es rappelt doch e wenig now,
Dort hinne in der Kuich.
Ich geh net nei—Ich kan noch net
Mei hertz fuilt schwer un krank;
Ich geh e wenigh uf die Borch
Un hok mich uf die Bank—
Es sent mich niemand wan Ich heul,
Hinter der Trauwarank!

Zwe Bletz sin do uf derra Borch,
Die halt Ich hoch in acht,
Bis meines Leben's Sonn versinkt
In stiller Todes Nacht!
Wo Ich vom alte Vater haus
S'erscht mol bin ganga fort,
Stand mei Mamme weinend da
An sellem Riegel dort!
Un nix is mir so heilig now
Als grada seller Ort!

Ich kan sie Heit noch schma steh
Ihr Schnuptuch in der hand!
Die Bacha roth—die Auga, nass—
O wie sie doch do stand!
Dort gab Ich ihr my Ferrewell,
Un' weinte als Ich's gab,
S'war's letzte mol in derre Welt,
Das Ich's ihr gewa hab!
Before Ich widder komma bin
War sie in ihrem Grab!

The Old Couple.

The old house, so mossy and brown with gray sloping roof and cumbrous chimney—the lawn with its carpet of cowslips and dasies—the tall trees, a century old, with branches covered with foliage so dense that the wild birds sang in concert amid its shade—there, side by side, on the old oaken bench, beside the open door, at the sunset hour, sit the happy old pair bowed with age, yet young in heart, for time, with its many cares and changes, has not had power to dim the lustre of their true affections.

A smile lights up *her* aged face, as she bows her head to catch the tones of his well-known voice, that brings back the happy dreams of girlhood—that voice that won by gentle love her early affection and smoothed her cares and sorrows through life. The twilight shadows deepen, yet they heed them not; but, seated more closely to each other,s side, they have left the present and gone far, far back into the past. Sweet remembrance recalls their youthful hours, and in the bright recollections of the past they are again lovers—young, happy and free. A new world is before them, and life is a path of golden sunshine. He sees her a bride dressed in dazzling white—her bright eyes full of trusting love—her soft hair falling in sunny folds on her snow-white shoulder—and, with her trembling hand within his own, he feels again the life blood quicken in his heart, and, gushing from that pure fountain, goes bounding through his veins. O, what a thrill of pleasure enlivens and animates that aged frame, as he recalls the happy pride that filled his heart, when he brought her home to dwell beneath this roof to cheer and grace his home; and, as time sped on, the rosy little prattlers gathered around to bless their love. These were the happiest moments of their peaceful and tranquil life; but, like a blissful dream to bright too last, those little cherubs passed away to a bright land, and left their sad impression of sorrow in furrowed brows as now they sat si-

lently alone. Yea alone they sit in their old age, awaiting the summons that will call and unite them above with their buds of innocence now blooming in glory, and waiting there to welcome them to enjoy eternal youth in Heaven.

For the COMPANION.

O Death, Thou Cruel Reaper!

[Written relative to the death of my sister S. C. V. S.]

What! O Death, hast thou chosen *another* shining mark in that family? Would not one loved one from that happy circle suffice thee? Nay, nay, the mail brings me the sad intelligence that thou hast taken another, and she an opening flower—just emerging into womanhood—nearly "sweet sixteen." "A *devoted* child," writes the father, "one whom I set a very high estimation upon, but now she is gone to return no more forever, so farewell, my daughter" O, death, truly thou art no respecter of persons. Once more thou hast plunged the dagger of sorrow into the bosom of that family, so as to make the father say, "My heart is almost broken, and much that gave a pleasing countenance to my family, to greet me on my return, is gone." The mother that can sorrow as mother's can, must endure the stroke, and dear sisters and brothers must deeply feel the loss of a dear sister. Truly, Death, thou may'st sing:

"Ye call me a cruel reaper,
And say that I love to mow,
The fairest and sweetest blossoms
And lay their young beauty low."

Another warning, my young and blooming readers, to consider the uncertainty of life. Little did I think, when, a few months ago, I took the parting hand of dear cousin Sarah, so buoyant in health, that ere the close of the year those sparkling eyes should be closed in death, and that throbbing bosom should be still in death's close embrace. But it is so; and O God! should we murmur at the dispensation of thy providences? For wise purposes thou hast called this, another from that home; perchance she was too lovely to be left here amid the influences of a sinful world. And death again may sing:

"Ah, yes! I'm a fighting angel of light,
On a mission of mercy sent,
And whenever I see a smile too bright,
And a heart too innocent,
Too tender and warm for your world of ice,
I wrap them away into Paradise."

Farewell! thou art gone forever!

Like the funeral knell, these words break in deep solemnity upon our mind, when spoken relative to those we so dearly loved. Oh! what shall alleviate our sorrow, or what heal the deep wounds made by the ruthless hand of death. In all the wide world or fathomless depths of the universe where shall we turn for comfort?—Ah! peering through the dark clouds of sorrow, I see the star of HOPE surrounded by a bright halo of glory. If those that have been taken from us in the faith, or are among those of whom the Savior said "of such is the kingdom of Heaven," we need not hope in vain. If we know Jesus in the pardon of our sins, in heaven we shall meet them; and O, how can we go on in the ways of sin and bear the thought that at the great day of the Lord, as we turn by the irresistible power of God's wrath to go down to the chambers of woe, have to say *farewell to all eternity*, to those that go up through the everlasting gates of glory.

Reader, soon, and very soon, it may be said of you, and, you, by your friends, *farewell forever*, oh, then be ready. J. S. FLORY.

Luther on Baptism.

TO P. S. NEWCOMER.

In *Companion* page 216, Vol. 6, you stated that Luther says: "I could wish that such as are to be baptized, should be completely immersed into water," &c., not because he thinks it necessay, &c. Now I would like for you to let me know where to find the record, or in what work it is contained.

The reason I ask is this: I am well acquainted with a Lutheran minister, and I asked him one day if he knew Luther's idea of baptism. He said, "O, yes." Then I showed him the paper, and he read it, and said it was a falsehood, that Luther never made that expression. He said he had the life of Luther, and that he would show me some day what his meaning was, and lately he told me he would come to my place and talk with me on baptism, and convince me that any way is right Yours in love,

NOAH B BLOUGH

"I Wish I had a Capital."

So we heard a great, strapping young man exclaim the other day. You want capital, do you? And now suppose you had what you call capital, what would you do with it? You want capital! Well, haven't you hands and feet, and muscle, and bone, and brains, and don't you call them capital? What more capital did God give any body?

"Oh, but they are not money," say you. But they are more than money, and no one can take them from you. Don't know how to use them? If you dont it is time you were learning. Take hold of the first plow or hoe, or jack, or plane, or broad-axe you can find, and go to work. Your capital will soon yield you a large interest. Ah, but there's the rub! You don't want to work? You want money on credit, that you may play gentleman and speculate, and end by paying the vagabond. Or you want a plantation, with plenty of hirelings upon it to do the work, while you run over the country and dissipate; or you want to marry some rich girl who may be foolish enough to take you for your good looks, that she may support you.

Shame on you, young man. Go to work with the capital you have, and you will soon make interest enough upon it to give you as much money as you want and make you feel like a man. If you can't make money on the capital you have, you could not make it if you had a million dollars in money. If you don't know how to use bone and muscle and brains, you would not know how to use gold. If you let what capital you have, lie idle, and waste and rust out, it would be the same thing with you if you had gold; you would only know how to waste.

Then don't stand about idle, a great helpless child, waiting for somebody to come and feed you, but go to work. Take the first work you can find, no matter what it is, so long as you can do it well. Always do your best. If you can manage the capital you have, you will soon have plenty more to manage; but if you can't or wont manage the capital God has given you, you will never have any other to manage.

"Judge not," saith the Lord: the justness of which is obvious in a world where there are no innocent to judge the guilty

Facts Versus dogma.

BY PHILIP SCHAFF.

The presence of Peter in Rome cannot be proven from the New Testament. The only passage which may be quoted in its favor is that in which Peter, like John in the Revelation, ominously calls Rome *Babylon*.

There is no trace either in the Bible or in Church history that Peter ever conferred his prerogative upon the Bible of Rome, or of any other city.

The peculiar nature of Peter's prerogative admits of transfer as little as that of Paul or John. It was his mission to lay, under Christ the Architect, the foundation of the Christian Church, on the day of Pentecost, for all time to come. *That* work cannot and need not be repeated; *that* rock stands immovable forever.

The first Christian Council was presided over, not by Peter, but by James, and adopted the compromise offered, not by Peter, but by James.

Paul never was dependent on Peter in any sense, but he once publicly reproved him for inconsistency of conduct before the congregation at Antioch, and Peter, instead of claiming infallibility, humbly submitted to the rebuke of a junior colleague. (Gal. ii; 2nd Pet. iii).

John, writing to the seven Churches at the close of the apostolic age, ignores the Church of Rome, and recognizes no other primary and centre of unity but Him who holds in his hand the seven stars, and walks in the midst of the seven candle sticks (Rev. ii. and iii).

Clement of Rome, the first Roman bishop of whom we have any authentic account, wrote a letter to the Church at Corinth,—not in his name, but in the name of the Roman congregation; not with an air of superior authority, but as a brother to brethren,— barely mentioning Peter, but highly eulogizing Paul, and with a clear consciousness of the great difference between an apostle and a bishop or elder.

Ignatius of Antioch, who suffered martyrdom in Rome, under Trajan, highly as he extols episcopacy and Church unity in his seven epistles, one of which is addressed to the Roman Christians, makes no distinction of rank among bishops, but treats them as equals.

Irenæus of Lyons, the champion of the Catholic faith against the Gnostic heresy, at the close of the second century, sharply reproved Victor of Rome when he ventured to excommunicate the Asiatic Christians for their different mode of celebrating Easter, and told him it was contrary to apostolic doctrine and practice to judge brethren on account of eating and drinking, feasts and new moons.

Hippolytus, a martyr and a saint in the Roman calendar, in the ninth book of his newly discovered "Philosophumena," or refutation of all heretics, boldly charges two Popes at the beginning of the second century,—Zephyrinus(201 to 219) and Calistus(219 to 223)—witholding the Patripassian heresy, which identifies the Father and Son and subverts the trinity. Callistus taught, "that the Word is the Son and is also the Father, being called by different names, but being one indivisible spirit; that the Father and the Son are one and the same; that the Father, having become incarnate, defiled human flesh; that the Father suffered with the Son." Hippolypus reveals some curious facts previously unknown of this Callistus, who was first a slave, then a banker, a bankrupt, a prisoner, curator of the cemetery, and last, a Pope.

Cyprian, likewise a saint and a martyr, and the greatest champion of the episcopal system in the middle of the third century, in his zeal for visible Church union first brought out the doctrine of the Roman See as the chair of Peter and the centre of Catholic unity: yet he always addressed the Roman bishop as his "brother" and "colleague," and opposed Pope Stephen's views on the validity of heretical baptism, charging him with error, obstinacy and presumption. He never yielded to Rome, and the African bishops, at a third Council of Carthage (256), emphatically restrained his opposition. Firmilian, Bishop of Cæsarea, and Dionysius, Bishop of Alexandria, likewise bitterly condemned the doctrine and conduct of Stephen.

During the Arian controversies, Pope Liberius, in 358, subscribed the Arian formularies in succession for the purpose of regaining his episcopate. During the same period another Pope, Felix, was a decided Arian, but there is some dispute about his claims.

In the Pelagian controversy, Pope Zosimus defended the Pelagians and Cœlestins as sound and orthodox, although his predecessor, Innocent I., had fully agreed with the African bishops in condemning them as dangerous heretics. The Africans, under the lead of St. Augustine, the greatest and best of the fathers, adhered to their decision (417 and 418), and accused Rosimus, who finally yielded and condemned Pelagianism in his *Epistola Tractoria*.

The ancient Ecumenical Councils were called, not by the Pope, but by the Greek emperor, and in the first two, that of Nice (325), and that of Constantinople (381), the Pope was not represented, and had no influence at all. The Nicene creed, which issued from these two Councils, and is the most universally received of all creeds, teaches "one holy Catholic Apostolic Church, without a word on Rome and the Pope. The second Ecumenical Council, in the third canon, put the Patriarch of Constantinople on a par with the Bishop of Rome, and the fourth Ecumenical Council, at Chalcedon (451), confirmed this canon in spite of the energetic protest of Pope Leo the Great.

Gregory Great, one of the best of Popes, who ruled at the close of the sixth and the beginning of the seventh century, stoutly protested against the assumtion of the title of *ecumenical* or *universal* bishop on the part of the patriarchs of Constantinople and Alexandria, and denounced this whole title and claim as *anti-Christian* and *devilish*, since Christ alone was the Head and Bishop of the Church universal, while Peter, Paul, Andrew, and John,

were members of the same Head, and heads only of single portions of the whole. Gregory would rather call himself the servant of the servants of God.

The sixth Ecumenical Council, summoned by the Emperor Constantine Pogonatus, in 680, pronounced the anathema on the Monothelites and on Honorius, "the former Pope of Old Rome," for teaching that Christ had not two wills, a divine and a human, but only one. This anathema was several times repeated and sanctioned even by a Pope, Leo II. who, in a letter to the emperor, said: "We anathemize even Honorius, who dared to subvert this apostolic Church (of Rome) by a profane doctrine." The following Popes subscribed, at their accession, a confession of faith in which the authors of this heretical dogma, including Honorius (*una com Honoris*), were condemned by name. This fact is so utterly subversive of the Papal claim of infallibility, that Baronius and Bel armine could not help themselves in any other way but by boldly and impudently denying it; but it is as well estab ished as any fact in Church history, and has been admitted by all honest Roman Catholic as well as Protestant historians to this time. Now, however, Roman Catholics must either believe a lie, or they must renounce the Pope and the last Ecumenical Council.—*N. Y. Observer.*

TEARS AND LAUGHTER.—Providence has made both tears and laughter, and both for kind purposes; for as laughter enables mirth and surprise to breathe freely, so tears enable sorrow to vent itself patiently. Tears hinder sorrow fro.n becoming despair and madness; and laughter is one of the privileges of reason, being confined to the human species.

Funerals and weddings are regarded in this country as special vehicles of family vanity, pride and ostentation.

No man is in a bad way, but he that has a hard heart, and cannot pray.—*Dodd.*

Christian Family Companion

Tyrone City, Pa., Jan. 3, 1871.

The Passover and the Lord's Supper.

INTRODUCTION.

We now enter upon a duty which to us is both unpleasant and agreeable: unpleasant, because, in a faithful performance of it we must necessarily oppose the theories of many profound thinkers and excellent writers; but agreeable, because truth—the cause which we willingly and gladly serve—demands it. Much has been written on the subjects which we purpose to treat; but nothing satisfactory has yet come under our notice. Many authors have favored us with their views; but while they have advanced much that is really valuable, it is a fact to be regretted, that their theories are so various and contradictory as to almost hopelessly embarrass the mind of many honest inquirers after the truth. A certain minister, who is noted for his extensive biblical knowledge, once, in answer to the question. Did Christ eat the Jewish Passover with his disciples on the night of his betrayal? said to us: "I do not pretend to understand it." This answer was both unexpected and unsatisfactory, as we were seeking light upon the subject; but it threw us upon our own resources, and in this way did us more good than the labored pages—the fruitless attempts of authors.

That those who are seeking light upon this, as well as upon the other subjects which we intend to discuss, may be prepared to follow us in our course of reasoning, and enabled to see how little dependence can be placed in works upon these subjects, because of their multitudinous contradictions, we will here give a few quotations from different works that are extensively read. These quotations refer particularly to the legal time for killing and eating the Passover. The reader will also observe that on some points there is a general agreement.

"As to the time of the celebration of the passover, it is expressly appointed *between the evenings*, or as it is elsewhere expressed, *at even, at the going down of the sun* (Deut. 16: 6.) This is supposed to denote the commencement of the fourteenth day of Nisan, or at the moment when the thirteenth closed, and the fourteenth began. The twenty-four hours, reckoned from this point of time to the same period of the next day, or fourteenth, was the day of the passover. At sunset of the fourteenth day, the fifteenth began; and with it the feast of unleavened bread. The lamb was to be selected on the tenth day, by each individual or family, and kept up till the fourteenth day, in the evening of which day it was to be killed. (Ex. 12: 3—6.) Then followed the feast of unleaved bread, occupying seven days; the first and last of which were peculiarly holy, like the Sabbath. (Ex. 12: 15, 16.) * * * *

The facts of chief importance in reconciling all the evangelists are, that the word passover is applied sometimes strictly to the fourteenth day, and at other times to the whole festival of unleavened bread; that the passover, or paschal supper strictly speaking, was celebrated at the begining of the fourteenth day of the month, or immediately after sunset of the thirteenth; and that the fourteenth, or Friday of passion week, happened to be the day of preparation for the feast of unleavened bread, and also for the Sabbath." UNION BIBLE DICTIONARY, under the head of PASSOVER.

In the foregoing it is assumed that the Passover was to be killed "at the moment when the thirteenth day closed and the fourteenth began;" and that the "paschal supper, strictly speaking, was celebrated at the beginning of the fourteenth day of the month, or immediately after sunset of the thirteenth."

"The victims were to be selected on the 10th day of the month and slain on the evening of the 14th, a short time before the 15th began to be reckoned, with the commencement of which, at night, the passover suppers were made ready and eaten." —NEVIN'S BIBLICAL ANTIQUITIES, pp 373, 374

Nevin asserts that the victims were slain "on the evening of the 14th, a

short time before the 15th began to be reckoned; and that with the commencement of the fifteenth, "at night, the passover suppers were made ready and eaten."

According to the *Union Bible Dictionary* the victims were slain at sunset the close of the thirteenth day, and immediately served and eaten at the beginning of the fourteenth; but, according to *Newton's Biblical Antiquities*, the victims were slain just before sunset, the close of the fourteenth day, and made ready and eaten with the commencement of the fifteenth. Here are conflicting theories indeed. But it is worthy of special notice that both these works are published, recomended, and circulated by the AMERICAN SUNDAY-SCHOOL UNION. We will now call your attention to the following notice published by the Union:—

"No Books are published by the AMERICAN SUNDAY-SCHOOL UNION without the sanction of the Committee of Publication, consisting of fourteen members, from the following denominations of Christians, viz: Baptist, Methodist, Congregationalist, Episcopal, Presbyterian, and Reformed Dutch. Not more than three of the members can be of the same denomination, and no book can be published to which any member of the Committee shall object."

With these facts before us we observe that these conflicting views are published with the cordial consent of every member of the Committee of Publication. Strange, indeed! Is this the way in which the American Sunday-school Union expects to teach the rising generation and succeeding ages a knowledge of God's word? Mystery, mystery! Did the Committee of fourteen members from six different denominations, not know which of the theories is right? If so, why unite in also publishing the wrong? And if ignorant as to which is right, why publish any? "Every kingdom divided against itself is brought to desolation, and every city or house divided against itself shall not stand."

But this is not an isolated case. Commentators and teachers are divided in the same manner, some assuming the one position and others the other; and some virtually contradict their own theories, as we may yet have occasion to show. This controversy about the legal time for the celebration of the Passover must be satisfactorily settled; and this can not be done by the speculations of authors: it must be done by the Scriptures of divine truth. The truth does not lie between those two theories: one is true, and the other is erroneous, and it is ours to decide by reference to God's word which is true.

We next quote from *Wm. Smith's Bible Dictionary*, under the head of PASSOVER, in reference to the last supper of our Lord, eaten with his apostles on the night of his agony and betrayal:—

"Whether or not the meal at which our Lord instituted the sacrament of the Eucharist was the paschal supper according to the law, is a question of great difficulty. No point in the gospel history has been more disputed."

In the same article in referring to the apparent discrepancy between the evangelists he says: "It is not surprising that some modern critics should have given up as hopeless the task of reconciling this difficulty. The reconciliations which have been attempted fall under three principal heads:—1. Those which regard the supper at which our Lord washed the feet of his disciples (John 13.) as having been a distinct meal eaten one or more days before the regular Passover, of which our Lord partook in due course according to the synoptical narratives. 2. Those in which it is endeavored to establish that the meal was eaten on the 13th, and that the Lord was crucified on the evening of the true paschal supper. 3 Those in which the most obvious view of the first three narratives is defended, and in which it is attempted to explain the apparent contradictions of St John, and the difficulties in reference to the law."

Having now shown that authors conflict with each other as to the legal time for sacrificing and eating the Passover; and that there is no general agreement among them as to whether the meal which our Saviour ate with his disciples on the night of His apprehension, was, or was not, the Jewish Passover, it now remains for us to define our position, and to indicate the course to be pursued in the discussion of these topics.

In the statement of our position we assume:

1. That the legal time for *sacrificing* the Passover, was on the fourteenth day of the month Abib, or Nisan, from the ninth hour until sunset, the close of the day.

2. That the legal time for *eating* the Passover, was, in the evening of the fifteenth day of the same month.

3. That our Lord ate the supper at which He washed his disciples' feet and instituted the Communion, on the evening of the fourteenth day—one day earlier than the legal time for eating the Passover.

4. That "Christ our Passover." expired upon the cross on the fourteenth day of the month, at the legal time for the sacrificing of the Passover.

5. That "the Passover, a feast of the Jews," was typical of "Christ our Passover."

6. That the Lord's supper is a full meal, eaten in the evening.

7. That these subjects are so interwoven with the divisions and application of time, as used in the sacred Scriptures, that it is absolutely necessary to be acquainted with that method of computing time, in order to understand these, as well, as many other things recorded in the Bible. Being fully persuaded of the correctness of this position, we shall, first in order, dwell at some length upon Time, its Division and Application; and then, our readers will be prepared to go forward with us, to an intelligent and impartial investigation of the subjects to which we have already referred in this our introduction.

Introductory.

In the name of truth and right, and for the sake of peace and love, we send forth our introductory greeting, to you, kind reader, in the first number of the seventh volume of our paper. Seventh, is that right? Yes, reader, six years we have been publishing the *Companion*, and for six years many of you have been reading it, and paying for it. For six years we have been brought together once a week through this medium. We have rejoiced together, and we have wept with each other, sometimes on account of the misfortunes of others, and again over our own errors and follies. And so we may be required to do again, though we wish our meetings could all be pleasant and joyful —and at the same time profitable, which, however we can hardly hope for.

Indeed, reader, whatever opinion you may have formed, regarding our combativeness we do most heartily desire that all our deliberations and conversations, during the present volume, might be peaceful and pleasant. But here again we fear that the plans of the great Designer forbid us to hope. The time for perfect peace is not yet come. The Savior declares: "I came not to send peace but a sword." His religion requires self denial. His doctrine is a sword against the lusts of the flesh, lust of the eye, pride of life, self-will, and every other evil found among men, and wherever his doctrine is declared, and his word defended, there the sword will be unsheathed, and it is sad to know that among those who will resist it, are those of our own household. "Whence come wars and fightings among you? Come they not hence, even of your lusts that war in your members?" But if there must be "fighting without," let us endeavor to have "the peace of God rule in our hearts." — We do not wish to be among those prophets who "bite with their teeth and cry peace." Micah. 3: 5. It is this kind of a peace policy that destroys the many. (Dan. 8: 25. But we shall endeavor to "follow after the things which MAKE FOR peace," and wherewith we may edify one another, whether they be pleasant or grievous.

This is our brief, yet kindly greeting. Hope our readers will receive it, as we think it is given: in the spirit of love and candor.

Almanacs.

The second and positively the last edition of the Brethern's Almanac's is now ready for orders, and nearly half of them are sold. Please order them promptly. First come, first served, is our rule in business.

Please mind the price is 12 cents, not ten.

Ten copies for a dollar. At 10 cts. for a single copy by mail we would not be getting cost for the last edition.

The Pious Youth.

The Pious Youth for January is progressing finely, and looks all the neater in its new form. We have printed a number of extra copies of the January Number (unles the number of subscribers shall much exceed our expectation) so that those who wish to examine it may secure a copy, by remitting ten cents, which it will be worth to any one.

WE regret that a number of obituary and marriage notices, with other secular matter, has been crowded *out*. The title pages have taken up much of our space. Next week we expect to catch up with ourselves.

Companion and Visitor.

Although we did not succeed in consolidating the *Visitor* and C. F. C. we have made arrangements by which we can offer them together at a reduced price. For instance, we will send the *C. F. C.* and *Vis. V.* for $2.50, or any of our subscribers may order the *Visitor* from us at $1; or if you are taking the Visitor you may order the *C. F. C.* from its publishers at $1, 25. We will send the 'Visitor' and the '*Pious Youth*' for $2.

Our Prospects.

In our next we hope to be able to give our friends some idea of how we shall succeed. At present we can give no estimate. Subscribers are arriving about as rapidly as we can accommodate them, but how long they will continue we cannot tell.

Answers to Correspondents.

REBECCA WAMPLER: You are entitled to your choice of "Man in Genises and Geology," or a copy of the *Pious Youth*.

E. HORN: To whom shall we send the C. F. C. at White Cottage, Muskingum Co., Ohio?

TUNE BOOK: Not ready yet, and will not be for six months at least.

REUBEN MUSSER: Seventy-five cts. will pay for this volume in full.

MICHAEL BESHOAR: The checks for $11,70 and $7,86 are credited to you. Please pardon the oversight. We do not know how it occurred, but feel sure it was not done intentionally.

THOMAS GRAY. All right. Thank you.

H. Keller. You have paid for Vol. 7.

Elder R. Hyde You are booked for Volume 7, in full

Notices.

GOOD HEALTH for December is on our table It is an excellent work — An important chapter among its contents is headed, "Means of preserving Health" Monthly, 20cts Yearly $2 00. Alex Moore, Publisher 11 Bromfield St Boston.

PHRENOLOGICAL JOURNAL. This interesting monthly may be ordered through us, by our subscribers, at $2.00 a year. The Companion and the Journal at $3.00. The *Pious Youth* and the Journal at $3 00.

CORRESPONDENCE

A correspondence of church news solicited from all parts of the Brotherhood. Writer's name and address required on every communication as guarantee of good faith. Rejected communications or manuscript used, not returned. All communications for publication should be written on **one side** *of the sheet only.*

"More About That War."

I wish to define my position a little more fully on the Tobacco question, because as I notice some brethren intimate that it is I that has declared "that war." I said the Brethern had declared war against the "Monarch Tobacco," which the readers of the *Companion* know is true. I hope the brethern will not lay that "*honor*" to me to bear alone. "Give honor to whom honor is due." I am only one among many that are fighting the intemperate use of tobacco. And to the brethern in general and brother Steel in particular, let me say, that I did not wish to convey to the reader the idea that the language of the Apostle, "Touch not, taste not, handle not was spoken relative to tobacco, or to the intemperate use of meats or drinks I use that quotation as a *motto* that we might influence the rising generation to adopt, as touching those unnecessary and injurious practices, that arise through the "lust of the flesh." Though we may not have "thus saith the Lord" against using Tobacco, in so many words, we most certainly have a positive "thus saith the Lord" against the causes that induce thousands to use it otherwise than as a needed medicine. Pride is one of the first causes that induces many to use it. Morbid desires the next cause, and thus pleasure in the gratifying of the lust of the flesh, leads the victim on to the delusion that it is a *blessing of God!*

A natural appetite for meats and drinks follows the laws of nature, and as a general thing develops the body, and gives health and strength, just as God intended they should. A morbid or cultivated appetite for such things as are neither for health or strength, and do not tend to the development of the body, surely cannot meet the approbation of Him who said: the "*Lust of the flesh*" is not of the Father.

If there is any truth in the experience, judgment, and observation of the most learned physicians of the day, there is such a thing as transmitting a morbid appetite from the parent to the child, to a more or less degree. Then is it any wonder we are a degenerating people, and that dram drinking, tobacco chewing, smoking, snuff and opium eating, is so alarmingly on the increase, and the young men and women of the present day hardly equal in physical endurance to the old men and women of the age of fifty or sixty. What will be the condition of the human race fifty years from now if we continue to run into exceses in habits of living? And the *Church*, where will she be? Not many years ago a brother that used tobacco could not hold office in the church, at least in the ministry, according to the *order of the old Brethern.* To day how is it? Elders, ministers, deacons, lay members, brethern and sisters of all ages are lovers of tobacco, and many that acknowledge they only use it for pleasure's sake. Brethern, pardon my disapprobation of the weed. I have seen the habit indulged to such an extent by some that it seemed the rocks and hills would cry out against the evil, did I not raise my voice with others to try to stay its march. I have seen the young brother the *moment* he would cease preaching take his accustomed chew and most woefully defile the space behind the sacred desk where the brethren kneel to worship God; and the sanctuary of the Lord with floors reeking in tobacco juice and as it would evaporate and mingle with the air, as a consequence it would be inhaled into the lungs of the breathing audience. Thus not only were those that use the narcotic defiled, nor did the defilement cease on the floor, but the very air that God gives us fresh and pure must be defiled before it is breathed. And I have seen the child on its mother's lap crying for the tobacco pipe because it had learned to love it, and I have seen the *sister chewing tobacco!* Ah! sisters well might you blush to think such is the case; *it is true.* And why not? Have they not the right to chew as well as the brethern? In the face of all this (and the half is not told) is it any wonder I do not love the brethern's tobacco. The brethern themselvs I love, and in love I have penned these lines. A true friend will always warn us of our dangers, and if we are truly brethern let us reason together, as we pass along and not fall out on the way.

And, brethern, don't let us, while fighting tobacco, forget to fight other enemies that are lurking around, but let us fight all hand to hand, hilt to hilt, until everything that is an abomination in the sight of God surrenders to the demands of our Commander, Jesus; and just so soon as His terms of peace or reconciliation are subscribed to, peace and pardon must, as a natural consequence follow. An unconditional surrender is what Jesus wants; we must not make compromises that will bring God's word into disrepute.

J. S. Flory.

Fayetteville, W. Va.

Tobacco.

Brother Holsinger:—I am heartily glad to see you take so decided a stand against the tyrant, Tobacco; and trust that your efforts may effect much good in inducing the brethren to put away the evil from among us. For myself I can speak from experience of the evils attending tobacco chewing; having been a slave for twelve years to the filthy, health-destroying habit. And whilst I am writing to-night, my heart is full of joy and gladness, that I am free—*free* from one of the worst habits I ever contracted. For nearly four years I have been a free man, not having tasted the vile weed during that time. While using it I was constantly suffering from indigestion; and although severely afflicted, never felt willing to admit that it was caused by using tobacco. And why? Because I had tried many times to free myself, but lacking self-denial, I failed, and men generally excuse, if they cannot justify, what they do. Very often, too, my mental powers were so much disturbed by smoking, that I could only with great difficulty concentrate my mind upon any subject. I found, too, that I had created an appetite that I could never satisfy; always craving for more—an indefinable longing, that would not be allayed. Soon after I quit using tobacco I found my health improving, and within one year I was actually well, and that, too, without the use of any medicinal remedies, and now I have as good digestive powers as could be desired, and enjoy life a hundred-fold more than I did while using tobacco. And as I know that tobacco was the cause of these ills, I am as fully persuaded that, had I persisted in the use of it, I should, long before this, have been a confirmed dyspeptic.

This may not be the experience of every tobacco chewer, but I know it is the experience of thousands, who,

like myself, have the nervous temperament predominant. I number among my personal friends a young man, who is suffering just as I suffered years ago. He believes that tobacco is the cause of all his physical trouble, and yet he has not been, thus far, able to free himself from its use. I have often been asked this question: "How did you quit it?" My answer is this: "I firmly resolved by the help of God to overcome the habit, and then I let it alone." By pursuing this course, no one will ever fail, and in a year or two at the most, when you shall be free from every desire to use, you will feel like myself, to thank God that you are free from this hard master. I have never as yet had the experience of any confirmed tobacco chewer, who had not at some time tried in vain to quit its use; neither have I ever heard one say that he was not sorry that he ever commenced using it. This being the case, I am surprised that any one should defend its use. I do not believe that there is one tobacco chewer among us who would advise his children to use it. And yet, when I remember the terrible ordeal through which I passed before I was wholly free—a fight that lasted not only for a few days, but for many months—I feel to bear with those who defend its use, for, I believe, were you to ask each one this question, "Have you ever tried to quit it?" the answer would be, "Yea, verily, but in vain."

D. L. MILLER.

Polo, Ill.

Teach all Nations.

"Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you: and lo, I am with you alway, even unto the end of the world." Math. 28: 19, 20.

This is a command directly from our Savior's lips, to his apostles, shortly before his ascension to the right hand of God. And this holy command is as applicable unto us as it was to his followers eighteen centuries ago. Now, since, the brethren claim to be the true followers of our "heavenly Master," the query presents itself to my mind, are we doing our duty to God and our fellow creatures? are we teaching "all nations?" We get many sketches of travels, &c. from numerous brethren, through the "Christian Family Companion," but in a general way are traveling through the various and large congregations, where their labors are not needed to such an extent, or even appreciated as in the romotest parts or outskirts of the brotherhood. The command is: "Go ye into all the world, and preach my gospel." We have frequently seen from four to a half a score of ministers sit on the same bench, while one was addressing the audience, and the rest were hearers only; while we are inclined to believe that thousands of our fellow-mortals, that are as good by nature as we are, are starving for the true bread of life. Since we reside in this part of God's moral vineyard, and in the isolated part of the Brethern Church we are made to feel sensibly the duties that are enjoined upon God's people, more than when residing in the heart of the brotherhood; hence, we feel the necessity of spreading the gospel truth, in its primitive purity, to a dying world. Why is it, brethren, that we are not more earnestly engaged in the good cause, since the reward is so great to the faithful steward; he shall receive in this world a hundred-fold, and in the world to come everlasting life. Brethren, is this not worth striving for? Yes, if we could persuade one soul to flee the wrath to come we would be well rewarded, since one soul is worth more than all the world.

May God lead and guide us by His unerring Spirit into all truth, and may Zion be enlarged, is the desire of your unworthy brother. J. G. WINEY

Campbell, Mich.

Dear Companion:—I this day seat myself to pen a few lines for your columns. I often read the *Companion*, and with much pleasure, and love to hear from those I love so well. I often think of the dear sisters I saw in the far west. Dear sisters, I have not forgotten you, nor has my love grown cold towards you. I never will forget the love manifested towards me. I often wonder whether we shall all meet in heaven, there to praise God forever. Dear sisters, I write this to let you know that I am alive, and trying to serve God, and I trust it is the same with you. I am left alone a great deal this winter, and my chamber is so quiet that there cannot a pin fall to the floor unobserved by me. I said I am left alone; no, not left alone, for my God is with me. I can converse with him during the day, and at night give myself and little family into his care, and ask him to keep us all safe through the night. What a great God we have. I can have him here, and you can have him there. Then let us love him while in this world of sorrow, that we may praise him "above where all is love."

Now sisters, let me see a piece in the *Companion* from some one of you in the Far West. Is my God with you there? Grant me your prayers, that I may become strong in the faith of Jesus. I have a strong interest in heaven, for therein dwell six of my children, my father and mother, and many of my friends. And there is my *Savior*. O, if I can but have a seat at my *Savior's feet*, I shall be very happy. I feel, sometimes, that my stay on earth is but short. Oh, what when death comes! We must *die*. What next? Go to God, to give an account for all we have *said* or *done*. Can we stand the great account? I think we will tremble: I think we will almost faint when we shall see our account there. "God, be merciful to me a sinner."

I do not think that I can benefit any one much. "Of them to whom much is given, much will be required. But I want my sisters to know that I still remember them. I think there is a crown for us to wear I know there is a cross to bear.

Shall Jesus bear the cross alone,
And all the world go free?
No, there is a cross for every one,
And there's a cross for me.

"The consecrated cross I'll bear,
'Till death shall set me free,
And then go home, a crown to wear,
For there's a crown for me."

Now may God bless and save us all is my prayer. Farewell.

NANCY WISE

Brother Henry:—I am at present afflicted with Rheumatism; so much so, that I can scarcely get about. I am suffering very much pain. I had in contemplation a visit to Perry co., Pa., on the 16th. I intended to leave home in company with brother J. H. Raffensparger for the neighborhood of Bloomfield and continue one week; but I am disabled. I have prevailed on brother S. P. Lerew to take my place, so that the appointments will be filled if the Lord permits. May the brethren's prayers go forth in

their behalf: may the Lord's blessings go with them. Since we had the district meeting with us, as it was agreed upon that the church should establish home mission preaching, we as a church have tried to put it into practice; and since then have been employing nearly all my time outside of our regular appointments. In May last the people in Dover, York county, Pa. called for an appointment in the United Brethren church. I consented and they made an appointment. I have given them two meetings, and still intend holding meetings at their request. There is not a brother or sister in the town, but many warm friends. I think good can be done in that place. Many of the citizens had never heard the Brethren's doctrine preached.

Now to the ministering brethren. Let us try and put the home mission to its full extent; as much can be done in that way, for the cause of our Master. Let every bishop that has not already introduced it do it at once. And all that can go away from home to the far west, do so. We have many brethren who can travel who have the means at hand. Consider brethren whether you are doing your duty for the Master?

ADDAM HOLLINGER.

Brother Henry:—Inasmuch as I promised some of the brethren to give a report through the *Companion* of a visit to Fayette, Westmoreland and Somerset counties, Pa., I will now, after some delay, and by your permission, try to do so.

On the 14th of September, in company with brother Samuel Murray, I started on a mission of love to the above named counties, and on the evening of the 16th we arrived at brother Frederick Wimer's. On the 17th brother Wimer accompanied us to brother Weaver's, near Mt. Pleasant. Preached the same night at the Brush Run schoolhouse. On the 18th we started for Indian Creek, and arrived there in the evening, and stopped with brother Daniel Myers, and preached to a small but attentive congregation.—On the evening of the 12th we filled an appointment at the County Line meeting-house, after which we went home with brother Jeremiah Foust. On the morning of the 20th we started over the mountain to Somerset county, and stopped with brother Josiah Berkley, where we stayed till the morning of the 21st; then went to brother Jesse Wagley's, where we remained till the next day; thence to brother Tobias Myers. On the same night, (22d) we preached at the Pleasant Hill meeting house.—The next evening we returned to brother Wagleys and preached at Rhodes' school-house. On Sunday, the 24th, we went to the Union meeting-house and preached at 10 and 2½ o'clock. Then returned to Rhode's school-house and preached in the evening. On Monday evening filled an appointment at Middle Creek, and stayed at brother Jacob Miller's till the next day.—Thence to brother Jacob D. Miller's, near Somerset, where we stayed two nights.

On Tuesday evening we preached at the Grove meeting house, and at Fairview on Wednesday evening, and on Thursday we returned to Indian Creek and preached in Davistown that evening; lodged with friend Jacob Cristner; found him to be an intelligent man, well read in the Bible and contending for the faith as a brother, and we hope it will not be long until he shall become a brother indeed.

On Friday we spent the time very pleasantly at brother Burger's: on the same evening we preached at Felger's school-house, and went home with brother Henry Kelger.—Saturday was the time for the Lovefeast at the County Line House, where we met with many of the brethren. The meeting was well attended; at 2 P M. we were addressed by brother J. Hetrick.—The evening services were conducted by brother Jacob Thomas. Here we can truly say that we enjoyed a feast of love indeed, and I think this was a time long to be remembered. At this place we saw two men led into the water and buried beneath its yielding waves in baptism, one of whom I understand has since been buried in the cold, damp grave, there to rest until the angel Gabriel shall with the loud trumpet call the saints to meet their blessed Lord.

On Monday we came in company with brothers Thomas and Hook to the Fayette meeting-house, and filled an appointment, and on Tuesday, the 4th of October, was the time for the Lovefeast, which was attended with the best of order. On Wednesday we filled an appointment at the same place; after which we returned home and found all well.

CHRISTIAN SHOWALTER.

Brother Henry:—Some months ago I asked the following questions, and no answer has yet appeared: "What do the Brethren understand by worshipping God in Spirit and in Truth? How do we worship in Spirit, and how in Truth?" I want an answer to this, as I think it important to know what the true spiritual worship of God is. It may seem of small weight to many of your readers who understand it, but to myself it is not, and it is so to others also. Let some brother reply soon, and more than one will do no harm.

Another question I gave was, "Why do we hear of no Brethren east of Pennsylvania or Maryland? Are there none in Kentucky?"

LANDON WEST.

Dear Brother:—I was conversing with a lady who has read all of the *Companions* I have, and it seems that she is well pleased, though she never heard a sermon by the Brethren. She said that she was glad to see that there was some others who believed as she did. In the time of her first husband she was a Baptist, and her last husband is a Methodist, and she went to them, though she never knew yet what she was, but she says she believes what the *Companion* says. There is great talk here about the elect—God's elect, who they are, and what they are.—There has been much said on this, and I wish to have an explanation from you through the *Companion*, for my own satisfaction.

I see in my letter concerning my sister having fits, I stated that she had from four to five every day. Instead of every day, it is about ten days at the full moon, during that time she has four or five a day. Then not so often as that. Please correct it and excuse me. My letter was published in No. 48 of past year, page 760. E. A. BOUKD.

KANSAS CITY. Mo.,
Dec. 11th 1870.

Dear Brother.—I have the melancholy task of informing you of the death of our beloved brother Jeremiah Myers, of *Asthma*, on the morning of the 9th inst.,—The circumstances attending the decease of our dear Brother are extremly painful: being in the full vigor of manhood, with a wife and six children, the youngest of whom is but two months old.

He had an attack of billious fever some two months since, and on Sunday last seemed convalescent, as in company with father I visited him. —On Tuesday he assisted in butchering, took cold, and Friday morning at 6 o'clock was a corpse.—His death occurred without (if it is possible) a struggle. He seemed to fall asleep in Jesus.—In contemplating his death, I could exclaim with Num. 23: 7, 10. Balaam said "let me die the death of the righteous and let my last end be like his."—

We telegraphed Elder D. D. Sell to come, but from some cause he failed. The occasion was improved by Mrs. Chase, a sister of the Society of Friends, she spoke from part of the 119h Psalm. Amore beautiful sermon I have seldom heard—filled with instruction and encouragement to the bereaved widow and family, as well as friends. One thought was so beautifully expressed that I must give it, although I fear I cannot do her justice.—In speaking of death, she looked upon the corpse and exclaimed "'Oh! Death, where is thy sting! Oh! Grave where is thy victory!' *and death is swallowed up in life.*" Another old lady on hearing of his peaceful death, exclaimed, Psalms 37: 37, "Mark the perfect man, and behold the upright! for the end of that man is peace."—Brother Myers was formerly from Huntingdon Co., Pa.,—and married to a daughter of Daniel Holsinger, of Bedford Co.,—His death will cause regret in a large circle of the brotherhood.—

We are still unorganized as yet, although Elder D. D. Sell has promised soon to attend to our wants.—We number some 13 members now, but hope for several acquisitions in the spring.—The prayers of the brotherhood are asked for the building up of the church here. As we frequently hear of brethern visiting the West, who pass through Kansas City, I would say to such that brother Geo. R. Holsinger (my father) lives at No. 1606, Hockbenny St., and desires all such to tarry with him during there sojourn in the City. I will write again upon our organization. May God's guidance direct us and bless all the efforts put forth for devising good.—Affectionately yours in the bonds of the Gospel.

FRANK HOLSINGER.

DIED.

At the residence of her son-in-law, Peter Keller, in Logan county, Ohio, on the 25th day of Sept. 1870, MAGDALENE SHORTZ; age about 82 years, and 6 months. She was a faithful member of the Omish Church. Funeral services by David Plank, Omish minister, in the German, and J. L. Frantz in the English. From second Timothy, 4: 6,—8.

Also in the Logan branch, Logan county, Ohio, on the 21st day of Oct. 1870. WILLIAM S. Infant son of brother John and sister Martha VANMETER; age 2 years, 1 month, and 3 days. Funeral services by J. L. Frantz, from Mark 10: 15, 16.

In the Middle River congregation, Augusta Co. Va., July 31st, 1870, sister HANNAH MYERS; aged 81 years, 10 month, and 4 days. She was consort of brother John Myers, deceased, and survived her husband, nearly 21 years. Her maiden name was Spitler, disease, cancer in the face. Her afflictions were great, yet she bore them with patience and chrisrian courage; with a mind and will fully resigned to the will of the Lord; but she greatly longer for the day to come in which she would make her exit out of this troublesome world; looking forward, with an eye of faith, for that rest, that remaineth to the people of God. She left 6 children, and a large number of grand, and great grandchildren to mourn their loss.—But, truly, their loss is her eternal gain. Funeral services by brother Martin Garber and the writer, from Rev. 13: 14.

Written by request.

LEVI GARBER.

In the West Nimisilla congregation, Stark county Ohio, ABRAHAM WITWER, Nov. 20th, 1870; aged 73 years, and 24 days. He was father of 14 children, of whom 11 are living; grand-father of 93, and great grandfather of 18, as far as is known. He was a faithful brother for a number of years. The occasion was improved by brethren Henry Province and David Young and the writer.—From Philip. 1: 21, 23.

William A. Murray.

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VOLUME VII. TYRONE, PA. TUESDAY, JAN. 9, 1871. NUMBER 2.

For the COMPANION.

"Owe no Man any Thing but to Love one Another." Rom. 13: 8.

Whereas the apostle Paul, in 1 Cor. 14: 37, writes: "If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord," and whereas the said apostle is acknowledged, by all professors of Christianity, to have been an inspired embassador of Christ; consequently we must acknowledge that the above test is one of the Lord's commandments, and that it is binding on all who profess to be his disciples; and that by neglecting to obey the same, we forfeit our right to the tree of life, and to admittance into the city, (see Rev. 22: 14.), and expose ourselves to the curse pronounced upon the disobedient. But it may be objected, as though the Lord had commanded us that which we could not obey. But I think we can obey it as well as all other commandments, if we are willing to deny ourselves of the luxuries which we cannot afford, and be careful not to run recklessly into debt, and to make rash promises, which it is likely we will not be able to perform.

One obligation, according to the text, we cannot cancel, that is: to love one another; this we continue to owe one another; but all our other debts we should pay at the time stipulated in the agreement. But, it may be said, what if we have not wherewith to pay? To such I would say, with all the sympathy and charity their case demands or deserves: do the best you can, make every possible effort to pay, and if you cannot, ask your creditor to have patience with you, or forgive you, as the case may demand.

And those who are yet free I would advise, and earnestly admonish, not to contract a debt and make a promise to pay, if you are not pretty certain that you can fulfil your promise, or have something to fall back upon if you fail; and if you cannot fulfil your promise, make a new contract with your creditor, if possible, and obtain his consent to wait longer; and thus you will not transgress the commandment in the text; as we do not owe a man until the time that we promised to pay him.

"The times are hard," and "money is scarce," are complaints which continually greet our ears, but what is the cause of all this? People live too fast, they indulge in luxuries, have costly furniture, build splendid houses, dress in costly raiment, and some chew and smoke tobacco and drink whiskey. No wonder the times are hard and money is scarce with such. Thus did not our fathers, they stretched themselves according to their cover. Brethren and sisters should not imitate those who live above their income, but rather deny themselves of such luxuries, and be engaged in some honest business and attend to the same regularly and diligently, and not forget to pray and attend public worship as regularly as circumstances will permit, and I venture to predict that very few will be unable to "owe no man any thing." I do not mean those who are unable, through sickness or bodily infirmities, to labor. The church owes to such the assistance they need. In my young days the brethren, generally had the reputation of being punctual and as good as their word; let us not, then, forfeit this reputation and become a stumbling-block to our neighbors, but let our light so shine before men, that they may see our good works and glorify our Father which is in heaven.

DANIEL SNOWBERGER.

New Enterprise, Pa.

For the [illegible]

"The Church of the Brethren."

The propriety of the above as being the title or name by which the true church should be known, seems to be called in question, and the reformers think the expression is equivalent to "The Brethren's Church," and therefore object. Being of the opinion that a critical examination of the subject, according to to the genius of our language, will show the objection unfounded and believing that it is important that the

jection should be fairly met, I beg the indulgence of the editor and the kind patrons of the *Companion*, while I offer the following criticisms:

That there is a principle in the English Language which recognizes, the propriety under certain circumstances to change the Possessive to to the Preposition "of" with the possessive noun for its regimen, does not admit of doubt. The primary signification of that Preposition is *possession*, as may be inferred from its origen, being derived from the verb *have*.—The principle is recognized by all good philologists, but it is by no means without exceptions.—While the primary significance is retainad in many cases, the secondary is no less general. Look at the following examples: Primary: "The son of David."

"David's son."

"The name of the Father."

"The Father's name."

Secondary: "The city of Pittsburg."

"A cup of water."

Sometimes the ideas expressed are different:

My father's picture may not be a picture of my father.

S. W. Clark says: "When the object of the Prepositional phrase constitutes the *Agent* of an action, state, or feeling, etc., *implied* in the substantive limited, the Phrase and the corresponding Possessive are equivalent, and therefore interchangeable. Example.: "The people's will." The people are the agent or cause of the will; but in the phrase "The Church of the Brethren," the Brethren are not the agent or cause of the church, but the Lord is; he called them brethren, "ye are brethren," and he gives the reason: "he that doeth the will of my father which is in heaven,"&c., But there are many organization which call themselves brethren, hence the true brethren are distinguished by the definitive THE.

He said, "on this stone will I build my church," but there are many so called churches, even as there are Lords many:—hence the distinction "*the* Church" And bringing all together we have "The Church of the Brethren." But it is the Lord's church because he hath established it, and they keep the commandments.

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Selected for the Companion.

The Sisters Work.

That the Sisters of the Church of Christ have an important part to act in the present reformation cannot be denied. Vice and immorality are prevalent in our land; and all lovers of truth and holiness should use their utmost exertions to raise the standard of Virtue and Religion in the Church. The great need of reformation, both in the church and in the world, calls aloud to every christian to act. And while we see so many of our noble brethren responding to the call—going forth and using every means in their power to put down evil and spread the glad tidings of salvation to the world, do we not see that there is a great necessity for the sisters, also to engage in the word? Shall they remain silent? Shall they stand by, as idle spectators, and see their fellow creatures floating down the dark stream of dissipation, and not even hold up to them the "beacon light," (God's Holy Word,) that they may be able to see the vast whirlpool of destruction that lies before them, and into which their frail bark will soon sink, if they do not turn their course? Shall they remain silent and inactive, and see Zion languishing, when, by their influence and exertions, many lukewarm souls, who have been overtaken by the evil one, and dragged back "into the weak and beggarly elements of the world," might be induced to return to the fold of Christ where they would receive strength to enable them to resist the enemy; and where they could again partake of the christian's heavenly feast.

We do not say that it is the duty of the sisters to leave their domestic sphere and go out into the world to proclaim the truths of the Gospel to promiscuous assemblies. But we do say that it is both their privilege and their duty to teach them, through the medium of the pen, and in the social circle.

These they can do without neglecting the duties of home, or subjecting themselves to the ridicule of the world They can point to the wayward youth, the fruits of virtue, and teach him how to shun the hidden snares that lie along the flowery paths of pleasure. They can reclaim the erring, strengthen and encourage the weak, by holding up to them the precious promises contained in the living Oracle. They can visit the haunts of vice and misery, and speak words of comfort to the despairing souls; teach them

how to overcome the evil influences by which they are surrounded, and point them to the "Lamb of God, who taketh away the sins of the world."

If those intelligent sisters who are spending their time and talents in an employment that perishes with its using, could be induced to engage in the work of putting down those evil influences which are poisoning the minds of youth, and dragging so many down to the dark world of woe, they could do more toward moralizing the world, than our most eloquent preachers; for it is seldom that the heart, blackened by crime and hardened by sin, is penetrated by the truths of the Gospel. There we see the necessity of moral training—of early inculcating principles pure and holy, that the youthful mind may be prepared to receive and obey the the word of God.

We presume that there is not a sister in the Christian Church but could assist in the work. Then let every one who wishes to see the cause of Christ triumphant—who wishes to see vice and immorality dethroned, and virtue and religion crown our land, come out and boldly discharge the heavenly duty; that in the great day of setribution they may hear it said "well done thou good and faithful servant, enter thou into the joys of the Lord."

For the Companion.

Christian Duties.

HOW ALL MAY PREACH.

All cannot preach from the pulpit, or deliver long and eloquent orations, but there is a kind of preaching that is permitted to all men, and often times this kind is most effectual. Offices of kindness to the bodies and souls of those around us; words of encouragement to the weak, of instruction to to the ignorant, of consolation to the troubled, of brotherly kindness to all, spoken by the fireside, the wayside, or bedside; hearty devotion to the services of religion in our families and our closets, as well as in the sanctuary; in a word, all of earnest, active, self-denying love to our fellow-beings, springing from our love to God, will form a most impressive sermon, a most convincing proof to the world around us, that we have been with Jesus. All Christians are called in this way to preach the gospel. Woe to them if they neglect this call, and blessed are they who who fulfil the ministry, and in their humble sphere prove themselves to be workers together with God. Let us communicate unto the *poor*, and especially unto our poor *ministers*, for with such sacrifice God is well pleased. THOS. G. SNYDER.

For the Companion.

How to be Happy.

Do all the good you can. Whenever you hear of a poor widow, an orphan or an aged man, who is in affliction, pay that individual a visit. Do not hoard up all you earn; give a certain portion to the poor. Never get angry, if you are slandered or imposed upon. Better suffer a little than retaliate and use harsh language. Be not proud or selfish; think no more highly of yourself and your talents than you do of the capacities of others. Pay all you owe; keep out of debt. Get not entangled in the meshes of the law—avoid it as the sure gate to ruin.—Shun vicious pursuits and unprincipled associates. Honor the Sabbath and serve God, and be devoted to truth and religion. Finally, take the *Christian Family Companion*, pay for it in advance, read it attentively and you will be happy; peace and contentment will smile on your path, joy will brighten your countenance, and every lane of life before you will be fragrant with blessings, rich and abundant.

CALVIN B. DITMER

Merriam, Ind.

THE GREATNESS OF LITTLE THINGS.—Little habits drive nails into our coffins. They more than make up by their number what they seem to lack in individual importance. They are the true seeds of character. We might as well plant acorns, and not expect them to grow, as cherish small virtues and not calculate on their increase, or as reasonably hope to see the firm and noble oak where no acorns were ever planted, as true greatness and success in life, where the seedlings of a thousand little habits of industry and virtue had not been first carefully cherished.

In a word, character is the sum of little things rather than great ones. The true estimate of an individual is not ascertained by his occasional or occasional efforts, but his every day habits. A nation's character is not determined by its famous men, but by the habits of its masses, and the character of the age by the [illegible] [illegible] [illegible]

For the Companion.

The Harvest Great but the Laborers Few.

The above is become to be a sterotype saying among the brethren. We hear it from the East and the West, the North and the South. Laborer is generally a term applied to the ministers of the Gospel, but we think it may be well applied to every one that is born of God. Can not every one do something to promote the cause of Christ, and thus become a co-laborer with God? Paul says, "every man shall receive his own reward according to his own labor" (1st Cor. 3: 9.) So every one that labors to the interest of God's Kingdom will be rewarded.—We surely should all be interested in the noble work; then it follows, if we are, we will all lend a helping hand in such a way that we can. To illustrate; suppose a dozen of men were interested in a vineyard, and one or two were selected as gardeners or superintendents, and it would so happen, that those so selected could not do justice to the vineyard; those that were interested in it would no doubt do all in their power to have the garden produce abundantly; but suppose one or two of them were interested about their own individual affairs more than about the vineyard and divested their means to their self interest, would it not be said, they were not doing their duty relative to the vineyard. So we should not expect too much of those that are called as laborers; they too, have individual interests at stake. Must they sacrifice all, while others that should be "lively stones" devote all their time to their individual interest, and amass wealth and independance, which is all well and good if it is not abused. Don't, reader, suppose now, that I am going to favor a system of paid ministry on a money basis, by no means; but can not something more be done to disseminate truth over the country, than has been done and yet keep within the bounds of the Gospel. Sow bountifully, and we may expect to reap bountifully. Had we tracts treating upon the plain commands of the Savior, and the principles of the Gospel generally, and scatter them broadcast in the wake of God's ministers, much good might be accomplished. We do know much error is being disseminated through the tract societies of different sects. Surely truth also could be disseminated in some way.—We have felt the want of something of the kind in this wide field of Wt. Va. We are falsely represented by our enemies and many are the inquirers as to what these people teach. One or two ministers cannot keep pace with the interest that is awakening. In the absence of tracts, our periodicals may accomplish much; I know of the circulation of a few numbers of the *Companion* in certain districts doing good the past year or two. One of our brethren was severely censured by a man of another denomination for causing some of their members to leave and join the brethren. The brother wanted to know in what way he caused them to do so. By *lending* them your paper ("the Companion") he said.—O said the brother, I did lend them my papers and would like to lend *you some* of them. I have known them to be lent and passed around from one to another until about worn out, (surely they answered their mission.) So brethren and sisters, here is, in this way a chance for you to sow good seed, away up here in the mountains of Wt. Va. A number of our members scattered over a large field would be glad to recieve the paper, that cannot otherwise get them, and they would pass them around to their neighbors, and in many sections, in fact wherever we go, we find persons that are friendly to us and the cause, they would gladly recieve the papers and pass them around. Here is a chance to do good to the comforting of isolated brethren and sisters, and for the cause generally. Just think of it for a trifle, you can send the *Companion* once a week to a poor member, or to a friend. I can dispose of one hundred copies in this way, which would be, during the year five thousand papers scattered abroad, and I believe much good can be done in this way. Suppose but one soul would be led to the truth in that way, would it not be money well spent? Who then will not deny themselves of just one little luxury and send on their mite to the office of the *Companion* to pay the expenses of a messenger of truth to go weekly to whom it will be welcome. Come brethren, come sisters, to the rescue of souls from error, and in heaven you may meet face to face, dear ones that you have been instrumental in bringing to a knowledge of the truth as it is in Jesus. God prosper the cause.

J. S. Flory.

Fayetteville, W. Va.

The Refiner of Silver.

Brother Holsinger: Enclosed you will find an article that I have selected for the *Companion.* I must agree with the writer—that it is a beautiful figure. My prayer is that God may give us grace to endure our afflictions, till Christ is clearly reflected in us.

Yours in love.

HENRY F. LONG.

Some months ago, a few ladies who met together in Dublin to read the scriptures, and make them the subject of conversation, were reading the third chapter of Malachi. One of the ladies gave it as her opinion that the Fuller's Soap and the Refiner of Silver were the same image, both intended to convey the same view of the sanctifying influence of the grace of Christ: while another observed, there is something remarkable in the expression of the third verse:

"He shall *sit* as a refiner and purifier of silver.

They agreed that possibly it might be so; and one of the ladies promised to call on a silversmith and report to them what he said on the subject. She went accordingly, and without telling the object of her errand, begged to know from him the process of refining silver, which he fully described to her.

"But, sir," said she, "do you *sit* while the work of refining is going on?

"Oh yes, madam," replied the silversmith, "I must sit with my eye steadily fixed on the furnace for if the time necessary for refining be exceeded in the slightest degree, the silver is sure to be injured."

At once she saw the beauty, and the comfort, too of the expression. "He shall *sit* as a refiner and purifier of silver."

Christ sees it needful to put his children into the furnace, but He is seated by the side of it; his eye is steadily intent on the work of purifying, and His wisdom and love are both engaged in the best manner for them. Their trials do not come at random; the very hairs of their head are all numbered. As the lady was leaving the shop, the silversmith called her back, and said he had still further to mention that he only knew when the process of purifying was complete by seeing his own image reflected in the silver.

Beautiful figure! When Christ sees his own image in his people, his work of purifying is accomplished.

For the *Companion.*

Christ Preaching to the Dead.

On page 767, Vol. 6, C. F. C., brother C. P. L. Roberts desires an explanation of 1 Peter 4:6. Which reads: "For, for this cause was the Gospel also preached to them that are dead that they might be judged according to men in the flesh, but live according to God in the spirit."

For the purpose of understanding Peter, we must understand what he is writing about. See the 3d, chapter, from the 17th, to the 20th verse, where he speaks of Christ's sufferings, and says, "For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the spirit; by which also he went and preached to the spirits in prison, which sometimes were disobedient when once the long suffering of God waited in the days of Noah, while the Ark was a preparing." "Suffering the just for the unjust." We understand that Christ in his death and sufferings; redeemed all Adam's family, both dead and alive, from under the curse of a broken law, and after they were redeemed, Christ must necessarily preach the Gospel to those that are dead, after his death, as he did to those that are living before his death, that every mouth may be stopped, and all the world stand guilty before God. (Rom. 3:19) Hence, while his body lay in the tomb, his quickened spirit was with the disembodied Antediluvians in the prison of the underworld, there preaching the Gospel to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit. (1 Peter 4:6.) Paul says, Eph. 4:9, "He also descended first to the lower parts of the earth." There he preached the Gospel to the dead, and then through the power of his resurrection. "He ascended up on high, led captivity captive, and gave gifts unto men." Eph. 4:8. "Wherefore God hath also highly exalted him, and given him a name above every name, that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth, and that every tongue shall confess that Jesus Christ is Lord, to the glory of God the Father." Phil. 2:91—1.

A. LEEDY JR.

Antioch, Indiana.

Where ignorance is bliss 'tis folly to be wise.

California and Oregon Mission.

[EDITOR AND PUBLISHERS JACOB MILLER AND [illegible] STOKES.

DEAR BRETHREN:—Under the guidance of a kind Providence, we left South Bend, Indiana, on the 6th day of October 1870. We had a pleasant journey to California, where we arrived on Wednesday the 12th of October, stopping at the house of Elder Geo. Wolfe where we were kindly received by himself and family, (*all members of the church.*) We tarried with them and the brethren and sisters in California until the following Tuesday, in which time we held six meetings.

In company with Elder Geo. Wolfe we went to San Francisco, stopping there until the 20th, at which time we left brother Wolfe and San Francisco on a Steamer for Portland, Oregon, where we arrived, after a very pleasant journey, on *Sunday the 23d, at ten o'clock P. M.* After a good night's rest we took the stage for Albany the county seat of Lynn County, where we arrived at sun-down on Monday the 24th, and were directed to the house of brother Solomon Ritter, in Albany, where we were very kindly received by himself and family. Brother Philip Baltimore, also living in Albany, was absent from home, but sister Baltimore his wife, and other members of the family came over to brother Ritter's and we had a very interesting interview. On Tuesday morning brother Ritter conveyed us to the brethren living eight miles east of Albany in the Williamette Valley. After meeting with the brethren; we appointed a meeting for public preaching, to be held on Thursday evening the 27th of October. The brethren and neighbors attended and the large school-house was filled. Good attention and much interest was manifested by all present and much desire being expressed for more preaching, we held five more meetings for public preaching, which were well attended by the members and public generality. On Monday the 31st of October the members from far and near met at the house of brother David Peebler in church capacity. After meeting with them in humble prayer to God, we informed them that our mission to California and Oregon consisted in more than preaching the word—that we were sent to them by the Annual Meeting on a missionof love to aid and assist them to form a more perfect organization of the church in Oregon.

—Every brother and sister expressed a willingness to come into full union and fellowship with the general Brotherhood—to receive and give council as the gospel directs, according to the usages of the church, and as they had troubles of a serious nature, which had for a long time deprived them of the enjoyment of the gospel priviliges, not even assembling themselves together for the public worship of God, (until we came to them) they unanimously desired us to act as a committee to hear the causes of their grievances and to report a decision to the church.

Feeling our weakness yet trusting in the Lord, we yielded to their request, heard the causes of their grievances and made a report which we presented to the church, which was accepted by every member, rendering full satisfaction, and christian peace and love was restored, and in that reunion and christian fellowship, (after holding a number of meetings in different parts of the valley where members reside,) we left them on the 14th of November, to return to California, which we accomplished by stage, a distance of five hundred and fifty miles, in four days and five nights, a very *tiresome* but otherwise pleasant journey. We took the cars one hundred and fifty miles farther to the brethren in California where we visited, holding meetings in different places, as the members are scattered over a large space of territory. We continued preaching the word until Saturday the 10th of December, when we met with the members, who were assembled from far and near, in church council. We all labored together in the fear of the Lord until the much desired, happy result of union and fellowship was manifested by the Brethren in California with the general brotherhood, and our labor in California was closed.

We then had preaching on Sunday in the neighborhood of the brethren, near Elder George Wolfe's, and on Sunday evening at the Disciple's church, in Stockton (many of the brethren accompanying us to the latter place) to a large and attentive audience, and on Monday we took the parting hands of brethren and many friends, and took the train at 12 o'clock eastward for our home in South Bend, where we arrived after a pleasant trip on the 17th of December, at 9 o'clock P. M, and found all well.

We truly feel that the Lord was with us, and greatly blessed us, inasmuch as we enjoyed the best of health; had no disappointments in all our travels; no accidents happened us, and our labors were received in love everywhere, both in California and Oregon, by the brethren and the world.—All manifested their sorrow that we had to leave them,—and with many tears they entreated us to return again, if we could possibly do so, and to urge the general brotherhood to lend them help, which we agreed to do as the Lord enabled us, and are very sure that the cause of Christ Jesus requires that a minister among brethren should be located in Oregon. And we are satisfied from all that we could learn from the brethren, and also from the citizens, together with our own observations of the general appeaance of the country, that brethren could do well there for themselves and families, and effect much good. We are confident the prospects are very favorable for the building up of large churches in Oregon, and so far as we could learn, the only reason why it has not been done has been for the want of proper ministerial labor. The members are humble and faithful, and would do honor to any age or country.

California is a very large field for the few laborers who reside in that state, considering the wants of the people. The members are scattered over the country very far from each other, which renders it very difficult for them to meet often in the *one only* organized church in the state. The brethren and people generally, express a strong desire that members, and especially *ministers*, come and settle among them, and we are sure that much good would result from a compliance with their request. And we feel it our duty to urge the general brotherhood to consider this matter in the fear of the Lord and to act as promptly as possible.

We found the brethren in California in comfortable circumstances, so far as the good things of this earth are concerned;—enough and to spare,—and we think that industrious, prudent brethren, could do well there in accumulating property, yet if we were to give an opinion relative to the matter, our preference would be in favor of Oregon, as being in most need of ministers, and agricultural pursuits being more uniformly remunerative to

the laborer, than in California, the rains being more regular.

Finally, brethren, the mission to California and Oregon, through the blessing of God, has been a success so far as we know, and it is our prayer, and we ask all the brethren to unite with us in this prayer to God, that his blessing may forever rest with them, and that *all* may feel an interest in the welfare of souls, praying the Lord of the harvest to send forth more laborers into the vineyard, that His sheep may be fed.

JABOB MILLER AND
DANIEL B. STURGIS.

South Bend, Indiana Dec., 30th 1870.

For the COMPANION.

A few Thoughts for the New Year.

The year 1870 is now closed; and with it has closed another year of the Christian's warfare, and another year of the sinner's day of grace.

The Christian who has been faithful to his God and Savior during the past year, is one year nearer, both in age and experience, to Heaven his eternal home, than he was a year ago. He has become more established in the service of his Master. It will now require a greater effort on the part of the enemy to overcome him; still his time of watching and prayer is not yet closed.

On the other hand, the sinner who has steadfastly resisted the convictions of the Spirit of the Lord during the past year, is now one year nearer his final doom, both in age and experience, than he was a year ago. He has become more confirmed in the service of his Master; his opportunities to escape the damnation of hell, are gradually growing less; it will now require a stronger effort to liberate himself from the grasp of the enemy than it would have done a year ago. His heart is gradually becoming harder; the convictions of the Spirit are becoming weaker and more easily resisted. He will soon take His flight, and leave him to the company of his choice, for time and eternity: "My Spirit shall not always strive with man."

The year 1870 has closed the mortal life of many of the children of men. They have

"No more a share in all that's done
Beneath the circuit of the sun.

And so it will be during the present year. The aged Christian, weary of life's vanities and disappointments, will exchange the cross for the crown, and join the happy number who have come up through great tribulations: "Who have washed their robes and made them white in the blood of the Lamb."

Many an aged sinner who has long resisted the Spirit, and who, by his wicked life and influence, has been a snare and curse to the rising generation, will go to his final doom, and experience the solemn truth: "What a man soweth, that shall he also reap."

The careless Christian, who seems to divide his heart between God and the world, will go to his doubtful destiny, and see the importance of life as he never saw it before

Many a young man with fair prospects for honor, wealth, or reputation, will experience the solemn truth that man is mortal, and born to die.

Many a darling child, now the delight of its parents, will forego the bitter sorrows and disappointments of a life on earth, and join the holy throng who are now singing praises to God and the Lamb.

Many a family circle, now unbroken, will, before the close of the present year, be entered by death, and one of its members shall bid a long farewell to those who are strongly attached to it by the ties of nature and friendship.

Dear reader, these are solemn thoughts, yet none the less true.

"Like shadows gliding o'er the plain,
Or clouds that roll successive on;
Man's busy generations pass;
And while we gaze, their forms are gone.
Oh! Time how few thy value weigh,—
How few will estimate a day!

The year rolls 'round, and steals away
The breath that first it gave:
What'er we be, what'er we do,
We're trav'ling to the grave."

D. M. MOHLER.

Diamond Dust.

Abundance, like want, ruins many.

The mind is the standard of the man.

Patience is bitter, but its fruit is sweet.

He is a freeman whom the truth makes free.

Wishing, of all employments, is the worst.

Spring unlocks the flowers to paint the laughing soil

It is better to suffer than to lose the power of suffering.

The Family Circle.

The Fireside.

No lessons leave a more abiding impression than those that gently drop into the mind at the fireside. No fun is more tickling, or leaves behind it less to regret. No history is purer, as whole, than a fireside history, and none lives longer or more lovingly in remembrance. He who cannot look forward with yearning desires to fireside enjoyments as the staple enjoyments of his life, is greatly to be blamed; for the fireside has its duties to be done as well as its pleasures to be realized. They who make light of its sanctities, or who rise up in rebellion against its spirit or who wantonly disturb its peace, or who poison its springs of confidence with suspicion, or who introduce jealousies within that charmed circle, or who profane it by aught that savors of selfish despotism, break the spell which environs it, and forfeit its rewards. It should be the alter to which we bring our daily sacrifices—the turtle doves and young pigeons of home life—to offer them to the genius of domestic unity. There is no place where we are more bound to "mind the things of others" as our own, or more gracefully display affection in trifles, or can with more profit study to please others than ourselves.—Forgetfulness of of fireside duties indicates, to say the least, deficiency of disinterested love. A man cannot be truly judged by what he does before the world. All manner of selfish motives may urge him to wear in that broad theatre the dress of sanctity, or courage, courtesy, or patience, or considerateness, "that he may be seen of men." But it is at his own fireside that he best shows himself, when he casts aside the garments of pretence, and puts on the slippers of natural habit. What he is there and then he probably is in reality, for his heart is *en dishabille*, and commends itself, or otherwise, by his own proper qualities unveiled and and undisguised.

The greatest temptation the devil has for the christian is—comfort.

Christian Family Companion

Tyrone City, Pa., Jan. 9, 1871.

The Passover and the Lord's Supper.

No. 2

TIME

The term we use of duration we call *time*. In its extended sense, time is that portion of eternal duration which had its "beginning" with the creation of the "heaven and the earth," (Gen. 1: 1.) and which shall end when the "mighty angel" shall stand with "his right foot upon the sea, and his left foot on the earth," and shall swear "by him that liveth forever and ever," *that time shall be no longer*. Rev. 10: 1–6.

But we have smaller divisions of time by which its lapse, or onward motion, is measured and estimated. In mathematics, denominate numbers express quantity of seven different kinds, viz: *money, length, surface, volume, weight, divergence,* and *time*. Each of these different kinds of quantity has its divisions, called denominations, by which it is measured.—The most important division is the *basis* of measure, and the less important are divisions or repetitions of this basis, thus: 1 is the basis of numbers, and $\frac{1}{2}$, $\frac{1}{3}$, &c., are divisions of this basis, while 2, 3, &c., are repetitions of the same basis. The *foot* is the basis of measure in measuring length, inches are divisions, and yards, rods, furlongs, miles, &c., are repetitions of this basis. The design of measuring quantity of any kind, is, to enable us to estimate and express the quantity measured.

In measuring *time* we have two natural units, or bases of measurement, the *day* and the *year*. The *day* is the time in which the Earth revolves upon its axis. hours, minutes, and seconds are divisions and subdivisions of the day, while weeks and months are repetitions of the day. A *year* is the time in which the Earth makes a circuit about the Sun; seasons are divisions of the year, and centuries are repetitions of it. It is by acorrect application of these divisions or their aggregate, that we are enabled to converse intelligently about all matters that relate to time; and it is very evident that, without such a system of measuring time, this could not be done. For illustration, if we tell you that in six months from to-day, at fifteen minutes past three o'clock in the evening, we will call at your place of residence, you, being acquainted with our method of measuring time, will know precisely when to expect us; while if we had no method of computing time, we could not communicate that idea to you at all. The minister of the gospel announces that in three weeks, at 10 o'clock in the morning, he expects to preach at a certain place.—The people know the time, and, when the hour arrives they come together at the appointed place to hear the glad tidings of salvation; but without a system of computation this could not be done.

From what has now been stated, it appears very clear, that circumstances, our relation to each other in life, and the nature of our communications to each other, render it necessary for us to have a common method of measuring and estimating time. We say a common method, for if each had his own method of computing time, it would amount to the same as not to have any at all. In the United States the denominations of money are mill, cent, dime, dollar, &c., and as we are all acquainted with the value of these denominations, we have no difficulty to understand each other in our money dealings with each other. But in England the denominations of money are pence, shilling and pound. If, therefore, we were to go to London to deal, without having any knowledge of the value of the different denominations of English money, we would certainly be in a sad plight, and we should find it necessay, before transacting any business, to acquaint ourselves with their method of reckoning money. We venture the assertion, that there are many persons in the United States, who, if they were offered £50 for a horse valued at $100, would not know whether the offer was good or not.—Now, just as necessary as it is to have a common reckoning of money to enable us to transact money matters intelligently, it is to have a common method of measuring time, to enable us to understand each other in matters that relate to time.

Our readers are all acquainted with the mode of reckoning time now in use in enlightened nations, so that it is not necessary to dwell upon this subject. But it may be of some advantage to notice that, while our year contains 365 days, 5 hours, 48 minutes, and 49 .7 seconds, most of the Mohammedans reckon their year by twelve moons, so that the Mohammedan year contains only 354 days, 8 hours, 48 miniutes, 38 .2 seconds. It is evident, therefore, that, while our year begins regularly at the same time in the Winter season, the beginning of theirs, in less than thirty-four years of our reckoning, runs backward through all the seasons. Who does not see, then, that to read Mohammedan history, dated according to their method of computation, understandingly, we must be acquainted with their manner of reckoning time?

"Some think the Egyptians and others, once reckoned the time of one revolution of the moon their year, and that this is the source of their extravagant reckonings concerning antiquity. It is more certain that before the Hebrews' departure from Egypt, they reckoned by a year consisting of twelve months, each of which consisted of thirty days, and began their year about the beginning of our September. Possibly the Chaldean year was much the same, till Nabonassar, about the time of Hezekiah, ordered them to reckon the year by twelve months, or three hundred and sixty-five days, and the Egyptians soon after admitted this form. After the

long confusion, the Greeks reckoned the year by twelve months, of thirty days each; but seem afterward to have reckoned by twelve moons, or three hundred and fifty-four days. They mostly began their year at the summer solstice, when the sun is most northerly in June; but the Macedonians began theirs about the middle of our September. At first the Roman year consisted of ten months, or three hundred and four days. King Numa extended it to twelve months, or three hundred and fifty-five days; and every second year, they added twenty-two or twenty-three days by turns. Julius Cæsar, their first emperor, fixed it at three hundred and sixty-five days and six hours, which in four years make one day, which in the fourth is added to February, and occasions that year being called leap-year. By this year we still reckon our time; but as it includes about eleven minutes too much, this, in one hundred and thirty years, runs the reckoning forward one day, and in our reckoning had run forward the year full eleven days, till this was rectified by the introduction of the New Style among us, as it was in several countries abroad, by Pope Gregory, almost two hundred years ago. The old Persian year began about the beginning of June, and consisted of three hundred and sixty-five days, or twelve months."—BROWN'S BIBLE DICTIONARY, under the head of YEAR.

We have now called your attention to the fact, that, in different countries in the same age of the world, and in the same country in different ages of the world, widely differing methods of measuring and estimating time have been in use. This we have done that the reader may have a glimpse of the difficulties which attend the study of universal history, in points having reference to dates, and to show that it is necessary, in order to read the history of any country understandingly, to be conversant with the method of reckoning time in use in that country at the particular period to which it relates. The study of the Bible comes under the same rule, as the years, the months, the days, and the hours, as used by the people of the Lord in ancient times, and consequently by the sacred writers, were all different, in some respects, from those in use among us. It may not be out of place in this connection to notice, that in measuring quantity of all kinds their measures were different from ours. In reckoning money they had the gerah, bekah, shekel, maneh, talent &c. In measuring length, their measures were, the digit, palm, span, cubit, fathom, &c. In weights their denominations were gerah, bekah, shekel, maneh, talent. In measuring capacity, for liquids they had the caph, log, cab, bin, &c.; and for things dry, the gachel, cab, omer or gomer, seah, ephah, &c. But as these measures have no bearing on our subject, we mention them, merely to impress it upon the mind of the reader, that it is indispensably necessary, in order to understand the sacred Scriptures, to be acquainted with their different tables of measures.

We shall now enter upon an examination of the divisions of time as used in the Bible; and, although this part of the subject may seem somewhat dry and irksome, we ask our readers to follow us patiently, and we feel certain that in the end you will feel yourselves more than rewarded for your trouble.

Gleanings from Subscribers.

"It was seven weeks yesterday, (Dec. 25th, that I was at meeting the last time. I had taken a very bad cold, which turned to Breast Fever; but I am now able to walk out a little."

DAVID GARLACH.

Mt. Joy, Pa.

"I shall try to do more for the cause of the church of Christ than I ever did before; as my days are gliding swiftly by, and I am hurried to appear before the throne of God."

JACOB LAHR.

We have had sickness this fall in our family, which lasted some sixty days. Those who had been sick are now able to be about. Had it not been for this trouble, I could have sent you the money at once. But I can say one thing, I do not spend money for tobacco. I used the article for twenty-two years, and I was induced to quit by reading your paper. In taking notice of the articles treating against tobacco, I came to the conclusion that they were right in saying that it is spending money unnecessarily. We can put our money to better use, towards our families and for our own souls.

DAVID ROOT.

Burlingame, Kansas.

"I noticed in our last that there would be a falling off of subscribers on account of tobacco. Is it possible that brethren will allow so filthy a weed as tobacco, to make them so little as all that comes to! Brethren just come down on all such obnoxious habits."

D. S. CRIPE.

The *Pilgrim* was strongly introduced in our arm of the church; one of its editors being through here himself, and held out inducements by offering their paper at twenty-five cents less a year than the C. F. C."

Well, we have no objection to that, if he had just told the whole truth; viz: that they only gave about two-thirds the amount of reading, and that of an inferior class, not at all to be compared to the matter found in the *Companion*. Hope you will take care of that part.

"You will find on sheet, seven subscribers. I think I may say, six new ones, that are not scared at the tobacco question, at least they want the *Companion*.

THOS. GRAY.

The *Companion* is a welcome visitor at my humble abode. I am always glad to see it come; nevertheless sometimes I am made to feel sorry when I see the sharp missiles some of the brethren fire at each other in controversy, particularly about tobacco and likeness. Now brother Holsinger, I do not wish to distance and hope I have not given offence, but I do think the brethren should be more mild and pleasant to each other. If they could take example by some of the sisters it would be an improvement. How very pleasantly sister

Deardorff, and sister Rohrer gave their different opinions as to who the angels are. It does me good to read such communications. Wish we had more sisters to write for the *Companion*."

KATHARINE FRANTZ.

We wish so too, and cannot see why we do not have, for many of them have little else to do. If they would devote the time they employ in making ruffles, and plaits, and other fineries, for themselves and children, to studying useful subjects, and writing for us, we verily believe it would be an improvement that would even be manifested in our paper. But sister Frantz's suggestion is well made, and we hope it will be received and adopted by disputants, and that they will show for each other that love that should at all times characterize brethren

"To your encouragement I will say the tobacco question has not caused any decrease in our church, but rather an increase. We have heard at least some speak favorably of you for placing your foot on the evil. And we say keep it there, and press it harder."

JOSEPH D. NEHER.

"Enclosed you will find a list of names of a few subscribers that I have gathered together for your paper. Your prospectus was received some time ago, but as the brethren about here had chances of going into other clubs, I did not try to get up a list myself. My husband went into a club some time ago. But since some of the brethren have been so seriously wounded in the "tobacco war," as to be unable for duty, even as agents for your paper, I thought I would do all I could for you. I commenced smoking tobacco when I was about 25 years old, and about twelve years ago I quit it. I am now 69 years old. My husband commenced chewing tobacco when he was quite young, and he quit using it about the same time I did. Now, we can see what a useless and filthy habit we have been relieved of.

Would it not be convenient for those who are getting up clubs, to have a small space set apart for the rates of the paper, with special rates, and premiums. I have forgotten what premiums you offer, and have not now time to hunt it up."

REBECCA WAMPLER.

The sister's suggestion is a very good one, and we will try to remember it. Our rates and premiums should have been published in every number since their first appearance.

Explanatory.

It will be seen by our correspondence department, that in every number, tobacco gets its usual share of rubs. The pressure is irresistable; we cannot hold it back, and would not if we could. We have blessed God in our heart for what has already been accomplished. We have a number of names of brethren who, with the New Year, have abandoned the use of tobacco. We mean to get up a list or pledge, and publish the names of all those who for the sake of our holy religion, and the love they have for their brethren, will quit the use of it. We firmly believe we shall have a long list.

But there is one thing that perplexes us somewhat. It is this: We do not wish to devote so much of our space to this one subject; and yet we have so many good things, consisting of essays, confessions, experiences, and admonitions, which we think ought to be published for the good of all. In view of which we have concluded to issue a Tobacco Supplement of eight pages, at some time previous to the first of April, in which all can have full liberty to express themselves. It will be sent to all subscribers free, but we will receive contributions from friends of the cause toward defraying the expenses of issuing it. We will also receive orders for extra copies at the rate of $2 per hundred. Now, friends, here is a chance to show your faith and zeal by tangible manifestations. If you will spend half as much as the tobacco devotee we shall circulate twenty thousand copies of the supplement. We have a "hook" ready for communications, and a book ready for contributions and orders for extra copies.

TO BROTHER SHANK.

You are a little too lukewarm upon the subject. We had rather you were cold or hot. Your position is untenable. The use of tobacco, *as a habit*, either temperately or intemperately, has never done any good, and never will, unless it was indirectly, by giving employment, in which case the slave owners, doctors, undertakers, and grave diggers, received the best patronage. You must not make any such promises. Tell the brethren that you hoped that soon all the brethren and sisters would quit the habit, and persuade them to do so, and then there will be no more of it in the *Companion*. O, that we could see the day when it can be said: These Dunkards believe in entire consecration; they will give up everything for their religion, and will deny themselves of every needless luxury for their brethren. They have as a body discarded tobacco using! O, what a reputation this would give God's peculiar people, and what a God-like peculiarity! Brethren, let us all work for it.

Remember the Poor.

"The poor ye have always with you, and whensoever ye will ye may do them good."

"Thou shalt open thy hand wide unto thy brother, and to thy needy, in thy land." Deut. 15 : 11.

Brethren and sisters, these cold days you draw your overcoats and shawls closely around you. And at night you sleep under warm blankets, and thick comforters, in warm houses. Do you know that there are thousands of people in the world, even in our land, and many in our own states, who are shivering with cold for want of clothing and cover? Mothers, when you have snugly tucked away your little ones in their comfortable resting places, under their nice, thick covers, did you then think of the thousands and the tens of thou-

sands of your sisters, whose bosoms also swell with motherly affections, but whose covers are thin and nar row? And as you fell down at your bedside, did a big tear drop upon your folded hands, as you said in your heart, "O Lord bless the poor this cold night?" Has such been your experience? Be sure and let all such tears drop on your hands, it makes them so liberal. Think of the poor, brethren and sisters, pray for them, and what is worth more than all, clothe and feed them. We only recommend prayer, when you cannot do any thing better. When you are not by them, then pray for the poor. If your prayers are sincere, you will act so much more naturally, when you come in contact with them. Your hands will be "wide open," and your dimes and dollars can be taken away by the poor, without tearing the corners off. The Lord loveth a cheerful giver, and in that particular, we are like the Lord, we love him too.

The Guardian.

For young men and ladies. Reformed Dutch Publication Board, 54 North Sixth St., Philadelphia. Monthly: $1,50 a year.

—The 'Children's Friend' for January is the most beautifully gotten up paper that reaches our Sanctum, and is as interesting and instructive as it is nice. Miss E. K. Smedly, Editress, West Chester, Pa. Price $1,50

The Gospel Visitor.

In arranging the files of the *Visitor* for binding we find that we have a surplus of some Numbers, and of others we are short. And as we are anxious to have them full, we would request any of our friends who may have them to spare to send us one copy of each of the Numbers named below:

Volume, 18, No. 4, April 1868
" 16, " 12, December 1866
" 15, " 5, May 1865
" 13, " 1, 2, 3, 4, 5, 11, 12,
" 12, have only No. 7
" 11, have only " 1, 2, & 11, 12,
" 10 " 8-9-10-11
" 9, No. 1, 3, 5, 8, 9,
" 8, " 2, 4, 6, 7, 8,
"6 " 2, 3, 7, 9, 10,
" 4 have none

For one copy of each No. of the above, we are willing to pay five cents. The following we have to spare, and any of our subscribers, wishing them to fill their files, can have them sent, by remitting two cents for postage on each No.

Vol.1 complete
do. 5 No. 6-7-9-10-11-12
do. 7 all but No 10
do. 10 No. 5-6
do. 13 No. 9-10
do 14 do. 1-5-7-8-9-10-13-15-16-19
do. 15 do. 1-2-3-4-6
do 16 do. 1-3-3-4-5-10-11
do. 17 do. 1-8.
do 18 do. 5-8.

"The Independent."

Many of our readers have some acquaintance with the paper bearing the above name. We have a copy of it now before us. In looking over it we observe that THEODORE TILTON, the great woman suffrage champion, had been the editor of the paper, but that his connection with it in that capacity, ceased with that issue, and that HENRY C. BOWAN, the proprietor, will occupy the chair. This is as it ought to be. Let a man talk for himself. And judging from Mr. Bowen's introduction, we believe he can and will do it. Any of our readers who can afford a first class city weekly, should get *The Independent*. Price $2.50 for 52 Nos. Address Henry C. Bowen, Box 2787, New York.

Answers to Correspondents.

A. PEARSOLL.—We have no account whatever of your second order for Almanacs; and feel certain that it never reached us. It is etremely dangerous to send money by letter without registering.

D. S. CRIPE.—The money sent by Joseph Hart, is credited for volume seven; and we have no account against you for 1870.

S. A. OVERHOLTZER.—Yes, as you cannot obtain green-backs, postage stamps will answer; or, you can send gold by registered letter.

WM. LEATHERMAN.—Yes, we will allow you ten per cent, on the terms you propose.

G. W. BURKHART.—How much exoneration do you want for your friend?

WM. SADLER.—Yes, we will take him; it will all come right.

M. E. HOOK.—Fifty cents more will pay for both papers

J. G. WINEY.—You have now paid for Volume 7.

BENJAMIN SHELLENBERGER.—Sixteen dollars and eighty-eight cents.

B. CLEMMER.—All right.

JOS. J. HOOVER.—It came to hand, and will receive attention in due time.

D. H. HIMES.—Yes, we will send you the note book. We have no account of the devil having entered any other swine except those which were choked.

J. H. MOORE.—There is $1.00 due on volume 6, hence $3 25 will pay for P. Y. and C. F. C. to end of present year.

DAVID HAIR: We do not publish the *Cnmpanion* in German. You sent 75 cents, how do you wish to have it applied?

A. C BARR: Suppose several numbers of the paper may not have been sent, after your subscription had expired. We have now commenced your subscription with beginning of year.

CORRESPONDENCE

A Visit to Hudson, Ill.

According to previous agreement, I left Urbana, Ill., Dec. 10th, and was soon in Bloomington, where I was met by brother T. Lyon. After dining with a brother in Normal, I was conveyed to brother Lyon's residence, where I was well entertained, by a religious and an intelligent family. On Sunday morning I was pleased to find at the place of meeting, brother Philip Moore, (and wife) with whom we labored during the week, in the vineyard of the Lord. Near the close of the week we were joined by brother John Barnhart, and with the brethren had some very pleasant meetings.

We were pleased to see the christian, spirited religion that these members manifested during our short visit. This characteristic is not confined to the aged only, but often fully manifested in their children. Few things are more beautiful that the journey of a father to Jesus,

" With his companion by the hand,
And all his children in a band."

Misisters may boast of their eloquence, philosophers of their knowledge, but the most useful feature is left to the parents, who by example can manifest Christ in the character of their children JNO. H. MOORE.

Dear Companion:—In my canvass to obtain subscribers for you, I was often told there was too much contention in your columns, and on that account they felt indifferent about having it. My answers were, that there had not been any thing of the kind, except the questions of eating swine-flesh, and the intemperate use of tobacco, and as I thought they were pretty thoroughly ventilated, I did not think we would have any of them in the next volume. And in this belief I renewed my exertions and did all I could. But, since I see by the last Number of Volume 6, that I labored under a mistaken idea, I feel sorry that I made promises I could not control. I feel that I must protest against the continuance. I do not take sides with either. I am not for or against tobacco, it has done harm and it has done good; and I am charitable enough to leave it to the judgment of those who use it, and if I see any of my brethern or sisters use it to their injury, I have the right, and it is my duty to admonish them in *love* and *kindness*. But to command my brother or sister, "thus and so thou shalt and must do," it is not mine nor any other brother's province to do. Christ Jesus is our Master, He has the right to command, and if we claim to be his servants or his followers, we will in no case assume the Master, but in all cases manifest the brother only in admonishing and doing good to one another.

If the *Companion* comes to us on such a mission, then it is a *Companion* indeed, but if it comes with a commanding and dictatory tone, then where Christ is only the acknowledged Lord and Master, it can not be a welcome Companion.

The declaration of war, was an inappropriate phrase, in the pages of a non-resisting periodical, but could easily have been looked over with forbearance, had it not caused war among the brethern instead of the tyrant against whom it was declared. I feel sorry that things have run in such a channel. I am not in favor of the intemperate use of tobacco, neither for habit or fashion, yet, I am opposed to the way this warfare is conducted, and the vigor with which (I am sorry to say) it seems still to be prosecuted. For sake of peace and unity, I hope brethern will desist writing, and editors printing these disturbing questions and contribute more towards holiness and perfection, and all unite in their efforts to give through the pages of our *Companion* such instruction as will promote peace and harmony among us here, and to the welfare of our souls hereafter.

CHRISTIAN SHANK.

Lawrence, Kansas.

Dear Companion:—It is a very pleasant thing to have friends, for without them, the world would be a wilderness; yet I must confess that I am a little out of humor with some of mine; not that I don't love them as well as ever I did; nay, verily nay; but I had fondly hoped that they would all move together into one house, since they are of one and the same occupation and by me paying a visit to one could converse with all at once. Instead of that I am put to the pains to pay my address to them individualy and probably each one wishes to be served first; this is impossible, one must be first and the other last. But perhaps if none gains much by my visit we all shall remain good friends, if friendship is not founded on loaves and fishes.

It is well known to all my friends that I had a spell of sickness, and for a long time I cared very little about the things pertaining to this life, and would rather have bid farewell to all, but now that health hath returned as well as can be expected in my age, I am willing to labor a little longer, and so I took a flying visit to Bourbon, Marshall county Indiana, attending the Dedication of the school-house, called college. Though I had never seen a college inside, I can now say I have been to college, and I believe I am not a bit prouder now than I had been before, though I learned something that I did not know before.

The first I learned was that not the brethern dedicated the college but the citizens and donors of Bourbon dedicated it to the Brethern, and gave a deed to the brethren of the Northern District of Indiana.

There were a few brethern there which took offence, because there was instrumental music, and a choir there. I do confess I feel curious, too, that the brethren should have gone so far as that: but I was soon relieved when Judge Frazier rose and addressed the audience in plain English. I could have wished that all our brethern and sisters could have heard him. I could not give a synopsis or short account of it, only this that he was called upon without previous notice to dedicate this college to the brethern. whose character as a people he discribed, and trusted that in this house those christian principles and morals would form an integral part of education, and that this school might rise in estimation and worth to the highest standard in our wide spread land. One of the brethern was called upon who gave a little history, and some of the characteristics of the body called Dunkards, remarking that the anticipation should not be raised too high. This being the first instituion of the kind among them, there are many obstacles to be removed like in every other undertaking.

A number of persons made short addreses and all pointed to this one particular, that they hoped or were convinced from the character of the people to whom they entrusted the house, that pure morality and christian virtues would be taught and instilled into the minds of the student. The dedication thus closed after several addresses in the evening.

The citizens of Bourbon were disappointed in this, that all did not get brethern to entertain, but I felt happy to know that those brethern living around Bourbon sustained such a good character, especially when I thought back some twenty-five years when I and some other brethern used to travel twenty five miles every eight weeks to preach there, when the number of brethern was less than a dozen: now several churches are formed of that territory. I will here remark that the first speaker, Jacob Shively, elected here, takes an active part in establishing this school, as well as his brother David, who also is an effectual speaker.

The second day after the dedication the school was organized, by reading the first chapter of the Gospel of John, an appropriate hymn, ex-

hortation and prayer, all the students and persons in the house kneeling. The number of students was less than a dozen, but increased next morning. When, after the school was opened, I bid them farewell and came home, promising however to soon visit again.

I forbear to say much about brother O. W. Miller and his companion. They are affectionately remembered. I know they will be humble, relying on God for his aid in their great responsibilities.

Now we hope that those who can not see with us the propriety of such a school, will withold all evil speaking for awhile since it is an individual undertaking, and if it works well we expect them to avail themselves of its benefits. And to its friends we would say come forth then in your might, either in donating good books, periodicals, or money. It is desired that the students have the advantage of reading our Periodicals. In them a monthly report will be published. The teacher desires to use our Hymn book but it costs money. Will not our brethern furnish the same?

Now in writing and speaking favorably of this school I shall have to bear some reproach from some whom I love, but please look for the reasons of the stand I took in the 'Gospel Visitor,' and do not be too hasty in condemning, and if you can not pray for its success, then pray God if He does not approve of it, to put it down before evil hath come out of it.

F. P. LOHR.

Bloomingdale, Mich.

Random Thoughts.

BY S. M. MINNICH.

If the editor will consent I will occupy a small space in *our Companion*, but if he thinks the thoughts and deas conveyed in these lines detrimental or unprofitable to the interests of the *Companion*, and the welfare of the Brethren, it will be a favor if *this* be thrown to the flames. However my egotism might cause me to desire to be seen in print, my better judgment ought to teach me that the editor whose daily avocation is to prepare food for the human mind knows better than I what is suitable food to place before a hard to-please people. It would be wrong for me to try to compel him to publish what I write by a threat that, "if you do not publish this I will not take your paper any longer." Neither should I try to coax him with the bribe that, "if you publish this I will renew." But I ought to to send my manuscript to the press without threats or promises and let it stand or fall on its own merits.—Should an article be published to which I had pinned on a threat or a promise I would be at a loss to know whether I had scared it into the paper or whether the editor thought it contained ideas that would instruct and edify his readers.

The amount of good that our periodicals have already accomplished is immense, and they should have the hearty support of the entire Brotherhood. No mercenary or selfish motive should cause us to with hold the patronage due them. Our papers are furnished to subscribers at as low a price no doubt as they can be afforded with the meagre support they now have.

The idea of subscribing for a paper whose only merit is cheapness, and introducing it into our family, knowing that its teachings are in opposition to our faith, would be as unwise in us as the merchant who employed a crazy man because he could be hired cheaply, yet knowing very well that his buildings and merchandise were in constant danger of being burned through the thoughtlessness of an unskilful hand. Some religious papers take such "liberal ground" that they will save all the world with its sin and corruption; and on this account their subscribers number many thousands, for the world loves its own and will support it. But the paper that keeps in the narrow way in which Jesus went, will not be so well supported.

There is a paper published in Indianapolis of the same size as the *Companion*, devoted to the cause of Masonry. It is only published once a month and the price is $1.25 per year. How does this compare with the *Companion* for cheapness? Let us see. We get 50 papers for $1,50, which is only twenty-five cents more than the Masonic organ, and yet the *Companion* gives more than four times the amount of reading matter. The Masonic paper will only guide to the Jordan of death. But the *Companion* is a guide through its turbid waters even to the shores of Bliss. Oh! no, brother, do not cast away the pure seeds of truth for corrupt seed, though it seem cheap.—We may find in the end that it has been the means of damning our souls.

Antioch, Ind.

"Let not then your good be evil spoken of, for the kingdom of God is not meat or drink."—ROMANS 14: 16, 17.

Beloved Brethern:—Grace and peace be with you all amen.

Now since peace is proclaimed we will also say a few words. While the war was going on we wanted to stand neutral, and we still wish to be impartial,, but the prediction of our thoughts has already come, at least in part; that the brethern will fight a goodly number out of their family company, and probably some altogether out of the church, if not a little more careful; but if the enemy be so great they may say, there will be no harm done. But let us be careful brethern, lest we be more defiled by that which cometh out than by that which goeth in. I am not going to defend anything that is evil, no, no. Neither tobacco nor evil speaking of one another. I use no tobacco, but the swine, and the sausage I will not give up, especially since our chickens and turkeys are most all dying out and are more unclean than our swine. I believe it is very wise for brethern not to eat anything to hurt themselves, and especially also, not to sell anything that is diseased and would hurt others, let it be swine, chicken, turkey or anything else. It is very unpleasant to me to greet a brother with a kiss who uses tobacco intemperately, but I would sooner deny my own self than to drive him out of my company. For meat, destroy not the work of the Lord—for tobacco destroy not the work of God. The christian warfare is a very good one, as long as

we fight against our own evil propensities, but I have learned that when we strike too hard at others, we may do more harm than good. The sheep are of such a peculiar nature, though they are harmless, yet they are very easily scattered. So I believe it would be best to have that war stopped now, and pay the cost among us by confessing faults one to another, and pray for one another, that we may behold: James 5: 16, "ye fight and war, yet ye have not, because ye ask not," chapter 4: 2.

We believe if brother Henry truly believes as he has already confessed, that those things are not sinful in themselves except against the body, then his terms of peace will not be so hard; surely not. Brethern let us pray for one another that those who are yet in chains or prison may be released and that we may add to our faith virtue, knowledge, temperance, patience, godliness, brotherly kindness, and charity, if these things abound in us, surely we shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ, but on the other hand if we lack, it is well for us all to consider well what follows. But we are never going to be made any better by leaving the truth and going back to the law for ordinances, which are now no better than the commands of men, and rudiments of the world, Col. 2: 8, read carefully to the end and compare the German translation. I was almost constrained to write when the swine idea came out, and again, when it was said that it is for them who eat them to prove their cleanness, but since I see that their unclean iness or sinfulness is defined against the body only, I am better satisfied. But we believe that it was proven long ago that every creature of God is good, and nothing to be refused if it be received with thank-giving, for it is sanctified by the word of God and prayer. 1 Timothy 4: 5. 6, "That which is sanctified by the word of God and prayer is clean." It is also clear that Paul had reference to those things that were once called unclean, or they would not have needed sanctification. So with the sheet [illegible] which he had prayed and was very hungry. I believe that the Lord was going to show him that he should go right down with the men, doubting nothing, neither the uncleanness of the Gentile nor their food, which they set before him, for they prayed him to stay certain days, Acts 10: 13, &c. Christ so loved his church that he gave Himself to sanctify and cleanse it with the washing of water by the word. And thank God that he cleansed their food, also, Ephesians 5: 25, 26. Col. 2: 14.

JOHN S. NEWCOMER.

Columbia, Pa.

Notice to D. M. Holsinger.

Brother Henry: Having seen some of the ministers of the different churches east of Franklin and Cumberland counties, and having taken into consideration your father's proposed visit to our parts, we have fixed the following programme:

He is hereby noticed to stop off at Hummelstown, Dauphin Co., on the 19th, inst, where somebody will meet him, and convey him (or them) to the Spring Creek meeting-house. Remain in Spring Creek branch until the 24th, evening. On the 25th, to Chiques Creek branch. On the 28th, to Tolpahocken, Lebanon Co. On the 30th, to Little Swatara, Berks Co. On the 6th, of February, to the Big Swatara, Dauphin Co. In every branch I suppose daily work. Brother John Zug, I have not seen personally. I hope he will take notice from the pages of the *Companion*, and arrange accordingly.

WILLIAM HERTZLER.

In reply to your notice, we have arranged for you to stop off at Cauffman's station, on the Franklin R. R. 3 miles north of Greencastle.

JACOB PRICE.

Waynesboro, Pa.

Queries.

What king do we read of in the Bible, whose height was as the height of the cedars and his strength as the oaks; yet the Lord destroyed his fruit from above, and his root from beneath?

BARBARA PAUL.

At the day of Pentecost, was each of the Apostles understood in more than one language by the different nations of people represented there?

Which, Moses or Aaron, used the "Rod of God" when performing miracles? B. F. KOONS.

Announcements.

The Brethren intend having a series of meetings in the Dry Valley meeting-house, commencing on the evening of Thursday, the 26th, of January, (inst.). An invitation is extended, and especially to ministering brethren, to attend

JACOB MOHLER.

Lewistown, Pa.

We have concluded to open a series of meetings on Friday evening, 20th, instant, and would give an invitation to the brethren, and especially the ministering brethren. Not having any special promise from any, we wish the brethren to think of us. Come to Spring Run congregation. Stop off at McVeytown station.

JOS. R. HANAWALT.

McVeytown, Pa.

MARRIED.

On the 24th, of November, 1870, at the residence of the undersigned, THOMAS KUNKLE and ELIZEBATH HARBAUGH, both of York Co., Pa. Adam Beelman.

On the 22nd of Dec., 1870, at the residence of the bride with her parents, at Churchtown, by the undersigned, brother JOHN BAKER and sister CASSIE BRINDLE, both of Cumberland Co., Pa.

Adam Beelman.

On the 7th of June, by the undersigned, Mr. W. S. COBAUGH to Miss SUSAN HILDEBRAND.

Also on the 7th of the same month, Mr. DANIEL FYHOCK to Miss ANNA WISSINGER.

Also on the 18th of September, Mr. FREDERICK GROVE to sister EMILY BERKEY.

Also on the 4th of December, Mr. AARON STAINS to Miss LUCY A. NOON.

Also on the 11th, Mr. GEORGE MARQUEDANT to sister LOVINA GOCHNOUR. All of Cambria county, Pa.

STEPHEN HILDERBRAND.

By the undersigned, at his residence, Nov. 3d, brother DAVID MYERS, of York county, and Miss DELIAH REINECKER, of Adams co., Pa.

At the residence of brother John Seas, Nov. 27th, brother JOSEPH N. LEAS and Miss MALINDA BROWN, all of York co., Pa.

At the residence of the undersigned, Dec. 4th, JOHN WIREMAN and LOUISA KINSEY, both of Adams county, Pa.

ADAM HOLLINGER.

At the residence of the undersigned, Dec. 15th, brother DANIEL B. REPLOGLE and sister SARAH GUYER, both of Bedford co., Pa. S. A. Moore.

December 8th 1870 by S. A. Moore. At the residence of the bride's father, near Lafayettsville, Bedford Co., Mr. Samuel H. Beegle to Miss. Nancy Jane Hoover. Both of Bedford Co., Pa.

At the residence of the bride's father, Wm. N. Brough and Lydia Trostle. Both of Adams Co., Pa,

At the residence of the Bride's father, Dec. 25th, 1870, by Elder C Long, brother H. A. SNYDER, of Cedar Rapids, Iowa, to Miss. FANNIE C. MISHLER, of Waterloo, Iowa.

DIED.

We admit no poetry under any circumstances in connection with obituary notices. We wish to use all alike, and we could not insert verses with all.

In Skippack Branch, Montgomery Co., Pa. On the 1st., of December 1870, quite suddenly, brother JOHN DETWEILER, aged 69 years 4 months and 7 days. On the following Sunday his remains were consigned to their last resting place in the Brethren's burying ground in Skippack, in the presence of a great concourse of relatives, friends and neighbors. The occasion was improved by brothers John Umstead, Saml. Harley, A. Cassel and J. Gotwals. The deceased was widely known as a brave soldier of the cross. Of him can well be said, "he fought the good fight of faith, and won the palm of victory.

Jas. Y. Heckler.

In Randolph county Ind., Oct. 24th, 1870 CATHARINE, SMEUCH, wife of Jacob Smeuch; aged about 88 years. Her maiden name was Hildebrand; daughter of Helise Hildebrand, of York county. She was a consistent member of the Presbyterian Church for 65 years. She was the mother of 11 children; six sons and five daughters, all living, the oldest about 61 years old; the youngest 41. Some of the children are members of the Brethren. She was an affectionate wife and loving mother, often admonishing her children to be religious. Her husband is still living; his age is 86 years; he is quite feeble, she was buried at the Brethren's burying ground near Hagerstown. Funeral discourse by Eld. Jacob Bowman. Matth. 24: 44. Daniel Smith.

In the Elklick branch, Somerset Co, Pa., time not given, Lydia Miller: aged 15 years.

In the Yellow Creek congregation, Dec. 30th, 1870, sister BARBARA HYSONG, aged 76 years, 8 months, 13 days. Disease Palsy. Funeral occasion improved by the Brethren, from Hebrew 9: 27, to a very large and attentive congregation of people.

S. A. Moore.

In the bounds of the Clover Creek congregation, Pa. Dec, 23d, 1870, sister CATHARINE PAUL; aged 87 years, 1 month, and 12 days. Services by the Brethren, from Rev. 14: 13.

Also in the same branch, AZARIA, son of Dr. J. F. and sister Catharine LIVINGSTON, aged 11 days.

Jacob L. Wineland

In the Crawford Co., congregation, Ohio, Sept. 5th, 1870, brother HENRY SNYDER; aged about 78 years. Funeral discourse by Elder John Brillhart, and brother Henry Heller.

Daniel Chanvers.

On the 4th, of Dec. 1870, sister REBECCA CRUMPACKER, wife of Elder Peter Crumpacker, of Montgomery county, Va., of Obstruction of the Bowels, in the 66th, year of her age. Funeral services by brother John Brubaker and Henry Beehm, from Rev. 14: 13. She was the daughter of Elder Jacob Peters, of Botetourt county. She was a member of the church about 16 years, and lived in unostentatious and unaffected piety, and died as one going peacefully and calmly to rest.

She leaves to her many relations and friends, a rich legacy of Hope that her triumphant spirit has ascended to the mansions of the blessed, and while we weep because of the tender bonds that are severed by the rude scythe of death, yet we hope to meet again in heaven if we endure unto the end. D. C. Moomaw.

Visitor please copy.

In the Manor branch, Indiana Co., Pa., Dec. 11, 1870, HEZEKIAH, son of brother Levi and sister Mary Ann FRY; aged 21 years, 3 months, and 21 days. Funeral discourse from 2 Cor. 1: 9, by David Ober, and the writer, Jos. Holsopple.

December 5th, 1870, BARBARA, wife of David HABERKER, and sister of the writer, at Niagara Co., New York, formerly of Lancaster Co., Pa.

In West Hempfield, December the 8th, 1870, ANDREW BETHEW, ; aged 4 years, 3 months, and 9 days. Funeral service the Sunday following, to a large audience, by the writer. J. S. Newcomer.

In the Libertyville congregation, Jefferson county, Iowa, December 10th, 1870, sister MARGARET SOLLENBERGER, wife of brother Frederick Sollenberger; aged 43 yrs. 8 months, and 22 days. She was only sick about twelve hours.

Visitor please copy.

David B. Teeter.

In the Waterloo congregation, Black Hawk Co., Iowa, Nov. 20th, 1870, brother GEORGE KLINGHAM; aged 61 years, 10 months, and 26 days. Leaves a wife and seven children to mourn their loss. Funeral by the Brethren.

J. A. Murray.

LIST OF MONEYS received for subscription, books, &c.,

Danl Weybright,	1.50	J M Harshbrgr,	12.00
Wm McWhorter,	3 75	J R Hilderbrnd,	15 00
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VOLUME VII. TYRONE, PA. TUESDAY, JAN. 17, 1871. NUMBER 3.

Selected by HANNAH LYON.

The Christian and His Echo.

True faith, producing love to God and man,
Say, Echo, is not this the Gospel plan?
The Gospel plan.

Must I my faith and love to Jesus show,
By doing good to all, both friend and foe?
[illegible]
Love him still.

If he my failings watches to reveal,
Must I his faults as carefully conceal?
As carefully conceal.

But if my name and character he blast,
And cruel malice, too, a long time last,
And if I sorrow and affliction know,
He loves to add unto my cup of woe,
In this uncommon, the peculiar case,
Sweet echo, say, must I still love and bless?
Still love and bless.

Whatever usage ill I may receive,
Must I be patient still, and still forgive?
Be patient still, and still forgive.

Why, Echo, how is this? thou'rt sure a dove!
Thy voice shall teach me nothing but love!
Nothing but love.

Amen! with all my heart, then be it so;
'Tis all delightful, just, and good I know:
And now to practice I'll directly go.
Directly go.

Things being so, whoever me reject,
My gracious God me surely will protect,
Surely will protect.

Henceforth I'll roll on him my every care,
And then both friend and foe embrace in prayer.
Embrace in prayer.

But after all these duties I have done,
Must I, in point of merit, them disown,
And trust for heaven through Jesus' blood alone?
Through Jesus' blood alone.

Echo, enough! thy counsels to my ear,
Are sweeter than, to flowers, the dewdrop tear;
Thy wise, instructive lessons please me well:
I'll go and practice them. Farewell, farewell.
Practice them, farewell, farewell.

What Hast Thou Done?

What hast thou done to show thy love,
To him who left his throne above;
His glorious throne in yonder sky,
And came to earth for thee to die?
Tell me, my soul!

What hast thou done in all these years,
Since Christ, in love, dispelled thy fears,
And in their place gave thee to find
Access to him, with peace of mind?
Tell me, my soul!

Hast thou the world renounced entire,
And for its praise felt no desire?
In folly never turned astray
But sought still [illegible]
[illegible]

[illegible]
Did'st thou with generous soul reply,
And for Christ's sake, thyself deny?
Tell me, my soul!

Hast thou e'er dried the widow's tear?
Or sought the orphan's path to cheer?
Hast thou e'er raised the fallen up,
And bidden him once more to hope?
Tell me, my soul!

Or hast thou lived in selfish ease,
Seeking alone *thyself* to please,
Forgetful that thy God would claim
Thy service, if thou bore his name?
Tell me, my soul!

Forget not, soul, that by and by,
A reckoning comes in yonder sky,
When Christ, as Judge, will ask of thee,
"O soul! WHAT HAST THOU DONE FOR ME!"

Speak No Evil.

[There is a lesson to be derived from the following lines; they speak of an evil which is perhaps the cause of more hatred and revenge, more sorrow and vexation, than any other one of the many evils that our tongues are liable to create:]

Nay, speak no ill—for a kindly word
Will never leave a sting behind,
But oh, to breathe each tale we've heard,
Is far below a noble mind.
Full oft a better seed is sown,
By choosing thus a kinder plan—
For if but little good is known,
Let's speak of all the best we can.

Give me the heart that fain would hide,
That would another's faults efface—
How can it please the humble pride
To prove humanity but base.
Then let us reach a higher mood,
A nobler estimate of man,
Be earnest in the search for good,
And speak of all the best we can.

Nay, speak no ill, but lenient be,
To other's feelings like your own,
If you are the first a fault to see,
Be not the first to make it known;
For life is but a passing day,
No lip can tell how brief its span—
Then oh! the little while you stay,
Let's speak of all the best we can.

All our happiness depends upon prayer; all our prayer upon love.—*Ford.*

For the Companion.

Luther on Baptism.

TO BROTHER NOAH B. BLOUGH.

In compliance with your request, I submit an answer to your interrogative, in regard to [illegible] Baptism in its full signification. The expression I referred to occurs in G. S Bailey's manuel of Baptism, page 152, as preliminary to Luther's expression. I will refer you to what Doets. *Ston* and *Flast* in their theology say, which was translated by doctor Schmucker and published at Andover; Vol. 11, page 291. Speaking of the "old custom of Immersion being retained in the western Churches, and even after aspersion had been fully introduced in part of the western churches, there yet remained several who for some time adhered to the ancient custom.—This expression, following, under these circumstances, it is certainly to be lamented that Luther was not able to accomplish his wish in regard to the introduction of immersion in Baptism, as he had done in the restoration of the wine in the Eucharist."

Then immediately following, he (Baily) refers to Martin Luther's works, Vol 11, page 76, edition 1551. "On this occasion, (as a symbol of death and resurrection) I could wish that such as are to be Baptized should be completely immersed into water according to the meaning of the word and according to the signification of this ordinance (not because I think it necessary) but because it would be so beautiful to have a *full* and perfect sign of so perfect a thing; as also without doubt it was instituted by Christ. 1 Chase. on Baptism page 50.

For your further benefit and research into more of the great reformer's significant expressions, I refer you to a sermon of his on Baptism, which occurs in Walch page 2593. He says: "Though it be the custom in many places no longer to dip the children wholly in the font, but only to pour water on them from it with the hand

it were better still and fit according to the sense of the word *Baptize*, that the child, or any one else who is Baptized, should be entirely sunk into the water, and drawn out again, as this would suit the signification of the thing and furnishes us a fully complete sign.

Both of Luther's formulas for Baptism that of A. D, 1523, and the revision of A. D, 1524, include the rubric: "Then let him take the child and dip it in the font," with clear reference to our immersion.

By refering to Quinter and McConnell's debate, page 129, Quinter makes this reference to Luther as a learned, popular man. In the year 1530 Luther was written to by Henricus Genesiuns, preacher at Schtershausen, in reference to Baptizing a converted Jewess. Luther replied and in his letter he says: "As to the public act of Baptism let her be dressed in the garment usually worn by Females in baths, and placed in a bathing tub up to the neck in water; then let the Baptist dip her head three times in the water with the usual words: "I Baptize you in the name of the Father," &c. Luther's works, Ed. Walch, part X, page 2537, translated by C. L. Loos, for the disciple. I have never examined many of Luther's works, but I am told by those who have that he abounds in many such significant expressions, and perhaps if your mutual friend examines the record of the great head of the church carefully, he will not be so fluent in handling the references made as false. The opinions of all great men when once proclaimed to the world do not become food for public use, so long as we exagerate or misrepresent.

Trusting this letter of information may prove satisfactory to your waiting mind. I am fraternally yours.

P. S. NEWCOMER.

For the COMPANION.

Is It So?

I notice an article written by bro. D. M. Mohler, published in *Companion*, Vol. 6, page 702, reviewing an article written by brother J. L. Forney, under the head of "Mutual Forbearance," and published in No. 39. Brother Mohler says in his review: "First, the Brethren administer baptism by trine immersion, not because we have a verbal 'thus saith the Lord' for it, but we must have some mode."

Is it so that we have no verbal nor written "thus saith the Lord for it?" *Is it so*, that the first sublime truth, the first holy ordinance ordained, set and fixed at the "Door" of the church by the Father and God of the universe, has no "thus saith the Lord" for it? *Is it so*, the first and most prominent doctrine of the church, that which the Brethren have labored so faithfully to establish, is now to be brought down on a level with rules and regulations that the church makes and changes, as circumstances may seem to require? The mode of Baptism a mere derivative, a conclusion of the Brethren's, drawn from a combination of circumstances, and not a command!

I must confess I have heard this kind of reasoning from other denominations, and thus they reason out of existence every ordinance and observance that we find in the word of God.

Again brother M. says, "Again, we have what *we call* the Lord's supper, * * * not because the Savior or the apostles in so many words commanded us to eat such a meal together." Now as to what the brother means by "so many words" we will not pretend to say, but that baptism is commanded is too plain to be denied according to the reading of Matthew 28: 19, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." Thus we see it is a positive command to baptize *first*, in the name of the Father, *second*, in the name of the Son, *third*, in the name of the Holy Ghost, and when it is done you are at liberty to call it Christian Baptism or trine immersion, if you please, and not a mere tradition or conclusion of the old Brethren, in the absence of a command, or "thus saith the Lord for it."

The same is true of the "Lord's Supper," and of all the ordinances in the household of faith. Now we understand brother M. not as opposing any of those ordinances, but trying to establish other things by them. It is this feature that we object to, and would say let every thing stand on its own merits, or fall by its demerits. God forbid that we should ever lower the high tone of the great plan of Salvation and bring it on a level with rules and regulations that are made and changed at the will of humanity. I do not propose to say anything on the subject at issue between the two brethren whose articles I have referred to in this, but do feel like exhorting the brethren, together with all that write for our "periodicals" to be careful least at a moment they think not, the adversary will seize their pen and thrust a hard blow at the precious cause of Jesus.

Yours in Brotherly love.

JONATHAN MYERS.

Antioch, Cal.

For the Companion.

Truth in Brief.

"Any person can soil the reputation of an individual, however pure and chaste, by uttering a suspicion which his enemies will believe, and his true friends never hear of. One puff of idle wind can take up millions of thistle seeds, and do a work of mischief which the husbandmen must labor long and hard to undo, the floating particles being too trifling to be seen and too light to be stopped. Such are the seeds of slander; so easily sown, so difficult to be gathered up, and yet so pernicious in their fruits, fruits that many a pure mind will catch up, and become poisoned by their insinuations, without ever finding, or caring to seek the antidote or truth of it. No reputation can refute a sneer, or human skill prevent its mischief."

The above paragraph, so truthful in its meaning, I read not long ago while visiting at the house of a friend not far distant. The truth of it forced itself so sensibly on my mind that I thought it might not come amiss to copy it for the C. F. C., hoping that none of my brothers and sisters in the Lord will become offended at it, and say it was intended expressly for them, but that, with myself, we may study each point, and see if there is not more truth than poetry in it.

Slander, is to my mind a thing a christian—one of Christ's followers—should be careful never to utter. As shown in the above extract, one such a word is like the thistle seed, which can do a work which weeks of labor may not undo again. Why are we so prone to speak of the rough side of one? Why not, with a man of old, resolve if we have no good qualities to speak of, not to talk of his evil ones. A good reputation is of priceless value, and we should be very careful what we say to vilify it. It must

cause one deep remorse and sorrow to think, he has injured one of his fellow beings, through careless and unguarded remarks.

I have not had help to compose these poor but well meaning lines, but would that some of my young friends, with me, would resolve to occupy our spare moments in writing for the *Companion*. With me the *Companion* has taken place of the romance and fiction works, and oft-times when the waters of trouble have seemed very deep, and the waves boisterous, that it seemed to me I could never wade through, and was almost ready to say: I sink! I sink! some column of the *Companion*, founded on the holy Word, would cheer me on, and enable me to look beyond the dark cloud, to the silvery lining behind; helping me to put my trust in God, knowing that he doeth all things well, and that he will not send afflictions greater than we can bear. May we all prepare for a better world, and to meet you all in heaven is my prayer.

LOVINE H. BURKHART.

Mineral Point, Pa.

Scriptural Passages Alphabetically Arranged.

A man that flattereth his neighbor spreadeth a net for his feet.

Better is the poor that walketh in his uprightness than he that is perverse in his ways, though he be rich.

Confidence in an unfaithful man in time of trouble, is like a broken tooth, or a foot out of joint.

Debate thy cause with thy neighbor himself, and discover not a secret to another.

Every way of a man is right in his own eyes, but the Lord pondereth the hearts.

Fret not thyself, because of evil men, neither be thou envious at the wicked.

Go from the presence of a foolish man when thou perceivest not in him the lips of knowledge.

He that is greedy of gain, troubleth his own house, but he that hateth gifts shall live.

In the fear of the Lord, is strong confidence, and his children shall have a place of refuge.

Judgments are prepared for scorners, and stripes for the back of fools.

Keep my commandments and live, and my law as the apple of thine eye.

Let not thy heart decline to her ways, go not astray in her paths.

My son attend unto thy wisdom, and bow thine ear to my understanding.

Now therfore hearken unto me, O ye children, for blessed are they that keep my ways.

O ye simple, understand wisdom; and ye fools, be ye of an understanding heart.

Put away from thee a forward mouth, and perverse lips put far from thee.

Quench not the spirit.

Remove not the ancient landmarks, which thy fathers have set.

Say not thou, I will recompense evil, but wait on the Lord, and he shall save thee.

To do justice, and judgment, is more acceptable to the Lord than sacrifice.

Unto you, O men, I call, and my voice is to the sons of men.

Violence covereth the mouth of the wicked.

Wise men lay up knowledge, but the mouth of the foolish is near destruction. D. E. B.

An Example.

If Christians, when they have a matter of difference, would graciously agree to meet with each other in prayer, and pray together kindly for each other, their contention would soon end; but one cannot stoop and the other will not. They are not so wise as Luther's two goats, who met upon a narraw plank over a deep water; they would not go back, and they dare not fight, at length one of them lay down while the other walked over him, and so peace and safety attended both. Why should not Christians try this method?

Heavenly Occupations.

Thanks be to God our Savior, for his words concerning us of the Gentile world, that "many shall come from the East and the West, and shall sit down with Abraham, Isaac, and Jacob in the kingdom of heaven." Aye, *sit down with them*. That is the way to listen to their grace-taught stories from their fire-touched lips. Sit down with Abraham, Isaac, and Jacob; and if with them, then also with Adam and Eve, children of God of every age and clime.

Will not that be glorious? What a world of wonders, new and old, there will be to hear and tell! What a clearing up of mysterious things! What an unfolding of the riches of glory, both of the wisdom and knowledge of God, which have been hidden from all the generations past, and which are now past finding out! What an unvailing of the fullness of his love which passeth knowledge! And what a wealth of heart-history, not unknown, will be opened up, to be known and read of all!—*Boardman.*

Do Your Children Pray?

It might be a rather hard question for some teachers to answer if the question had reference to their own conduct. The teacher ought to pray. If each one could realize how much the future of each scholar depends on his or her faithfulness, and how important it was that the Divine blessing should attend their labors, the duty would not be so often forgotten. Do your children pray? Have you ever asked the question? It is not well, either with teacher or scholar, if the former is unconcerned on so vital a point. One great object of the Sunday school is to lead these lambs to the Great Shepherd, and we cannot too early urge them to seek His favor. The teacher should know exactly the position of each scholar, and while making their salvation a special subject of prayer, urge upon them the importance of this duty. A praying boy or girl will, in all likelihood, become a praying man or woman, and when there is a prayerful heart, we may count with confidence on a godly, useful life.

Keep as close as you can to the genuine, even track of a Christian walk, and labor for a prudent and meek behavior, adorning your holy profession, and this shall adorn you, and sometimes gain those that are without, yea, even your enemies shall be constrained to approve it.—*Archbishop Leighton.*

Address Delivered at the Dedication of Salem College at Bourbon, Indiana.

December 13th 1870.

By Barnabas C. Hobbs.

Superintendent of Public Instruction.

It is well for us sometimes to go up to the top of Mt. Pisgah and survey the promised land. We may read the book of history and learn much. We can not fail to be profited by studying carefully the condition of the present. Aided by unfulfilled prophecy, men of faith and hope may take their bearing and distance on the ocean of time.

In the learning of antiquity we must remember that in the absence of books, men studied trees, mountains and rivers, plants and animals, the stars and the ocean, time and eternity; and what we see in Patriarchs, who walked and talked with God, is but the record of lives and characters well developed by thought, and obedience to duty, according to the demands of their age. They filled up their mission in earth honorably and well, having the assurance that they pleased God, and in that immortality which was the anchorage of their hope, they still live.

In seeking a true solution of the designs of the Creator in placing man on the earth, and of his ultimate destiney, we must seek instruction in His own Book, written for our learning, with the lesson to all that "Secret things belong unto God, but those that are revealed belong to us and to our children!"

The duty assigned to Adam before the fall, required thought, and mental development. A garden was to be dressed and kept, in which were four rivers. Plants and animals were to be named. All the energies of mind and of the physical powers were called into play. He had given him dominion over the fish of the sea, the fowl of the air, over all cattle. He was to replenish and subdue the earth. The forces of nature, and the wealth of the forest and of the mine were to be subject to his intelligent powers, and he was to keep the way of the tree of life.

As time and society advanced, and the purposes of God were manifested by important periods, we discovered the great instrumentalities which He has used in the accomplishment of His ends. Men have stood out in history in full proportions of intellectual and moral development, according to the civilization of their respective ages.

Abraham was a man whose impress on thought and religion will never be effaced. His noble and generous mind, whether we consider him socially, politically, or religiously, was of a superior order of development, for the period in which he lived. He performed well his mission in the earth as a man of large and generous sentiment, of faith and of works.

When a nation was to be delivered from the tyranny of a heartless Egyptian oppressor, no ordinary man was chosen for a leader, but one who blended all the learning of his age with that faith in God which leads its possessor to choose affliction with the people of God, rather than to become a devotee to the pleasures of life. He was a man of letters, of great intellectual power, blended with meekness, and of political, legal and executive ability. The Pentateuch is the work of his editorial pen, and the labors of his master mind as an instrument in the Divine Hand, will exert a wondrous power in the earth through all time.

For the accomplishment of the great work entrusted to him, men were demanded of diversified skill, learning and ability. Men who were filled with the Spirit of God in wisdom and understanding and knowledge, and in all manner of workmanship. "Even wise-hearted men in whose heart the Lord had put wisdom, even every one whose heart stirred him up to come unto the work to do it," such were the type of men on whom Moses was to depend for the accomplishment of the work before him, earnest, skillful, educated, inspired, devotional, chosen men. Four hundred years passed away and David a shepherd king of God's annointing, was crowned by the Elders of Israel. He organized his court. A well trained band of men made up his conquering army. He needed, however, a civil and diplomatic corps, men of learning, to conduct his correspondence, and adjust his treaties with foreign powers, who spake in other languages; men that "had understanding of the times, to know what Israel ought to do." Two hundred was given as his compliment, in addition to the Rabbies and Scribes, for the reading and expounding of the Law.

Solomon, while yet a youth, was chosen his successor to the throne. He made his petition to God for *wisdom* and *knowledge* that he might perform well the duties of a monarch. Wisdom

and knowledge was granted him, and to this blessing were added riches and honor, such as no king before nor since has attained. His learning was diversified. It pertained to trees and plants, creeping things and fishes. It excelled the wisdom of the east and of Egypt. Precepts, proverbs, songs, and instructive lessons of passing excellence, are the products of his pen.

An unfaithful people brought the empire of David and Solomon to an inglorious end. An Assyrian conqueror buried their temple. As captives her nobles hang their harps on the willows, and sat pensively on the banks of the distant Euphrates. But they were not destined to ignorance and idleness. The church had a work for them even in captivity. Many learned men were required to hold state relations with one hundred and twenty seven provinces, and since Palestine was one of them, it was fitting that her young noblemen serve the court of her conquerors. The history of David, Hananiah, Michael, Azariah, Mordecai, Esther, Ezra, and Nehemiah, shows how God watched over and preserved His people.

In their captivity Jerusalem was still above their chief joy, and God restored them to their Fatherland. With them He sent the intelligent Engineer, the Architect, the skillful Diplomatist and the scholar, as well as the Priest and the Levite. The rich, pure Hebrew of David, and Isaiah, and Jeremiah was no longer their household language. Their dialect was Chaldee. The Bible, however, must be read and understood. The pure original must be rendered into the vernacular. The Linguist was the servant of the Church. Ezra, with his thirteen associates, erected his pulpit of wood, and "read in the book of the Law of God distinctly, and gave the sense, and caused them to understand the reading."

The Lawgiver has ever watched over His Law and has given the hearts of men solicitude for its preservation and purity—that the genuine, authentic text should not become corrupt. He has kept the words, syllables, and even the letters counted.

The Jewish college at Alexandria had not cultivated letters for nought. The fitting time came for the Bible to go to Greece, and Rome, and Carthage. Ptolemy Philadelphus, prompted by a desire to see in the Greek language and in the library in Alexandria, which he had established, the book that contained the prophesy that Grecia should be the conqueror of Persia, sent to Jerusalem for men well skilled in Greek and Hebrew, to make the translation. A solemn service was thus demanded of the church, by a heathen monorch. It was nothing less than giving to the Gentile world the Divine Law, to a people from whom in time, the Lord gathered a glorious harvest. Worthily did the church and the scholar respond to the call. Seventy-two men, six from each tribe, were selected for the work. Their translation was so faithfully made that both Jews and Christians have read it in all succeeding time as a standard authorized version of the Bible.—By this version, the Law and the prophets went out, through the Jewish Synagogues, to the Grecian and Roman states, and the gentile mind was prepared for the glad tidings of great joy that came with the advent of the Messiah.

The Oracles at Delphi had refused to answer the petitions of its votaries. The heathen world was becoming prepared for a new epoch. The cycles of time were reaching a transitive period. There was born in the "city of David a Savior which is Christ the Lord." The gospel message was proclaimed by angels whose anthem was glory to God in the Highest, on earth peace and good will to men." The east sent her wise men to do Him reverence, and waiting evangelists lingered in the Holy City, to take the infant Redeemer in their arms and to bless Him before they died. The Prophet which the Lord their God had promised to the children of Abraham, came. He accomplished His mission on the earth and on the cross. He died to make atonement for the sins of the world, and rose from the dead for our justification and sanctification, and ascended up on high a glorified Redeemer. He gave gifts to men and commissioned them to go into all the world and to preach the gospel to every creature.

Who were those evangel men! Some were, when called, unlearned, unlettered, and untilled fishermen of Galilee. Jesus taught them in person for three years in His own school. In their riper years, they gave evidence that neither logic nor letters had been overlooked. Their writings are marked by intellectual ability and culture. Their Lord had a work for them to do

Men saw in them divine power, and that they had been with Jesus. They healed the lame, and raised the dead. God was glorified through them and gospel power and fire and light were felt and seen by the multitudes. They filled well, their appointed place in the Church. The Lord has a varied service and can raise up and qualify the humblest instruments to perform it.

All his Apostles were not of this stamp of mental culture. Matthew was found at the receipt of custom, a financier. Luke was a doctor of medicine, a professional man, and had peculiar qualities which fitted him for a varied service Manaan was brought up with Herod the Tetrarch. Alexandria furnished an earnest reformer in the person of Apollos, an eloquent man and mighty in the Scriptures.

The scholar was needed for the work. The schools of Plato, of the Epicureans, and of the Stoics were to be fearlessly and successfully met. Not only in Damascus, the Assyrian capital, and in Jerusalem the Holy City, were the Doctors of the Law to have shown to them in masterly logic and clearness the glad tidings of the Son of Righteousness, the end of the Law and its glorious ante-type, (which Patriarch and Prophets desired to see but were not able) but pagan Greece and Rome were to be brought to confusion and the seeds of a new and purified Literature, and of eternal salvation through a crucified and risen Savior, were to be sown where the world worshipped the great goddess Diana, in Athens and Corinth, the centres of Grecian literature and art, and in the seven-hilled city of Italy, in which the wealth, and learning, and glory of the Roman Empire had concentrated, in the Forum and in the Palace, in the Latin, Greek and Hebrew languages.

The fitting man was found in the apostle Paul, who in early life had been an earnest student, and whose knowledge of the Law surpassed many of his equals in his own nation, who was familiar with the literature and learning of Chaldea, Greece and Rome, as well as with the Law of his fathers, a man who held the pen of a ready writer, who was an accurate and logical thinker, whose heart had been baptized into gospel light, life and faith, the wisdom and power of God.

The fire then kindled still burns, and yet will burn until it encircles and evangelizes the earth. There is a majesty and grandeur about the life of such a man. Superior intellectual attainments, devotion to his Lord and Master, patience in tribulation, unconquerable courage and persistent fixedness of purpose, full of faith and hope, having a large, liberal and tolerant mind. All, these varied and extraordinary qualities combined to render him a personage that blessed the church by his labors, and at the end of his eventful race he was garlanded with a far richer crown than honored the brow of the Olympian victor

Slowly and stubbornly the superstition of the Gentile world yielded to the higher and purer teaching of the gospel. The Priests of Jupiter, Minerva, and Diana, the philosopher and scholar, for more than three centuries contested the field before the Roman Empire did homage to the king of the Jews whom it had ignominiuously crucified. Not only so, but in that very seat of learning, in the college of Alexandria, speculative philosophy, supported by an able pen was found openly and insidiously jeopardizing the Christian faith. Science and Literature when baptized into gospel light, and life, and faith, have ever been great powers in support of the church, but under the influence of unbelief and of pagan and pantheistic philosophy, are only equal powers for evil among men.

Under the reign of Roman Emperors, from Nero to Constantine all the infidel powers were arrayed against the conquering church, Ignatius, Quadratus, Eusebius, Polycarp, Justin Martyr, Tertullian, Athenagoras, Origen, Cyprian were but a few of a learned host who met earnestly and well their ingenious attacks. The Bible found its defenders among men of letters and their names are honored in history.

The design of anything may be inferred from its capacities. Take the simplest form of existance—a grain of sand. It is hard and gritty, and so may be used for polishing. It may help to rear the bulwark of the coast, to prevent the ocean from laying waste the land. It may put forth its tiny might of gravitation, and exercise a real and necessary though infinitestimal influence in holding the worlds in their places. These, then, are the offices God has assigned us.

When we record our angry feelings, let it be on the snow, that the first beam of sunshine may obliterate them forever.

For Social Meetings.

"To do good and to communicate forget not, for with such sacrifices God is well pleased." HEBREWS, 13 : 16.

How we rejoice when we assemble together and talk of the goodness of God. When we thus meet we feel like talking about our Heavenly Father's will, and we fell assured that while talking on that blessed subject, we are just doing what old brother Paul told the Collossian brethren that they should do; that is, to teach and admonish one another. How often have we been made glad, when we heard a dear brother or sister admonishing us to be faithful in the Master's cause. When we communicate such thoughts to one another, it is then that our conversation is in heaven, and not about the perishing things of time and sense. It is then that God is well pleased with our sacrifice. Then let us meet together often; then our Christian ties will become stonger and stronger, and finally we will meet to part no more.

MOSES FRAME.

Elkhart, Ind.

The Monk in Solitude.

I recollect a pleasant story, told by a pious minister, about a monk of former days. He resolved to leave his monastry, on the ground that he there too frequently met with causes of provocation, and was betrayed into anger and other sins. Accordingly he retired into the desert, in the hope that solitude would enable him to serve God with an easier mind. One day his pitcher hap dened to upset, and, when lifted up, fell a second time, which kindled his anger to such a pitch that he dashed it to the ground and broke it into a thousand pieces. When he came to himself, he said, I now see that I cannot be at peace, even in solitude, and that the fault lies not in others, but in myself. He then returned to the monastery, and after many strenuous efforts, succeeded in subduing his passions, not by flight, but by self-denial.—*Christian Scrivner.*

Kind admonitions are better than harsh reproofs.

Christian Family Companion

Tyrone City, Pa., Jan. 17, 1871

Apologetic.

We do not like to make apologies, but we deem it necessary at least to inform our readers of the cause of the irregularity which they must have observed in the appearance of our issues since the beginning of the new volume.

Well, to begin, we must tell you that we have had a terrible time of it. Our prospectus having been sent out too late, and then combined causes having delayed many of the lists, subscribers were late coming in. Our first number was printed several days before its date, but about that time the letters began to pour in upon us at the rate of from forty to ninety letters a day, so that it took over a week before we could get our books into a shape to address from. And by the time the second number was printed we were in no better shape; and at the present time we find ourselves nearly a week behind hand, both in the editorial and printer's department. To add to our consternation we were taken with a spell of sickness which deprives us of half a week of precious time. Now friends, please have patience with us; we are straining every nerve to get into regular working order, and hope to attain our design ere long.

The *Pious Youth* will also be over two weeks behind its regular time.

Don't Relax.

Brethren, sisters, and friends, please do not yet relax in your efforts to add names to our lists of subscribers. We have not yet by one thousand the number that we ought to start with. True there are many yet to hear from, but how favorably they will respond, is unknown to us. Many have written us encouraging words, and some have sent for agent's outfits, and assure us that they will return telling lists. Nevertheless, we know from present indications that we shall need the aid and influence of all who have the success of the cause at heart. Shall we have it?

Thanks.

The assistant editor hereby expresses his thanks to brother Jacob P. Hoover of Morrison's Cove, for a present of a sack (one fourth barrel) excellent white wheat flower. We accept it gratefully as a token of affection and as an evidence of charity; and we pray the Lord, the dispenser of all good, to remember and reward our brother's kindness.

Answers to Correspondents.

P. S. NEWCOMER. Amy Fahrney's subscription would not have expired until No. 31, present Volume. We have now credited her to Vol. 8, No. 31, and charged you with $1.50. Is that right?

HENRY F. LOEHR. What is your postoffice?

SOLOMON HENDRICKS. We can find no account against you.

H. H. ARNOLD. Have no charges against you. When you write again let us know how many names, and how much money you have sent, and will credit on Vol. 7.

ABRAHAM CAUFFMAN. Yes, it is right.

WM. HUGHART. Loxa, Coles, Co., Ill's, wants a furnished farm on shares, somewhere among the Brethren.

ADAM COCANOWER. Patoka, Gibson Co., Ind., wishes to correspond with the Brethren, at some place where there is a chance for a poor man to get a home. Would prefer going south of his present location.

L. S. SNYDER. One dollar more for the Phrenological Journal.

GEORGE PAUL. If she abandons it we will gladly send the paper free — We have none such among us to our knowledge.

JOHN L. MYERS. We received your letter. All is rightly understood

The Passover and the Lord's Supper. No. 3.

DAYS.

The Hebrews computed their *Days* from evening to evening, according to the order mentioned in the first chapter of Genesis: "The evening and the morning were *the first day.*" Their first day of the week began at sunset on the day we call Saturday, and ended at sunset on the next day, where their second day began, and so on throughout the week; so that their Sabbath, being the seventh day of the week, had its beginning at sunset on the day we call Friday, and continued till the next sunset, when the first day of the new week set in. Upon this point all authors unite; but as we shall follow no man any farther than he follows the Bible, God's word shall be our support and guide.

We have more than an intimation of this computation of the day, in Ex. 20: 11, where Moses says: "For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested on the seventh day." Here the creation of "the heaven and the earth," is included in the six day's creation; but by reference to Gen. 1: 2, 3, we learn that "the heaven and the earth" were created before light was spoken into existence; therefore it follows that the darkness preceding the light was counted as a part of the first day.

Again, on the tenth day of the seventh month, there was a day of atonement: it was a holy convocation. On this day they were required to afflict their souls, and to "offer an offering made by fire unto the Lord," and to abstain from all "work in that same day." This day was also called a Sabbath, and is spoken of in the following decisive language: "It shall be unto you a Sabbath of rest, and ye shall afflict your souls, in the ninth day of the month at even: *from even unto even, shall ye celebrate your Sabbath.*" Lev. 23: 32. As this Sabbath was the tenth day of the month, and as it was to be celebrated "*from even unto even,*" it is evident that the tenth day of the month was reckoned "from *even* unto *even*;" and if the tenth day of the month was computed in this way, a harmonious system of computation required all other days to be reckoned in the same manner.

Once more, on a certain occasion, when our Savior was in Capernaum, teaching in the synagogue on the Sabbath day, "they were astonished at his doctrine; for he taught them as one that had authority, and not as the scribes." But they thought it unlawful to bring the sick to him to be healed on the Sabbath. After healing one who had an unclean spirit, he left the synagogue, and "they entered into the house of Simon and Andrew, with James and John," where he healed Simon's mother-in-law, who had been lying sick of a fever. "And at even when the sun did set, they brought unto him all that were diseased, and them that were possessed with devils." Ma. 1: 21-32. From this circumstance we see that the Sabbath day, the seventh day of the week, ended at sunset; and, certainly, where the seventh day ended, the first day of the week began. As we have now shown that they reckoned "from even unto even," and that their days began at sunset and ended at the next sunset, we will proceed to notice the divisions of this natural day.

We noticed in our remarks on time, that circumstances render it necessary for us to have a common system of computing time, and that the day—the natural day, consisting of twenty-four hours—is a natural *basis* of measuring, or reckoning time. We now add that the Lord gave us example both for the division and repetion of this basis. "God divided the light from the darkness: and God called the light Day, and the darkness he called night." Here God divides the natural day into light and darkness—day and night; affording an example for dividing the day into parts. This division was sufficient for the purpose of giving a history of the creation. In following this example, mankind made such sub-divisions as were requisite to enable them to converse understandingly about all their affairs having reference to time. We also read of the first day, the second day, and so on, up to the seventh day: "And God blessed the seventh day, and sanctified it; because that in it he had rested from all his work which God created and made" In this we have an example of the repetition of the day—the basis of measurement—and of estimating the lapse of time. The reader will notice, too, that on the fourth day, God having set lights in the firmament of the heaven," to rule over the night, and to divide the light from the darkness," he said: "Let them be for signs, and for seasons, and for days and years." Thus we are instructed by God, in Nature, and in his own reference to time, to have a system of measuring and estimating time: a system adapted to the nature of our communications to each other.

The natural day is the time in which the earth makes one revolution upon its axis; the artificial day is the time during which the sun is above the horizon. The term day is used with both of these meanings in Gen. 1: 5. "And God called the light Day, and the darkness he called Night. And the evening and the morning were the first day." It is probable that in Gen. 1: 5, 8, 13, 19, 23, 31, the terms *evening* and *morning* mean the same as *darkness* and *light* in the fifth verse. If this be so, the word evening, in these places means, the whole night, or time of darkness; and the word morning, means the whole artificial day, or time of light: it is certain that the expression, "the evening and the morning," embraced the whole natural day.

Very early, in the age of the world,

it became necessary to have an improved system of computation; and, although it is difficult to trace the changes, and the precise time at which they were introduced, it is but reasonable to conclude that the divisions of the day were such as could most naturally and easily be made, and such as were best adapted to their circumstances and wants. At first, minute divisions not being necessary, they were content to divide the artificial day into morning and evening, or morning, noon, and evening. The Psalmist said: "Evening, and morning, and at noon, will I pray, and cry aloud." Noon was, when the sun was on the meridian—midway between its rising and its setting—the middle of the day. That part of the day which intervened between sunrise and noon, was called morning; and the part between noon and sunset, was called afternoon—Judg. 19: 8—or evening. In the 90th Psalm, 6th verse, it is said in reference to grass: "In the morning it flourisheth, and groweth up; in the evening it is cut down, and withereth." Here morning means the forenoon, and evening the afternoon. The words morning and evening are also used in this sense in Eccl. 11: 6, "In the morning sow thy seed, and in the evening withhold not thine hand."

More frequently, however, morning means early in the day, and evening, late in the day. This is so evident to Bible readers, that it is unnecessary to refer to texts for proof; but for the satisfaction of those who wish to refer to the scriptures on this point, we will give a few citations. For the use of the word morning, see Gen. 19: 15; 24: 54; 40: 5; Ex. 7: 15; 10: 13; Deut. 28: 67; Judg. 16: 2; 20: 19; Math. 16: 3; 27: 1. Evening, Ps. 104: 23; Math. 16: 2; Luke 24: 29. Although these are but a few of the many texts in which these words are found, we deem them sufficient.

The morning, or forenoon, and the evening, or afternoon, were both divided into two equal parts, dividing the day into four equal parts, or fourths. Hence we read in Neh. 9: 3, "And they stood up in their place, and read in the book of the law of the Lord their God one *fourth part* of the day; and another *fourth part* they confessed, and worshipped the Lord their God."

We also read of the "heat of the day," (Math. 20: 12,) and the "cool of the day," (Gen. 3: 8). These allusions to divisions of the day are somewhat indefinite; and as they have no particular reference to our subject, we shall pass them by simply stating that the "heat of the day" was the warmest part of the day, including a part of the forenoon, and a part of the afternoon.

The division of the day into hours was also in use among the Hebrews; but they probably knew nothing of this division before the Chaldean captivity. The first mention we have of the hour is in Dan. 3: 6. The artificial day was divided into twelve equal parts called hours. These hours were numbered from one to twelve; the first beginning at sunrise, and the twelfth ending at sunset. As the length of time between sunrise and sunset is not the same at all seasons of the year, it is evident that the hours also differed in length at different times.

At the time of the summer solstice when their days were the longest, their hours were considerably longer than they were at the winter solstice when the days were the shortest. Let it be remembered, however, that at all seasons of the year the day was divided into twelve hours: "Are there not twelve hours in the day?" Jno 11: 9. When the days and nights were of equal length, the commencement of their first hour synchronized with our six o'clock A. M., and the end of their second hour agreed in time with our 8 o'clock; their third hour with our 9 o'clock, their sixth hour, with our twelve o'clock, or noon; and so of the other numbers in their order. Math. 20: 1–12.

Your attention shall now be called to the divisions of the night. The night was divided into watches; so called because they were severally the length of time which watchmen were required to spend in their nightly service. Before the captivity, and according to the proper Jewish reckoning, the night was divided into three watches. They were each four hours long; and hence the first watch ended at the fourth hour of the night, or about our 10 o'clock; the second, at the eight hour, or near our 2 o'clock; and the third, at sunrise. A watch being the third part of the night, it is plain that each watch varied in length one-third as much as the nights did throughout the year. The first or evening watch, was called "*the beginning of the watches*," Lam 2: 19; the second was "*the middle watch*," Judg. 7: 19; and the third, "*the morning watch*," Ex. 14: 24; 1 Sam. 11: 11.

After the establishment of the Roman Supremacy, the night was divided into four watches of three hours each, which were described either numerically; as, the first watch, the second watch, &c., as in the case of "the fourth watch of the night," Math. 14: 25; or by the terms "even, midnight, cock-crowing, and morning," All these watches are mentioned in our Savior's exhortation to his disciples: "Watch ye therefore, for ye know not when the master of the house cometh, at *even*, or at *midnight*, or at the *cock-crowing*, or in the *morning*." Math. 13: 35.

The *evening* extended into the night as far as the first watch did, and the *morning* extended as far back into the night as to the commencement of the morning watch. In harmony with this it is said of Jesus: "And in the *morning*, rising up a *great while before day*, he went out and departed into a solitary place, and there prayed."—Mk 1: 35

Nevin, in treating on the divisions of the night, says: "It was also, like the day, measured into twelve equal hours, from sunset to sunrise." BIB. ANTIQ. VOL. 1, CHAP. 8, § 4, WATCHES.

Reference is made to this division of the night in Acts 23: 23: "And he called unto him two centurions, saying make ready two hundred soldiers to go to Cesarea, and horsemen three score and ten, and spearmen two hundred, at the *third hour of the night.*" It might be claimed that "the third hour of the night" is the same as "the third watch of the night," but the position could not be sustained; for, according to Brown and Smith, Antipatris was forty-two miles from Jerusalem. Albert Barnes says it was about thirty-five miles from Jerusalem. In the 33d verse we read: "Then the soldiers, as it was commanded them, took Paul and brought him by night to Antipatris." This they could not have done by starting at the third watch; but by starting at the third hour of the night, three hours after sunset, by a forced march they could accomplish the trip. It is certain, therefore, that the night was divided into hours, the same as the day. When Jesus, in the night of his agony, came to his disciples and found them asleep, he said: "What! could ye not watch with me one hour?" Math. 26: 40. And during our Savior's mock trial before Caiaphas, Peter having twice denied his Lord, it is said: "And about the space of *one hour* after, another confidently affirmed," &c. In both of these cases the term hour was applied to portions of the night.

They also used the word hour in reference to transpiring events, the same as is common amongst us. Ananias, because of his treachery," fell down and gave up the ghost," and he was buried. "And it was about the space of *three hours* after, when his wife, not knowing what was done, came in." Acts 5: 7. Again, when, at Ephesus, Demetrius had excited the worshipers of Diana, Alexander being put forward, it is said: "And when they knew that he was a Jew, all with one voice about the space of *two hours* cried out, Great is Diana of the Ephesians." Acts 19: 34. We wish our readers particularly to remember this use of the *hour*.

We have drawn up a diagram to illustrate the divisions of the day, as used in the Sacred Scriptures, and to show how these divisions compare with our computation. The diagram represents the day when the day and night are of equal length.

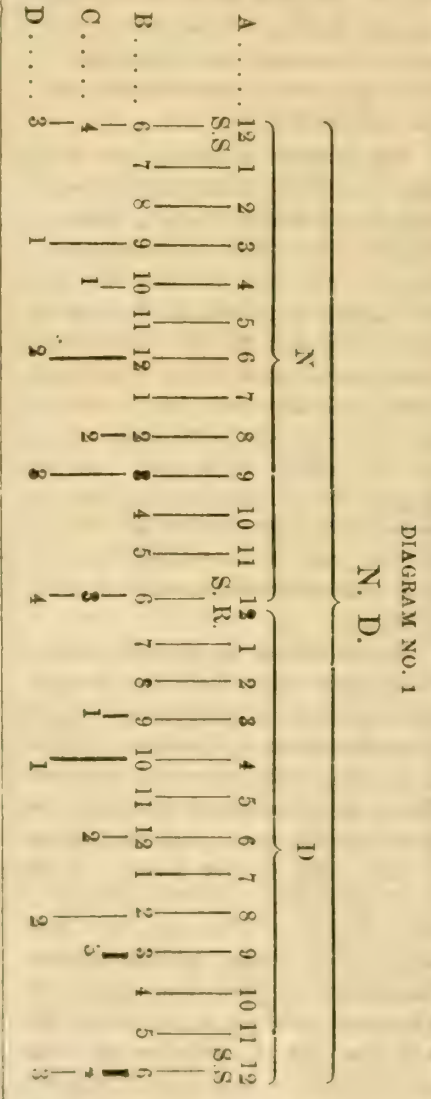

DIAGRAM NO. 1

N. D. Natural day. D. Artificial day.—N. Night. S. S. Sunset. S. R. Sunrise.

The brace N. D. include the natural day, reckoned from (S.S.) sunset to the next (S.S.) sunset.

N. spans the night, from (S.S.) sunset to (S.R.) sunrise.

D. spans the artificial day, from (S.R.) sunrise to (S.S.) sunset.

The A line of figures, represents the hours as numbered according to the Bible computation; and the B line, the hours as numbered according to our own reckoning. By a comparison of these numbers it will be seen that their first hour synchronizes with our 7 o'clock, their second, with our 8 o'clock; their third, with our 9 o'clock; their sixth, with our 12 o'clock; their ninth, with our 3 o'clok; and their twelfth, with our 6 o'cclock. The hours of the day and of the night compare in the same manner.

Line C represents the three watches of the night prior to the Chaldean captivity, and the division of the day into fourths. Line D shows the four watches of the night after the captivity; and the morning of the day, the heat of the day and the evening.

Before concluding this chapter, we will yet notice a few incidental references to the day and its divisions.

"*Then came the day,*" as in Luke 22: 7, refers to the commencement of the natural day; but, "*when the day was fully come,*" as in Acts 2: 1, refers to the beginning of the artificial day, the night of the natural day being past.

"The *dawning* of the day," as in Josh. 6: 15: Job 3: 9; 7: 4, refers to the appearance of light in the morning; but, "as it began to *dawn toward the day,*" as in Matth. 28: 1, refers to the setting in of the natural day in the evening.

As already shown, in reference to daytime, *morning* sometimes means the entire artificial day, sometimes the forenoon, and sometimes the early part of the day; and evening sometimes means the afternoon, and sometimes late in the day. In reference

to the night, *evening* sometimes means the whole night, or time of darkness, sometimes the first half of the night, sometimes it is equivalent to "the evening watch," and sometimes it means early in the night; and morning sometimes means after midnight, sometimes it is the same as the morning watch, and sometimes it refers to the dawning of the day. It is clear, therefore, that the term *morning* is used in reference to all parts of the natural day, except the first half of the night; and the word evening is also used in reference to all parts of the natural day, except the first half, or forenoon of the artificial day. From this let us learn to ascertain the precise time referred to, by reference to the context. Indeed, it is only by taking the Bible as its own expositor, and by a just comparison of scripture with scripture, that we can come to a correct knowledge of its teachings.

CORRESPONDENCE

Correspondence of church news solicited from all parts of the Brotherhood. Writer's name and address required on every communication as guarantee of good faith. Rejected communications or manuscript used, not returned. All communications for publication should be written upon **one side** *of the sheet only.*

Brother Henry:—A Happy New Year to you.

The brethren of the Koon River Church, Guthrie county, Iowa, wish me to inform you that we met in council on Saturday the 31st of December 1870, nearly all the members present, recieved and confirmed a selection of 8 acres of ground which a former committee had selected, having been appointed for that purpose, for a burying ground and a meeting house; and we will proceed to make the necessary preparations for building a House during the present year, if the Lord will and we are able. We will meet in council again in a few weeks, and in the mean time will try to find out our strength to build. The congregation is small, numbering at present between twenty and thirty members only; consequently it will be a heavy tax upon us; but we need a house so badly that we are determined to try. If the richer congregations east, or any brethren that have plenty of this world's goods, feel like giving us aid, it would be very thankfulully received. The money could be sent to either of the undersigned, brothers J. D. Haughtelin, J. W. Diehl, or the writer; at *Panora, Iowa.*

Brother Robert Badger and Zachariah Mummert of Painter Creek, were with us and had preaching Saturday night, Sunday, and Sunday night. Meetings were well attended, and much interest, apparently manifested. May the good Lord bless the efforts of our beloved brethren, in helping to build up our little Zion. Yours in love.

By order of the Church.

B. E. Plaine.

Panora, Iowa.

Brother Henry:—The brethren at HUDSON, are about trying to raise funds for the erecting of a meeting house, for the use of the brethren. We very much need such a house; and finding that the means are hard to raise, we thought by giving a notice of our intentions in the C. F. C. that some brethren in easy circumstances might help us to accomplish the enterprise. Any remittance for that purpose may be sent to John Y. Snavely, Hudson, Ills., and will be acknowledged in C. F. C. from time to time, and will be gratefully received.

THOMAS D. LYON.

Brother Holsinger: Enclosed you will find $13 50 for 9 copies of the *Companion*, to partly supply the place of those subscribers who have discontinued your paper, for the simple reason that you have published some pieces against the filthy practice of chewing and smoking tobacco; and I am fully persuaded in my mind, that every minister of the Gospel of Christ, should oppose the evil alluded to above, for it is a moral, religious, physical and intellectual evil, and all Christians should stay if possible, any evil so injurious to the morals of the young and rising generation, as the drinking of ale, beer, or any kind of intoxicating liquors, and that of chewing and smoking the nauseating weed, called tobacco.

Let me here remark, that I was sorry to learn through your paper, that old brother Jacob Steel, (whom I, in my boyhood used to hear preaching the Gospel, and heard him gladly), was advocating the usage of tobacco. I have often heard some of our old brethren preach against pride, or the "lust of the eyes," but omitted to say a word against "the lust of the flesh." Consequently they shunned, or failed to declare the whole Gospel of Christ, and I do not believe that any man can consistently preach the doctrine of cleanliness, holiness and perfection, being himself a servant of such a filthy practice as named above.

Let me say in conclusion, that the practice of chewing and smoking tobacco is either a sinful or a virtuous practice; if virtuous, then let us recommend it to our wives and children, our neighbors and their children; but if sinful, then let us abhor it, resist it, and stay its evil influence, that we may save the young and rising generation from the sinful practices now so prevalent in the world, and be prepared for that city where nothing unclean shall enter, but the pure in heart, who shall enter through the gates into that heavenly city, and shall see God, and enjoy him forever.

J. K. TRETER.

Proposed Visit.

Leave home on Thursday, the 26th January; stop off at the city of Lancaster one night. Leave Lancaster on the morning of the 27th, for Norristown Pa., stay over Sunday, till Wednesday following. On Thursday the 2nd of February will go to Philadelphia, and stay over Sunday if desired, God willing and we live.

GRAYBILL MYERS.

A Brief Sketch of a Catholic Funeral.

To-day, Dec 29th, 1870, the funeral of Mrs. John Nagle, of Cornwall, came off. Having been requested to give conveyance, I consented to do so; and, therefore, had an opportunity for the first time to witness the ceremonies of a Catholic Funeral. The body of the deceased, and the friends and acquaintances present, having been conveyed to the "Catholic Church" in Lebanon, a distance of five miles, the ceremonies of "Mystical Babylon" were performed. The house was cold, and so was everything. It was beautifully decorated; and of all the images, I confess my inability to give a description.

The ceremonies consisted properly of chanting by the priest, three little boys, and a choir of lady singers. They had music on the organ too. I could not understand their chanting for it was all in "an unknown tongue"—Latin, and therefore I could not "prepare for the battle."

Some water was sprinkled over the coffin, and various other manœuvres were performed. All took about forty-five minutes. Catholics verily have much patience for listening so long to what they do not understand.

The Priest now said, "I am the resurrection and the life; he that believeth in me though he were dead, yet shall he live," He spoke about ten minutes on these words, and the principal points which he noticed were about these: "We must have the true faith,—the Catholic faith,—not the Protestant faith which originated three hundred years ago. O what consolation, brethren, to belong to the Catholic church; for 'though we were dead, yet shall we live!' Nor is it faith alone as some heretics teach. St. James says, 'faith without works is dead.'" The works which he noticed were, "that the body of the deceased had been brought here that these ceremonies could be performed. We *trust* she is at rest, but if she *has* sinned so that she is in punishment it now remains for the priest and friends to pray for her that she may not remain long there."

The body of the deceased was now taken to the Catholic cemetery, about one mile from the church, and interred amidst "unknown" chantings, &c. Now the priest said: "Brethren I want you to go right off home from here, *i. e*, you are not to stop in Lebanon, but go directly home to Cornwall. When we had the last funeral from Cornwall you went from hotel to hotel, and made disturbance along the way. There was a talk about it. It gives Protestants an occasion to ridicule. If any will stop I will read their names in church next Sunday. It is disgraceful for Catholics to be have so." And we returned home well pleased with the command, and did not stop save to water the horses, and for some other necessaries.

GEO. BUCHER.

Cornwall, Pa.

Brother Holsinger: By the grace of God I will endeavor to write a few lines unto you. I received a circular from you some time ago to solicit subscribers to the C. F. C., but am sorry to say, so far have been unsuccessful, but I will try again and again. I am not discouraged. I think in a few weeks I will get out among the people more, and if I get any subscribers, will send the list immediately; I will do all I can for you as I would like to see your paper in every family, especially in our town, where pride and the fashions of the day, are corrupting everything, even the churches. I do not get to church often, therefore the *Companion* is a welcome messenger to me. How I love to read its comforting pages, and I do not see how any brother or sister can do without it, especially when they have the means at their disposal.

I do not have much leisure time with the cares of a family resting upon me, but yet I love reading so very much that I find time to read the Bible, Testament, and other religious books, and the *Companion* too It is not quite a year ago that I united with the Church of the Brethren. I was a church member for several years, but, alas! I was blind like there are thousands at the present day, serving both God and Mammon. I prayed for light and understanding, as I thought the church I was united with did not obey all the commands of Jesus Christ. My eyes were opened and I could see the dreadful precipice whereon I rested. I then resolved by the help of God to unite with a church that obeyed the commands of the Lord, but it was a bitter struggle to leave all my gay companions; and even friends turned cold toward me, as if I had done a disgraceful thing; but the grace of God has thus far been sufficient for me, and in Him is my trust. My husband is not united with any church, and my desire is, to let my light shine before him and my family, and live near to the Lord, that they can see that it is better to have a wife and mother to be a follower of the meek and lowly Jesus, than if she follows all the vanities and follies of the present day.

M. R. CHARLES.

Brother Henry: We feel to give a little news to the Brotherhood from our arm of the church. We have had a few night meetings, which were crowned with the very best of success. Our dear young souls were made to rejoice on account of God's love that flowed into their hearts, and the pardon of their sins, and were led down into the water, and buried with Christ in Baptism, and are now rejoicing in hope of being saved in obedience. Many more were made to feel the need of a Savior. Our meetings were well attended throughout Our church is small, but firm in the faith. Now brethren, pray for us, that God may gather the stray sheep into the fold of Christ. This church lay in the swamp, called the Hemlock. The ministering brethren present at our meeting were, I. Paulson, J. Hoppock and the writer.

Eld. ROBESON HYDE.

New Jersey.

The Holy Kiss.

Brother Holsinger:—The following is clipped from a stray sheet of the *Waverly Magazine*, on the Holy Kiss; from it those intrested can learn on what foundation the faith of those professors who deny the propriety of the Kiss of Charity, rests, namely, the Council of Carthage A. D. 397. JOS. HOLSOPPLE.

Kissing, which means in the Hebrew, simply adoration, or "touching with the mouth," was always one of the essential parts of heathen religion, without which was no possibility of either piety or virtue, and people were branded as atheists who neglected to kiss their hands, or the statues of the gods, when they entered a temple. Indeed, the feet and knees of the gods were quite worn away by the touch of worshipping lips, as in the case now

with certain saints and shrines abroad. This custom stood the brave Demosthenes in good stead; for when he was the prisoner of Antipater, and was taken by the soldiers into the temple, he raised his hand to his mouth, as if in worship. The soldiers thought it an act of adoration; but it was an act of despair instead. He did not mean to salute the gods, but to take the poison which he had long ago prepared for such an emergency. And did not the people of Cos, when they found Psyche sleeping among the butterflies and roses, treat her as Venus "by kissing her right hand?" So, at least, says Apuleius, that most original and delightful of storytellers. Even at this present day the Mahometans kiss the ground in the direction of Mecca. The early Christians had their religious kiss, like all the rest. As the initiated into the Eleuisinian mysteries kissed each other in token of brotherhood and equal knowledge, so did the first disciples in their Agapes, or Love Feasts. But in 397 the Council of Carthage thought fit to forbid all kissing between the sexes, notwithstanding St. Peter's exhortation, "Greet ye one another with a kiss of charity." It also forbade all lying on couches at mixed meals; and finally broke up the agapes altogether, as of a somewhat too dangerous tendency for ordinary humanity Several later sects have, at various times, sought to bring back the institution of the kiss of peace; but, though very pleasant to the feelings, and doubtless exceedingly edifying to the young, it has generally been found necessary to prohibit the use and continuance of the same, and to go back to less godly forms of salutation. It still lingers both in the Greek and Romish Churches. In Russia, and wherever the Greek Church prevails, all persons kiss each other on Easter Day, that being their great festival and day of rejoicing, as Christmas is with us, and the Jour de l' An with the French. "Christ is risen," they say, as they kiss each other on the cheek —great hairy moujiks, flat-faced peasant woman, slim nobles and high-bred ladies indiscriminately. Formerly the women kissed each other at ayble immediately after the prefational glass of brandy or vodki had been served, but that pretty custom has now gone out. Just before the celebration of the Communion, too, in the Romish Church, some kissing is done. The officiating priest kisses the altar, then embraces the deacon, saying, "Pax tibi, frater et ecciesæ sanctæ Die." (Peace to thee, brother, and to the Holy Church of God.) The deacon embraces the sub-deacon, with "Pax tecum" (Peace be with thee) only; and the sub-deacon, in his turn, kisses the inferior clergy, who thus are all bound in a mystic chain of love and concord; the first link of which lies in the kiss of the officiating priest laid on the alter. No religious ceremony in our own Church is now specially consecrated by a kiss, except, perhaps, the wedding kiss, which old-fashioned clergymen yet contrive to get from bride and bridemaids during that mysterious conference in the vestry, when a bride signs away her independence for life.

ELK CITY, OREGON,
Dec 22, 1870.

Brother Holsinger—A few words from me may not be lost labor. Not being a public writer, I will not attempt to write in a figurative style. I have almost forgotten the Brethren as I have not seen any of them for about seven years; but accidentally coming into possession of a copy of the *Companion* it reminds me that there is a class of people in existence known as the German Baptists, whom I have enjoyed myself with at different times, and have not forgotten all of their good work. I feel as if it was my duty to communicate with them in some way or other, and knowing of no other way at present, I have resolved to do so by writing a few lines to the *Companion* for the benefit of those whom it may concern.

I see by the copy of the *Companion* that I received, that there was a mission of the Brethern sent to this coast, known as the California and Oregon Mission. I should have been exceeding glad to have seen those Brethren, as I have set under the sound of Brother Jacob Miller's voice a number of times, and I could not have enjoyed a better treat than to have had the privilege of hearing him expound the gospel of our Lord and Savior Jesus Christ. But I am deprived of that pleasure this time; but hoping that this Mission is only the forerunner of a more extended one I will content myself with asking (as I am informed that they have come and gone again, and I am none the wiser of it, though had I known when and where to have written I would undoubtedly have communicated with them and tried to have enjoyed their company for a season) what their mission was, what they came to the coast for, what they did, where they were, and whom they saw, whither they went and whence they came, for I cannot find out anything they have done as yet, though they might have done a great deal of good, but if so it must be (as it were) in under currents, and has not got far from where the labor was performed, for I have not heard a word that they have said, or an act that they have done, yet I hope that they have done a great many good things, and that their words and acts may multiply a thousand fold, for indeed the harvest is plentiful but the laborers are few, and of all the places that I ever was in this Oregon has the greatest fields for preaching Jesus Christ and him crucified. Now I don't want it understood that I find fault with brethren Miller and Sturges, but it does look to me as though they ought to have stayed a month or two and have given us all a chance to see and hear from them. Even one year would not have been too long for the work that is here to be done

Now as I have said above, I know of no field that needs laborers as badly as Oregon. I think that some of the laboring brethren ought to take up their families and move to this coast. The way is not so difficult as it was a few years back, and I think the brethren ought to send us some good speakers to remain with us for a few years at least, until the Lord sees fit to choose from our own number preachers to lead his flock on Zionward. The enemy has full control of a majority of men's souls in this country. We have all the isms and cisms preached here that you have there, but as to the preaching of the gospel of our Blessed Lord in its primitive purity, we have none such in this country, as far as I know of. I think therefore, that it is a duty that you owe to God and your fellowman, that you should send preachers to this coast to preach the gospel to every creature, teaching them to observe all things.

Yours in Love,
G. R. KISTLER

The report of the Mission Committee will give the brother some news.

Oregon and California Mission.

Brother Henry: Allow the undersigned to acknowledge through the columns of the C. F. C. that money has been received from the following named churches, up to Jan. 1st, 1871:

David Long, Md.
Thorn Apple, Mich.
Elkhart, Ind.
Augwich, Pa.
Red Bank, Pa.
Pipe Creek, Md.
Keokuk Church, & Domoinse Valley, Iowa.
Upper Conawaga, Pa.
Daniel Miller, Ohio.
Eel River, Ind.
George Garver, Dayton, Ohio.

Received from the Churches & paid over to the Committee, $300,50.

They received of the brethren in Oregon and California, $106,25

Their travelling Expenses were: $618,05, so you see that leaves me short of paying them up, $206,30. How will we Balance the Remainder?

CHRISTIAN WENGER.

Invitation--Special and Personal

I wish to inform friend Berkey that we have almost arrived at the conclusion that you are not coming to visit us again; but we cannot think of that. We will still urge upon your coming, if circumstances will permit. Bring M. Shoats along if possible, or some other able speaker, and stay a few weeks with us, and console the minds of some of our inquiring sinners.—There are a few Brethren here, and they are compelled to attend other churches or stay at home, and hear no preaching. They have had no opportunity of communing, and no encouragement. I would not feel strange if they strayed off. Others here wish to join, but have no opportunity. Now, say, will you come? The neighbors here within 7 and 8 miles, inquire of me every week whether those preachers are coming again, and some said that they would not come, for them "Dunkards" don't do as they promise. So I did not like to stand that, and I thought I must write and inform J. Berkey, through the C. F. C. Now then, friend Berkey, if you will come soon, while we have good sleighing, you may expect a large attendance. So make your coming sure and soon

From your friend. H. HUNT.

Sheppardsville, Mich.

Gleanings.

"Such pieces as that in the last *Companion*, Vol. 6, page 781, from a minister's wife, should awaken every member to a sense of their duty. I have often thought if the money that is vainly spent for tobacco, were given to poor minister's families, what a blessing it would be to tobacco users, in this world, and ten fold more in the world which is to come."

M. GARBER

Yes, and if to that were added what is just as vainly spent for fashion, and luxuries, and if the time that is idled away were usefully employed and the proceeds appropriated to the purpose, how we could gladden the hearts of our brethren and sisters in the far west, whose cries for the bread of life are continually ringing in our ears, by "sending" the heralds of the Gospel, two by two, into their midst! If———if———if. Let us labor to make it a reality.

"Some object to the paper on account of the advertisements. They think you should not publish any advertisements, and I am of that opinion myself."

ISAAC LUTZ.

Well, now, we do not see that anybody ought to object to the advertisements we publish. And we are sure we are giving reading matter enough for the price of subscription asked. Nevertheless, let us hear what can be said against the advertisements; and if they have a sufficient show of plausibility, and there be a general opposition to them, some method may be devised, by which they can be dispensed with. "What have you to say, brethren?"

Queries.

Brother Holsinger: Can a brother, a minister be ordained, who had once been put in avoidance, and after a while released again?

And another question: When a minister had been silenced, for sufficient reasons, and afterwards restored again, can he be ordained? We look for an answer to the above through the C. F. C.

(Name lost,—Ed.)

We prefer that some brother, or brethren of more experience in church business, should answer the above, and will give due time for meditation, and response.—EDITOR.

Were Joseph and the Savior, sold for the same price, as it is often preached? We find that Joseph was sold by his brethren to the Ishmaelite traders for twenty pieces of silver, and by reference to Math. 26: 15, and 37: 3, we find that the Savior was sold for thirty pieces of silver.

Will some brother give his views as to how long Noah preached to the Antediluvians and how long he was engaged in building the Ark?

B. F. KOONS.

Dalton, Ind.

Will some brethren give an explanation on 1st Cor. 7: 14. "For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband, else were your children unclean, but now are they holy." SAM'L MARKLEY.

MARRIED.

At my residence, 27th, December, 1870, Mr. T. M. AKE, and Miss. M. HOOVER, both of Woodberry, Bedford Co., Pa.

S. A. MOORE.

At Meyers Mills, December 18th, 1870, bro. JACOB BAER, of the Elklick branch, and sister MARY BLOUGH of the Berlin branch, both of Somerset Co., Pa.

C. G. LINT.

By Eld. D. M. Holsinger, at the residence or Joseph Holsinger, Eld. JOHN ROYER, to MARY SUTON, both of Somerset Co., Pa.

DIED.

We admit no poetry under any circumstances in connection with obituary notices. We wish to use all alike, and we could not insert verses with all.

In the East Nimishilling congregation, Stark Co., Ohio, ELLEN CARPER, twin daughter of brother Andrew and sister Susan Carper, the parents were from home butchering, leaving six children to take care of the house. In the evening, after five o'clock Ellen went to the cellar with a candle to fetch an apple. Shortly after her screams and shrieks were heard, and the one next older running down found her enveloped in flames. The rest of the children were at the barn doing their feeding. By the time they came to their assistance, she proved to be so terribly burned that she died after five hours of pain. This is another sad warning to pa-

rents. Age, 3 years, 8 months, and 26 days. Funeral discourse was improved by the Brethren. SAMUEL MARKLEY.

In Upper Conawaga, Adams county, Pa., December 24th, 1870, HENRY WALER; aged 77 years, 7 months, and 20 days. He fell dead in the morning while washing, and in usual good health, and never spoke.—Thus were two of our neighbors summoned suddenly to the Spirit world; only ½ mile from my house.

In the same branch, December 24th, 1870 sister POLLY HESS; widow of Philip Hess; aged 69 years, 7 months, and 6 days. She lived with 3 grand children. aged 8 and 10 years. In the evening at about 7 o'clock, she was sitting in her arm chair sleeping, enjoying good health. The children wishing to waken her, discovered that she was dead. Affrighted they ran up stairs, and went to bed, leaving old grandmother in her chair, lifeless, until next morning, at 8 o'clock the children woke up and gave the alarm. The neighbors found her in a natural sitting position. So sudden can death take us without a struggle.

ADAM HOLLINGER.

Dec. 10th, 1870, In the Sandy Creek congregation, Preston Co, West Va., of Old Age, brother JOHN GUTHRIE, aged 78 years, 3 months, and 11 days. Brother John was a benevolent friend at home, abroad, and in the church, having been a faithful member of the church for a number of years, earnestly contending for the faith revealed in the Gospel, and enjoying that blessed hope of obtaining eternal rest with all saints in heaven.

He leaves a sorrowing widow, with quite a number of sympathizing friends. Funeral occasion improved by Eld. Jacob M. Thomas, from 1 Cor. 15: 54–58, to a large congregation. F. C. BARNES.

In Churchtown, Cumberland county, Pa., on the 17th, day of December 1870, brother WILLIAM C. LAHMER; aged 39 years, 9 months, and 11 days. He was a faithful brother, and his death was felt as a loss to the Church and friends. He suffered for many years with Asthma; and after a sudden and severe attack he calmly fell asleep in Jesus. Funeral services by the brethren from the 39th Psalm, to a large concourse of people and friends. G. BRINDLE.

In the Duncansville branch, Blair county, Pa. Jan. 3rd, our beloved sister CATHARINE COGAN; aged about 55 years. Disease, Inflamation of the Bowels.

Very suddenly and unexpectedly, but calmly and peacefully did she close her eyes to the scenes of earth, leaving her devoted husband and dutiful children to mourn the loss of one whose worth is only known in death. She was kind to her family, loved in the Church, respected in the neighborhood, and therefore her death has caused an aching void that can only be mitigated by the soothing hand of time.

The sacred volume was a dear delight to her, and while her lamp held out to burn she failed not to become well acquainted with it. With her friends we drop the sympathizing tear, but through that we see the bow of hope to meet again beyond the hills and vallies of time when the disappointment and sorrows of life are over, if we but prove faithful, hold fast and endure unto the end.

Funeral services by the writer, from Rev. 14: 13. JAMES A. SELL.

In the Shade Mill branch, Alleghany Co., Md, Sept. 1870, sister NELLY WORKMAN; aged 84 years.

In the same branch Feb. NIMROD WORKMAN; aged 41 years. Came to his death by the cover of a coal pit falling on him, killing him instantly.

In the same branch July, of consumption, CLANA SOPHIA WORKMAN. The above 3 funerals were attended by the writer and brother Jonathan Kelso, on the 11th and 12th of December, last. two were preached in a Methodist meeting-house, and in a place where the brethren were not known, at least only by a very few. We were very well pleased with the order and attention.

In the Elklick branch, Somerset county, Pa. December 2nd, of age, Brother WILLIAM SHOCKEY; aged 84 years, 1 month, and 1 day.

In the same congregation December 14th, MAGGIE ABBERTH, daughter of brother Elias and sister Emma YOUNKIN; aged 1 year, 6 months, and 24 days. Disease, Croup.

In the same branch December the 18th, of Erysipelas, sister ELIZABETH BEAL; aged 59 years, 8 months, and 29 days. Improved by John P. Cober and the writer, from Isaiah 3: 10, 11. C. G. Lint.

Henry Shaffer, born Sept. 19th, 1809, died November 29th, 1870; aged 61 years, 2 months, and 10 days.

DANIEL KELLER.

Near Williamsburg, Blair county, Pa. July, the 24th, 1760, JACOB SNIVELY, son of elder Jacob Snively, Deceased; aged 56 years, 11 months, and 10 days. Funeral services by Andrew Bassles and John Bowers.

VISITOR please copy.

A. SHELLEY.

In the Conemaugh congregation, Cambria county, Pa. December 14th, 1870, AMANDA, daughter of brother Solomon and sister BALDWIN; aged 1 year, 2 months, and 13 days. Funeral sermon preached by brother Stephen Hildebrand and the writer, from Matthew 24: 44. Samuel Brallier.

At the residence of her son, Peter Altland, in Shipewanny branch, Lagrange co., Ind., Dec. 2nd, 1870, our old sister SALOME ALTLAND.

She was born Sept. 28th, 1784; brought her age to 86 years, 2 months, and 4 days. She suffered almost beyond description for the last four years, with Rheumatism, being as helpless as a child, her body and limbs drawn much out of shape. Her remains were buried in the White Pigeon grave yard, Michigan. Brethren David Truby, and Henry Gephart improved the occasion by preaching from the text: "I am the resurrection," &c. The writer had visited the departed several times, during the last few years, and she was indeed the most pitiable object we ever beheld in the mortal. We thanked the Lord, when we heard of her exchange for an immortal life. GEORGE LONG.

LIST OF MONEYS received for subscription, books, &c.,

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Christian Family Companion.

BY H. R. HOLSINGER. "Whosoever loveth me keepeth my commandments"—Jesus. At $1.50 Per Annum.

VOLUME VII. TYRONE, PA. TUESDAY, JAN. 24, 1871. NUMBER 4.

For the *Companion*

Anti-Christ.

Especially does John in his epistles exhort his brethren and sisters to an earnest in the love of God, and to sincere obedience in keeping the commandments. "For this is the love of God, that we keep his commandments." "We love him, because he first loved us. If a man say, I love God, and hateth his brother, he is a liar." "Who is a liar, but he that denieth that Jesus is the Christ? He is anti-christ, that denieth the Father and the Son." "For many deceivers are entered into the world, who confess not that Jesus Christ is come into the flesh. This is a deceiver and an anti-christ." "Even now are there many anti-christs." "Every spirit that confesseth that Jesus Christ is come in the flesh, is of God; and every spirit that confesseth not that Jesus Christ is come in the flesh, is not of God. And this is that spirit of anti-christ, whereof ye have heard that it should come: and even now already is it in the world." From the tenor of these passages, it appears plainly that John understood anti-christ to be a spirit working in the children of disobedience against Christ; for anti means against, and anti-christ means against Christ; as he also said to his disciples on a certain occasion, "He that is not against us, is for us;" and consequently, he that is not for us, is against us, which is anti-christ.—Therefore every person, or spirit who is not for Christ, is against him, and that is anti-christ. Since John so earnestly encourages his brethren to the love of God by being obedient unto his commandments, it seems that even those who profess Christ, but obey not his commandments, are anti-christ, since they deny him in their works.—Such seem to have been the Apostle's views, and such have been our views. But upon a more mature reflection on this subject, it appears that John in the first place alludes to something more than merely a spirit of anti-christ. For this adversary spirit was perceptible in all ages of the world: even in the first family, in Cain when he slew his brother Abel, who was already a type of Christ.

In the long period from Adam to Christ, the spirit of anti-christ confronted the Lord's people, at various times, very distinctively, in the shape of false prophets. And now, in these last days, this same spirit is in the shape of false teachers, ignoring the plain, simple commandments of God; is puffed up with worldly honor, "teaching for doctrines the commandments of men," in creeds, confessions, and articles of faith, aside from the plain word of God. But, mark what the Apostle says, "Little children, it is the last time; and as ye have heard that anti-christ shall come, even now are there many anti-christs; whereby we know that it is the last time. They went out from us, but they were not of us; for if they had been of us, they would have continued with us." 1 John 2: 18, 19.—In the first place he says, "ye have heard." Mark what he says: "ye have heard." Heard what? "That anti-christ *shall come*." When? In the last time. But now it is the last time. "Even now are there many anti-christs. They went out from us, but they were not of us." But from whom have ye heard that anti-christ shall come? Answer, from old brother Paul. Mark what he writes to the church at Thessalonica. "Remember ye not, that when I was yet with you, *I told you these things*." What things? Why, that the day of the Lord shall not come, "except there come a falling away first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshiped; so that he as God, sitteth in the temple of God, showing himself that he is God. Remember ye not, that when I was yet with you, I told you these things?" Paul in so many words, admonishes his brethren not to be shaken in mind, nor troubled in regard to the state of things which then existed; that, though the mystery of iniquity was already at work, yet those going out from them, and turning against them, of which John speaks, is not that falling away which shall come before that man of sin, that opposer, that adversary to the truth, be revealed, prior to the coming of Christ. Paul saw in the book of Daniel that some of his visions and prophecy were not yet fulfilled, and that that which was determined must surely come to pass. Paul knew that he was dwelling in that kingdom which Daniel saw represented as a "beast, dreadful and terrible, and strong exceedingly:" It had ten horns; and there came up among them another little horn, and in this horn were eyes like the eyes of men, and a mouth speaking great things. "I beheld," says Daniel, "and the same horn made war with the saints, and prevailed against them; until the Ancient of days came." He further speaks of this horn, calling him a king. "And he shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws." "And such as do wickedly against the (new) covenant, shall be corrupt by flatteries: but the people that know their God shall be strong, and do exploits. And they that understand among the people shall instruct many: yet they shall fall by the sword, and by flame, by captivity and by spoil many days." "And the king shall do according to his will; and he shall exalt himself, and magnify himself above every god, and shall speak marvelous things against the God of gods, and shall prosper till the indignation be accomplished: for that that is determined shall be done." Dan. 11, 32 36. This whole prophecy and all that relates to it has been fully accomplished in the [illegible] of history. In the eleventh century a book was written against [illegible] Bruis, under the title of Anti-christ. Bruis was a preacher among the reformers, called Petrobrusians, although, in the middle of the twelfth century, when their number was very great, the Pope [illegible] their [illegible], sought to [illegible] destroy them: and as they would not admit of any proofs relative to religion, but what could be deduced from the

ce places the popish party called them *Apostolics*. They believed the pope to be anti-christ. The INFALLIBLE POPE! He arose in the church, and the church is the temple of God; he has exalted himself above every thing that is worshipped, as it was predicted. Though popery is now much on the decline; the power of the pope in the Dark Ages was unlimited. Now, "that Wicked" has been revealed and is being destroyed by the brightness of the Lord's coming. When I look over the prophecies, and compare them with the annals of the past, I can find nothing which lacks fulfillment at this time before the Lord's coming. It appears to me that the great tribulation has been shortened and now they say, "Lo, here is Christ, and lo, there is Christ." Mark 13: 21. The brightness of his coming is as the lightning shining out of the east even unto the west. The spreading of the Gospel, resembles the lightning, since the word of God is light: "that is the true light which enlighteneth every man that cometh into the world." It is an error that some people are in, who are looking for a personal anti-christ to come to deceive the world, which is, and has long ago been deceived, when all the prophecies relative to anti-christ, the man of sin, have been both literally and spiritually fulfilled. Though the spirit of anti-christ, the opposition to Christ, shall continue to exist until the time when every knee shall bow, and every tongue confess that Jesus Christ is Lord of lords and King of kings.

JAS. Y. HECKLER.

Harleysville, Pa.

For the Companion.

Bearing One Another's Burdens.

"Bear ye one another's burdens, and so fulfil the law of Christ."—GAL. 6: 2.

Dear Brethren:—I will for the first time endeavor to write a few lines for the *Companion*, not that I wish to be called great in the eyes of the brethren, or the world, for if you will read the 3d verse of heading chapter you can learn what I am, or any one that has this wish, when we have done all in our power, in serving our brethren and obeying our Master, we are yet unprofitable servants. But to the text:

Bear ye, &c. We all have a burden to bear, but some have a heavier one than others, and therefore need help, in order that they may not fall by the way.

Brethren, let not one soul of us think we need no assistance to bear our burden. That would be pride, selfishness, and will be sure to fall. I will enumerate a few items out of many, to give a more clear idea of what we want to understand from the heading of this article.

The majority of us have families to maintain, and when the minister of the word is called off to a work in his Master's cause, it often happens in a very busy time of the season; but he *must* go. How well could some of the brethren donate a few days labor to him. Would not this help bear his burden? But some think preaching is not labor or burden. Brethren, you that think so, please go with your weak brethren and bear a part. Sometimes we that are but laborers are left to fill the place of our co-laborers, and by the help of God we do the best we can in declaring the truth. And you know the truth condemns some of unrighteousness, and they begin to shake their heads in time of delivering the truths, and after services they call you to one side, and give orders not to preach this publicly any more, as it has become a general practice by the brethren as well as the world, and that some of our old fathers and mothers have practiced the same before us. My advice is, with the apostle, put away all filthiness, and superfluity of naughtiness, and bear the burden by standing the word between the servants of satan and the servats of God. If not truth, rejectit, and in order to know this we must search the scriptures, for by them I am willing to be tried, but not by man's carnality. John says, to try the spirits, and I understand him to mean that by the word of God we are to try them. If the word condemns us, we have not the spirit of Christ, and if we have not his spirit, we are not his.

"Bear ye one another's burden, and so fulfill the law of Christ." A hint to the wise is sufficient.

JACOB H. FISHEL.

Batavia, Iowa.

For the Companion.

Conversion.

We learn from the holy scriptures that this change is necessary to our seeing God in peace. The change is produced by the power of divine grace, or, in other words, by the agency of the Holy Spirit, in all who truly seek the Lord. The necessity of it is found in the corruption of human nature and action. The testimony of God concerning our race is that they "have corrupted their way, that "there is none good (by nature) no ,not one," that the imagination and thoughts of their hearts are evil, only evil, and that continually; that they "are by nature children of wrath," and, therefore, that they must be "renewed in the spirit of their minds," and have the whole course of their lives changed But it is not necessary to go largely into the proof of the necessity of such a change in this our day. It is, however, of importance to those who would become converts, that we point out the way according to which conversion may be obtained. Many, understanding that conversion is the work of the Holy Spirit, too hastily conclude that human agency and means have no influence in bringing it about; and therefore that we must wait the pleasure of the Lord, in any providential deliverance. The extraordinary manner of his reviving his work in our day (?) and our manner of speaking of it, have a tendency to produce that impression. We see that God pours out his spirit at some times, and in some places, more than at others.—How natural, therefore, to conclude that we must wait for the seasons of refreshing from his presence. This is, however, a great and fatal mistake. There are diverse operations of the same spirit. We must distinguish between his ordinary and extraordinary operations, and may be compared to the pouring out of water: the ordinary are like the gentle insinuating dews, and yet nothing more is necessary to conversion. Let any sinner, as a rational, accountable agent, bring his understanding to bear on the nature, necessity and means of conversion; let him, in the appointed means of grace, seek a change of heart; the Holy Spirit is in every effort he makes, and in all the means he uses, and will certainly, convert and save him, if he perservers. It is not necessary that his understanding should be fully opened suddenly; that his mind should be agitated with fear and despair, in order to obtain pardon, and be assured of an interest in the divine regards. But he may say that his mind is dark, stupid, and barren of every thing good. It is well that he has a sense of these

things; but he means to say, that he has no adequate sense of them; yet he has a sense of them adequate to present necessity, and if he goes on the Lord whom he seeks will give him a deeper conviction when that shall be necessary.

Prayer is one of the chief means to be used—the prayer of confession, at least, and this will lead to the prayer of supplication, which will in due time bring into his soul the kingdom of the living God, which is righteousness, peace, and joy in the Holy Ghost. This conviction, and these efforts, constitute repentance. Faith, also, is a condition of conversion; but faith, here, is not a luminous, joyous faith. I now speak of a conviction of sin, both original and actual; a renunciation of our own righteousness, and an earnest desire for renewal through the merits of Jesus Christ alone. He that understandingly uses all the means of grace within his reach, shall find increasing desires, until they are all embodied in the "love of God shed abroad in his heart by the Holy Ghost given unto him." Then, and not till then, is he a real convert. But let him not, on the one hand, conclude that he is truly converted because he sees and laments his situation; nor, on the other hand, despair, because he cannot convert himself. The Lord, whom he seeks, shall suddenly come to his temple, and make his abode with him; even the Father, the Son, and the Holy Ghost. But if these gentle convictions alone be necessary, and be attainable by man as a free agent, in the use of the means, why is conversion ascribed to God? Let me not be misunderstood, when I say that man may obtain conversion. I do not mean that he can convert himself. But although he cannot convert himself, he may, as a free agent, use the means which God has appointed; and these means must be used, or the sinner will never be converted. But if the question be confined to those distracting fears, despairing horrors, and distressing anxiety of mind, which frequently attend conviction of sin, the answer is, that God may permit these, for a season, to subdue the obstinacy of the sinner, and deter him from the path that leads to eternal death. Many would never reflect on their case, were they not thus compelled; and it is no wonder that a sinner, on discovering his guilt and danger, should feel all the painful passions of his mind put in motion; but his conversion is not hastened, but frequently retarded thereby. His conversion is not the more sound for these things, nor is it certain that his Christian course will be the more even and steady on their account. St. Paul was dealt with in the extraordinary way; the twelve apostles in the ordinary, and yet their conversions were as sound as that of St. Paul. Many things often mingle in the exercises previous to conversion, which are not essential to that work. Let us then learn to separate the dross from the gold. Conversion is a thing of the utmost importance to every individual. Let us not rest without this and the evidence of it. "Jesus answered, verily, verily, I say unto thee, except a man be born of water and of the spirit, he cannot enter into the kingdom of God." John 3:5. "Let him know that he which converteth the sinner from the error of his way, shall save a soul from death, and shall hide a multitude of sins." James 5:20.

I. H. Tharp.

Wellersburg, Pa.

Unconditional Prayer.

The spirit of true prayer is a submissive spirit. If one is pleading an absolute promise then may he indeed be importunate and assured. He stands on a solid rock. But there are errands which the praying soul brings to the throne of grace, embraced in no specific promise, and in regard to which the most fervent petitions should close with the memorable words, "Nevertheless, not my will, but thine be done."

It was many years ago, when I was pastor in another state, that I was visiting my senior deacon, one afternoon. He and his wife were of the excellent of the earth. The conversation turned on the subject when the good woman turned to me and said, with great solemnity, "My young brother, never pray unconditionally for any temporal good."

After a moment of silence, she pointed to an idiot daughter, some thirty years old, who was standing in the room and gazing at us with a vacant, meaningless look. "You see," said she, "that poor creature. When she was a babe, not more than a year old, she was dangerously sick. I felt I could not part with her. I clung to her with all a mother's love I now remember it all as though it were yesterday, I went into the bed chamber yonder, shut the door, and, kneeling down, agonized in prayer for the life of that child. I told God I could not part with her, and closed by beseeching him to send what he would if only he would but spare the life of my child." Affected by the rehersal, there was a momentary pause, and then she added, "God took me at my word. He granted my request. The life of my child was spared to be the bane and the burden of my life these thirty years."

The story, the solemnity with which I was myself then placed, in circumstances which made the lesson especially applicable, all these combined to render the impression deep and permanent. I felt that the good mother in Israel had preached to her pastor a most valuable sermon from the text, "*Never* pray unconditionally for any temporal good."

Be Sensible.—Do not be above your business; he who turns up his nose at his work, quarrels with his bread and butter. He is a poor smith who quarrels with his own sparks; there's no shame about any honest calling; don't be afraid of soiling your hands, there is plenty of soap to be had. All trades are good to traders. You cannot get honey if you are frightened at bees, nor plant corn if you are afraid of getting mud on your boots. When you can dig fields with a toothpick, blow ships along with fans, and grow plumcakes in flower-pots, then it will be a fine time for dandies.

An Indian whenever he got into a bad place in the swamp, used immediately to put up a stake to mark the spot. Thus he not only kept clear of the danger the second time, but kept *others* from the same danger. We not only should guard against our own false steps, but as we pray, "Lead us not into temptation," be careful to remove all temptation from others.

A Word of Encouragemet to Young Disciples.

The atonement is no half-way measure, and religion is no half-hearted service. No feat of Satan is equal to his persuasion of people that they can "fear the Lord and serve their own gods." Christianity and worldliness are fixed and absolute opposites. "Ye *cannot* serve God and mammon." "Ye *cannot* drink the cup of the Lord and the cup of devils." The scales cannot balance both sides of the beam at the same time. If dress has more of our attention than the adornment of the soul with the jewels of grace, we are not "on the Lord's side." If the market has stronger attractions than the sanctuary, we are none of Christ's. If "the love of money" makes us more devoted to business, than the love of Christ does to the prosperity of Zion and the salvation of the soul, we are "dead while we have a name to live." Where our treasure is there is our heart also, and thither tend the main currents of life's activities. To the saint the Savior is precious, "the chief among ten thousand," the Magnet of the soul's deepest, warmest love. We "sit under His shadow with great delight, and His fruit is sweet to our taste." Holiness to the Lord "must be written in letters of sacred blood on every article of raiment "from the sole of the foot even unto the head." Everything we put on for the public eye is an unrobing of the soul of its Divine attire. To make public sentiment the criterion of our costume, is to barter the blood of Christ for the smiles of His enemies. Take care, my beloved, that you add not a little here and a little there to please those who appreciate only superficial beauty. These little fixtures in dress cannot long be allowed for the sake of others, before we wear them to please ourselves. Keep yourself in the atmosphere of Golgotha, always in hearing distance of the death-agonies of the sin-bearing Savior, and the devil will tempt you in vain with the gewgaws of fashion. Every unnecessary flounce and ribbon is purchased at the expense of the Redeemer's blood, springing from the very element that nailed Jesus to the cross.

"Be ye holy for I am Holy." This is the solemn point on which turns our eternal destiny. If we have this we have all else that is included in the Christian character. Absolute holiness is unattainable by the creature, here or hereafter. "God only hath immortality," & in this absolute sense none else can have it, not even the glorified saints and "elect angels." In the same sense God only is holy. But if we cannot ascend to God's altitude, we can "*grow* in grace," be even in the process of transformation, "with open face beholding as in a glass the glory of the Lord," while we are being "changed into the same image from glory to glory, even as by the spirit of the Lord." It is to be feared that not a few of our members do not *strive* for perfection with an ardor that will secure it in the world to come. The old serpent has coiled himself into the garden of the new Eden, and persuaded many that they shall not surely die, although they eat of the interdicted tree. The *little* indulgence that *promises* such great advantage without a compromise of principle—*this* is the pivot that swings souls hellward, imperceptibly at first, but with even increasing velocity, until, with the ponderous millstone of accumulated guilt hanging at their necks, they are drowned in the depths of perdition. "*This one thing I do*," dying unto self and the world, rising higher and growing stronger in the life of God, "*pressing* toward the mark," "following after" the Divine Ideal with an earnestness that involves "the loss of all things for the excellency of the knowledge of Christ Jesus our Lord." This was the constant aspiration of Paul, and is the language of every soul in which the Holy Ghost is resident. O dearly beloved, let nothing come into competition with the claims of your blessed Lord and Savior. Never confer with flesh and blood, but at once pluck out the right eye, cut off the right hand and foot, *and cast them from thee*; for it is better to enter halt and maimed into life, than to have thy whole body cast into hell, "where their worm dieth not, and the fire is not quenched." It matters not what you lose, so long as you keep the testimony of a good conscience and the favor of God. You can have no plans, arrangments, and ends apart from your Christian character; and just so far as you have, you dishonor God. No sooner do we set our feet on debatable ground, than we offer ourselves to the wiles of Satan, and show that we do not regard the service of Christ sufficient to yield "*fullness* of joy." You constantly need wisdom and guidance from on high to keep your garments unspotted from the world." Fightings and fears, temptations and conflicts, gilded evils and alluring baits, meet us at every

step. Satan never slumbers, and our inbred corruptions are ever ready to respond to his wicked suggestions. There is a devil in as well as a devil out, only *that* is chained and decreasing, while *this* is at liberty and raging. When the adversary outside calls, his fettered accomplice inside answers. He that would reign and rejoice with Christ hereafter, must wrestle and bleed and triumph with him here.

In one aspect the Christian life is dark and sad and perilous and burdensome. It has its yoke, its cross, its sacrifices, its tribulations many and sore. These are in themselves "not joyous but grievous." But the other side is luminous with the beauty of Divinity and the glory of the upper Paradise. One beam from the face of Jesus scatters the thickest gloom in the believer's sky. Faith no larger than a grain of mustard-seed, overbalances the world, the flesh, *and* the devil. The saint's *weakness*, is more than a match for the sin-father's *strength*. Christ's, little finger is thicker than the devil's loins. 2 Chron. 10: 10. One throb of Divine life has more power than all the hosts of hell, and more rapture than all the pleasures of sin. One hour on the bosom of Jesus yields more thrilling joy, than has ever been felt by the unregenerate since the forbidden fruit was plucked in Eden. "Sackcloth and ashes" are a more glorious garment, than "purple and fine linen." The crumbs under the table are sweeter to Lazarus, than the sumptuous fare of the glutton. The least manifestation of God to the soul is great enough to beggar the universe besides—great enough to live for, and, if need be, to die for. The sun is reflected as fully and clearly in a dew-drop as in the ocean. So the babe in Christ has the image of holiness as distinctly stamped upon the soul as the father in Christ. The infant on its mother's breast relishes its nourishment as keenly as the giant his strong meat. The holiest saint on earth is only a *miniature* of Jesus. O dear fellow pilgrim, I beseech you as one whose heart burns with holy desire for your salvation, *cultivate a close, loving intimacy with Jesus*. Every day, every hour, open your heart to its utmost capacity, and invite Him to possess and sanctify and direct every faculty and power and impulse of your being. Become more familar with Jesus than with any friend on earth. Tell Him all your wants. Carry every burden to Him. Whisper every sound into His ear. Pillow your soul on His bosom in every trial and perplexity. Confide all your troubles and heart-achs to Him. Let all your tears fall upon His feet. Cling to Jesus with such love and fervor as those alone can feel who are *wedded* to him forever. Close your eyes to "the pride of life," and your heart to the seductions of the flesh. Let your baptismal vow become daily more solemn in its obligations, and more Divine in its significance. "Look not behind thee," "Remember Lot's wife. "Sell not your birthright for the pleasures of sense." "Give all diligence to make your calling and election sure."

C. H. BALSBAUGH.

Address Delivered at the Dedication of Salem College at Bourbon, Indiana.

(*Continued.*)

Constantine, "professing himself a Christian, undertook to convert the kingdom of Christ into a kingdom of this world." The visible church becoming thus the object of royal favor the teachers and overseers of the flock being exalted into affluence, grandeur and influence in the empire, the light that had so clearly shone over the world, and the gospel power and love which had enabled thousands to die cheerfully and triumphantly at the stake began to grow dim; and centuries passed while spiritual darkness covered the earth and gross darkness the people. Heaven seemed, till the twelfth century to frown on the earth. The pen and tongue were fettered. The persecutor performed his work without hindrance. The voice of religious liberty was hushed. The humble true devotee retired to the Alpine valleys, and mountain caverns. But the Bible was in the keeping of God who was waiting His own time to call it forth to the light, and to republish truth among the nations.

The scholar led the way. Peter Waldo of Lyons, in love for the church translated the Bible into French. The minds of many were awakened and the fire burned. "Men love darkness rather than light because their deeds are evil," and all the power of state were brought to bear upon the rapidly developing Christain life and power. Catherine De Medici and St. Bartholomew's day will call up terrible things to the end of time. "Truth struck to the earth will rise again."

The usurpations of the Court of Rome were

at their zenith. That astonishing power had extended over nearly all Europe, England was well nigh subjugated. The fitting time came for the pall to be removed from modern Europe. The slumbering fire that had kept secretly burning in the bosoms of Waldenses and Albigenses, had begun to show signs of growth and power. Ecclesiastics hid in cloisters the Divine Law, and had substituted formularies in its stead. There was an intellectual and spiritual upheaval in western and central Europe. Men thirsted for a better life and cried for light. Their prayers were answered. It came through collegians.

Wickliffe, whose learning and sterling piety had secured for him both honor and place was first warden of Cantebury College, Oxford. His soul was warm in the cause of the Reformation. He felt that his learning, his pen, and his life must be devoted to the cause of the church. He translated the Bible into Anglo-Saxon. Multitudes rejoiced to read it in their mother tongue. Its long suppressed precepts gave new life to thousands. The Lord blessed the man and the work.

The Areopagi of Athens had long ceased to canvass the merits of Platonic, Epicurean and Stoic Philosophy. Academic Groves of Greece were no more the centres of learning, but "beyond the Alps," and among a modern people the seeds of learning were sown, along the banks of the Rhine and the Danube and in the valleys of the Alps. The names of Luther and Melancthon, of Zwingle and Calvin, are eminently conspicuous in that memorable encounter of Truth with error,—that life and death struggle which marked the history of the sixteenth century.

John Knox, of the university of St. Andrews became the dread of the enemies of reform. Priest and monarch quailed in his presence. He taught the truth that the world had not yet comprehended, that both civil and religious rights were the common inheritance of all new truths, which, when recognized would require kings to relinquish prerogatives, and the enfranchisement of their subjects.

In these rough controversial days, when light the earth was yet dim, and human rule arbitrary, and men were vindictive, we may find much that we may wish were wiser and better. Let us throw over the times the mantle of charity, when we find among them a consciousness that the truth was then but dawning, that the sun had not reached its zenith. Both on the continent and in the British Isles the master minds both for and against the church were found amongst Collegians. At the seats of Learning as in Jerusalem, Alexandria, Athens and Rome, where the best cultivated intellects assembled, were found the centres of the great reform life and power.

The records of another century disclose the fact that while kings are contending for prerogatives and parliament for power, the printing press had become the great instrumentality in the hands of the controversialists. Tyndal translated the whole Bible and published a printed edition. The church had still its cloud of witnesses. The version in present use called king James's translation followed. The fires were kindled in academic halls, Kenelon, Flavel, Baxter, Milton, Kempis, Bunyan. Barclay, Penn, Fox and Robenson were few of a host who spoke and wrote in defence of civil and religious liberty, as well as of the apostolic, and evangelic faith

At a later day we have the touching and eloquent teachings and able writings of such men as the Wesleys, Horne, Newton, Clark, Calvert, Scott, and Hunter, Asbury and Whitfield. I need not dwell on the advance made by modern Europe nor of the learned works of Neander of Germany, and of Chalmers of Scotland ,of kindred intelligent minds of our own century; for with them come a cloud of witnesses to the fact that the religious world is constantly assuming higher ground and entertainig more catholic conceptions of the apostolic faith.

Let me then, my young friends, who are to be inmates of this college, bring this truth solemnly home to you.—To such as you all through our land, must we look for that great work which remains to be done before prophecy shall be fulfilled, when "the glory of the knowledge of the Lord shall cover the earth as the waters do the sea." To you must we look to hasten this glorious result.

Let us look over the earth, and contemplate its thousand millions of people, only about one-third of whom have heard, much less read, the written Law of God. Even Christendom is groping in the dark. Evangelical Christianity finds too many men of highly developed minds arraying their learning against it. Pantheistic and Mythological philosophy in our day revives in the guise of Materialism and Rationalism in their diversified forms.

In the very church itself the controversy is earnest and persistent, a contest which must go on until the gospel day shall shine out in its native primitive purity, fair as the moon and clear as the sun.

In this controversy, mind will continue to grapple with mind, and the strongest intellects on both sides will be

earnest for victory. History is ransacked for proof, languages traced to their roots, philosophy, logic and rhetoric, are taxed for aid. The real contest is for God and his Law; for the Church and the Bible on the one side, and for the Prince of this world on the other. A kingdom is arrayed against a kingdom.

Prophets have told us that a glorious future awaits us. But to do this work, will require much earnest, patient, christian life-labor. Men and women in Europe and America have laid their lives on the altar. All our learning is demanded for the Lord's cause.

The history of the Reformation is but the developement of those fundamental truths that sustain both church and state, and secure to this nation whatever of gratefulness and happiness, in the providence of God, it may possess.

The pioneers that sought a shelter on the rock-ribbed coast of New England, on the beautiful Hudson and Delaware, and on the Ashley and Copper rivers ornamented by stately pines made fragrant by the yellow jessamine, were pilgrims who had no continuing city here, but sought one to come.

They had learned in dungeons, and by passing through the fire and by gibbet, that a peaceful home in the deep wilderness, with God and freedom, is better than a *palace* with political and spiritual bondage. In these fit retreats, the stern Puritan, the Catholic, the Swede and Finn, the Huguenot, and the Quaker, the persecuted of the old world under whatever name, could seek shelter from the wrath of tyranny, and perform their devotions, each under his own vine; and the church had rest.

These pioneers were not ignorant men. In gospel light, in Literature sacred and profane, in Science and Art, they had seen the true relations of Church and State.—Kings were begging for the protection of their prerogatives while their thrones were being shaken, and their subjects were inquiring about their natural rights.

But the American mind was not all clear; some had not yet learned that civil and religious liberty are the *commoninheritance of all*. They assumed that, "*We are right* and *being right, are entitled to liberty*. Being right we are proper judges of others, and *none but those who are right are entitled to liberty*. When men will not of their own free will, do right, they should be compelled, or suffer until they will, For a time, until the light of the Reformation became more generally diffused, the inquisitorial honor made a dark chapter in American church history.

In that deep deadly struggle of two hundred years ago when great minds grappled with error, and "seized upon truth where'er twas found" when with a martyr spirit the trials of sea and land, the wilderness, famine, pestilence and death were resolutely met, we find, as the result of all this baptismal ordeal, principles like the following the fruit.

1. That the most successful method of resisting tyranny is by imbueing the minds of the whole people with a true and intelligent love of liberty, and thus creating a necessity for a free government.

2. That revolutions in government can be most safely made by the ballot, and by teaching truth.

3. That God blesses good and prayerful men and will assist them in accomplishing his purposes in the earth.

4. That governments like clocks, go from the motive imparted to them and depend on *true men* more than on good *laws*.

5. That good government succeeds best when the citizen is a patriot through a conscientious desire to honor the divine law.

6. That no class of men can *monopolize moral truth*. It is the common inheritance of all.

7. That all men are equal in privilege and accountability before the law, that every citizen is entitled to the right of trial by a *Jury* of his compeers whose verdict should be unrestricted.

8. That *noble blood* is only found associated with a *noble heart* and *mind*.

9. That no people may be brought into bondage but by their own consent.

10. That the power for making, sustaining, and modifying governments is in the people.

11. That knowledge and learning generally diffused throughout a community are essential for the freedom and happiness of any people, and that the orphan as well as the more fortunate child is the ward of the state.

12 That no earthly power may absolve man from his allegiance to God, and that all men should of right, be permitted to worship him according to the dictates of their consciences.

13. That even savage nations should be recognized as possessing instincts, and a sense of right in common with ourselves, that may be controlled by sound reason, truth, and justice, and that they may be made allies to more favored nations in the improvement of society

14. That the tendency of christianity and general intelligence is to advocate the happiness and secure the permanent peace of nations, and by the light of prophesy we may feel the assurance that the destiny of man is to rise upward ever until every nation shall be enfranchised and evangelized.

These elements, the fruit of the reformation of martyr and evangelic lives, beautifully blend in the constitutional law of our state and nation. In these elements the church can take root and live, and it is for the patriot scholar, and the christian statesman to guard, develope and mature them.

The truly conscientious man is the best citizen. He that acts through both the love and fear of God, will afford the best security to the state. The rights of conscience are the most sacred rights. It is God's prerogative to hold the hearts and minds of men obedient to the Divine Law. As we come to this as citizens we will not only feel a desire, mutually, as Christians to encourage each other to faithfulness, but we will as citizens so shape the laws and character of the state that human government shall harmonize with the Divine

This great work with its responsibilities, is on our hands. It is for us, as laborers for the church, to see that these elements of the reformation are not only universally diffused through our own nation, but we should also recognize the fact that a Divine Providence has meant that the power of our intelligence, freedom and moral influence should be felt among the nations of the Globe.

To be continued.

As a pilot, that steers the ship has his hands upon the rudder, and his eyes at the same time upon the [illegible] above, so should we be diligent in the use of means, but look up to God for direction.

Christian Family Companion

Tyrone City, Pa., Jan. 21, 1871

The Passover and the Lord's Supper. No. 4.

WEEKS, SABBATHS, MONTH AND YEAR.

WEEKS AND SABBATHS.—A *week* is a cycle of seven days. The first use of the word in the Bible is in Gen. 27: 26, 28, having reference to the seven days of nuptial feasting, which Jacob, according to the custom of the times, fulfilled for Leah's marriage, before he obtained Rachel. The measure of time called week, however, is as ancient as the creation of man. This cycle is intended, no doubt, to be a continued memorial, to preserve the remembrance of the six day's creation and of God's rest on the seventh day from all his work. The six days in which work may be done, remind us of the six days in which "the Lord made heaven and earth, the sea, and all that in them is," and the day of rest keeps before our minds the completion of the creation and the Lord's rest from all his work which he had made. Wherefore the children of Israel shall keep the Sabbath, to observe the Sabbath throughout their generations, for a perpetual covenant. It is a sign between me and the children of Israel forever; for in six days the Lord made heaven and earth, and on the seventh day he rested and was refreshed." Ex 31: 16, 17. As God ended his work and rested on the seventh day, and work his people, Israel, observed the seventh day throughout their generation, so our blessed Lord ended his great work of redemption on the first day of the week, when he arose triumphant over death, hell and the grave, in memory of which his people observe the Lord's day—the first day of the week—and still preserve the cycle of seven days as a memorial of the work of creation. On the first day of the week, the same day on which he arose from the dead—our Savior appeared unto his disciples; and in a week from that, he met with them again; on both of which occasions he said: "Peace be unto you." John 20: 12, 26. On the day of pentecost which also was the first day of the week, he led captivity captive, and gave gifts unto men," qualifying his disciples to execute his great commission; "and the same day were added unto them about three thousand souls." Acts 2: 41.

A prophetic *week*, (Dan. 9: 24–27,) is the space of seven years, a day for a year. This method of calculation was very easy to the Jews, whose law required them to observe the seventh year as a Sabbath, as well as the seventh day; it also required them to number "seven Sabbaths of years," "seven times seven years," or forty-nine years, at the end of which they were to observe a sabbatical jubilee, "and proclaim liberty throughout all the land unto all the inhabitants thereof." Lev. 25: 1–17.

The seventh day of the week was a Sabbath—a day of rest; and the seventh year was a Sabbath—a year of rest. Beside these they had other rest days—holy convocations—also called Sabbaths. The tenth day of the seventh month, irrespective of the day of the week on which it fell, was "a Sabbath of rest." Lev. 16: 31; 23: 26–32. So was also the first day of the seventh month, Lev. 23: 24. The first and last days of the feast of tabernacles were holy convocations, and were called sabbaths. Lev. 23: 33–40. As their holy convocations were sabbaths, and as the first and last days of the feast of unleavened bread—the fifteenth and twenty-first days of the month Abib—were holy convocations, in which they were to do no manner of servile work, these days were also sabbaths. Lev. 23: 6, 16. From a careful examination of this passage of scripture it also appears very clear, that, counting from the sixteenth day of the month, the morrow after the fifteenth day sabbath, every seventh day for seven consecutive weeks, was a sabbath. How absurd, then, it is to say, as we have heard from the pulpit, that no day except the seventh day of the week was ever called sabbath.

MONTH.—In the Bible there is a very close connection between the terms "month" and "moon." The principal points in connection with the Hebrew month, are, its length and the manner in which it was calculated. It may be reasonably inferred that the month at first corresponded to a lunation, that is, that it set in with the first observance of the new moon, and continued until the next new moon.—As they were not skilled in making astronomical calculations, they could not tell the precise time of the moon's conjunction with the sun; but by careful observation, they were generally enabled to know the day on which the new moon could first be seen, and with which their months would commence. "And David said unto Jonathan, Behold, *to-morrow is the new moon*;" "and Jonathan said to David, *to-morrow is the new moon*. 1 Sam. 20: 5, 18. From these texts we infer that, in the time of David, they knew when to expect the new moon. From the same chapter, 24—26 verses, we ascertain that their months were reckoned from new moon to new moon: "So David hid himself in the field; and *when the new moon was come*, the king sat him down to eat meat.—And the king sat upon his seat, as at other times, . . . and David's place was empty. * * * * And it came to pass on the *morrow* which was *the second day of the month*, that David's place was empty; and Saul said unto Jonathan his son, Wherefore cometh not the son of Jesse to meat, *neither yesterday*, nor *to-day*?" From the circumstance here noticed, it is evident that the new moon marked the first day of the month, and that the second day of the moon's age, or the morrow after the new moon, "was the second day of the month."

In the account of the Deluge, Gen.

7: 11, 24; 8: 4, from the seventeenth day of the second month, to the seventeenth day of the seventh month is reckoned as one hundred and fifty days. From this fact some have concluded that the month was not strictly lunar. We must, however, not forget that, in this early age the world, they had not become sufficiently acquainted with the motions of the heavenly bodies, to calculate the exact time of the moon's changes. They were, therefore, led by observation; and the first appearance of the new moon marked the first day of the month. It did not require a long time to discover that none of their months exceeded thirty days; but as some of them numbered thirty days, whenever fog or clouds prohibited them from seeing the moon, not to commence the month too soon, they reckoned it thirty days. This might occur for several consecutive months, as in the case of the flood, and each month would have thirty days, as in that case when five months numbered one hundred and fifty days. Whatever departure from the true lunar month would in this way be made, could easily be corrected when the new moon was first thereafter observed; for disregarding the number of days in the month, it ended when the new moon was seen, as that marked the beginning of the new month.

As regards the number and names of the months, and the manner of their use, we can do no better than to quote rom SMITH'S BIBLE DICTIONARY under the head of MONTHS. He says:—

The commencement of the month was generally decided by observation of the new moon, which may be detected about forty hours after the period of its conjunction with the sun. According to the rabbinical rule, however, there must at all times have been a little uncertainty beforehand as to the exact day on which the month would begin; for it depended not only on the appearance, but on the announcement; if the important word *Mekuddash* were not pronounced until after dark, the following day was the first of the month; if before dark, then that day (*Rosh hash.* 3, § 1). But we can hardly suppose that such a strict rule of observation prevailed in early times, nor was in it any way necessary: the recurrence of the new moon can be predicted with considerable accuracy. The length of the month by observation would be alternately twenty-nine and thirty days, nor was it allowed by the Talmudists that a month should fall short of the former or exceed the latter number, whatever might be the state of the weather. The usual number of months in a year was twelve, as implied in 1 K. iv. 7; 1. Chr. xxvii. 1—15; but inasmuch as the Hebrew months coincided, as we shall presently show, with the seasons, it follows as a matter of course that an additional month must have been inserted about every third year, which would bring the number up to thirteen. No notice, however, is taken of this month in the Bible. In the modern Jewish calendar, the intercalary month is introduced seven times n every nineteen years, according to he Metonic cycle, which was adopted by the Jews about A. D. 360. The usual method of designating the months was by their numerical order, *e. g.* "the second month" (Gen. vii. 11), "the fourth month" (2 K. xxv. 3); and this was generally retained even when the names were given, *e. g.* "in the month Zif, which is the second month" (1 K. vi. 1), "in the third month, that is, the month Sivan" (Esth. viii. 9). An exception occurs, however, in regard to Abib in the early portion of the Bible (Ex. xiii. 4, xxiii. 15; Deut. xvi. 1), which is always mentioned by name alone. The practice of the writers of the post-Babylonian period in this respect varied: Ezra, Esther, and Zechariah specify both the names and the numerical order; Nehemiah only the former; Daniel and Haggai only the latter. The names of the months belong to two distinct periods: in the first place we have those peculiar to the period of Jewish independence, of which four only, even including Abib, which we hardly regard as a proper name, are mentioned: viz., Abib, in which the Passover fell (Ex. xiii. 4, xxiii. 15, xxxiv. 18; Deut. xvi. 1), and which was established as the first month in commemoration of the Exodus (Ex. xii. 2); Zif, the second month (1 K. vi. 1, 37); Bul, the eighth (1 K. vi. 38); and Ethanim, the seventh (1 K. viii. 2). In the second place we have the names which prevailed subsequently to the Babylonish captivity; of these the following seven appear in the Bible: Nisan, the first, in which the Passover was held (Neh. ii. 1; Esth. iii. 7); Sivan, the third (Esth. viii. 9; Bar. i. 8); Elul, the sixth (Neh. vi. 15; 1 Macc. xiv. 27); Chisleu, the ninth (Neh. i: 1; Zech. vii. 1: 1 Macc. i. 54); Tebeth, the tenth (Esth. ii. 16); Sebat, the eleventh (Zech. i. 7; 1 Macc. xvi. 14); and Adar, the twelfth (Esth. iii. 7, viii. 12; 2 Macc. xv. 36). The names of the remaining five occur in the Talmud and other works: they were Iyar, the second (Targum, 2 Chr. xxx. 2); Tammuz, the fourth; Ab, the fifth; Tisri, the seventh; and Marchesh van, the eighth. The name of the intercalary month was Veadar, *i. e.* the *additional* Adar. Subsequently to the establishment of the Syro-Macedonia Empire, the use of the Macedonian calendar was gradually adopted for purposes of literature or intercommunication with other countries. The only instance in which the Macedonian names appear in the Bible is in 2 Macc. xi. 30, 33, 38, where we have notice of Xanthicus in combination with another named Dioscorinthius (ver. 21), which does not appear in the Macedonian calendar. It is most probable that the author of 2 Macc. or a copyist was familiar with the Cretan calendar, which contained a month named Dioscurus, holding the same place in the calendar as the Macedonian Dystrus, *i. e.* immediately before Xanthicus, and that he substituted one for the other. The identification of the Jewish months with our own cannot be effected with precision on account of the variations that must inevitably exist between the lunar and the solar month."

YEAR.—The year among the Hebrews generally consisted of twelve moons, or lunar months; but as it was necessary, in order for a proper observance of all the rites of their feasts that the year should always begin about the same season, it became necessary about once in three years to add one month; for, as was noticed in the introduction, if the year should always consist of twelve lunar months, in about thirty-four years its

beginning would run backward through all the seasons. This was not allowable; as certain fruits, the productions of the earth, were required to be offered on specified days of the year. Here again we will quote from SMITH'S BIB. DICTIONARY —article, YEAR:—

"The Hebrew year, from the time of the Exodus, was evidently lunar, though in some manner rendered virtually solar; and we may therefore infer that the lunar year is as old as the date of the Exodus. As the Hebrew year was not an Egyptian year, and as nothing is said of its being new, save in its time of commencement, it was perhaps earlier in use among the Israelites, and either brought into Egypt by them, or borrowed from Shemitic settlers. 2. The year used by the Hebrews from the time of the Exodus may be said to have been then instituted; since a current month, Abib, on the fourteenth day of which the first Passover was kept, was then made the first month of the year. The essential characteristics of this year can be clearly determined, though we cannot fix those of any single year. It was essentially solar; for the offerings of productions of the earth, first-fruits, harvest-product, and ingathered fruits, were fixed to certain days of the year, two of which were in the periods of great feasts, the third itself a feast reckoned from one of the former days. But it is certain that the months were lunar, each commencing with a new moon. There must, therefore, have been some method of adjustment. The first point to be decided is how the commencement of each year was fixed.—Probably the Hebrews determined their new year's day by the observation of heliacal or other star-risings or settings known to mark the right time of the solar year. It follows, from the determination of the proper new moon of the first month, whether by observation of a stellar phenomenon, or of the forwardness of the crops, that the method of intercalation can only have been that in use after the Captivity, the addition of a thirteenth months whenever the twelfth ended too long before the equinox for the offering of the first fruits to be made at the time fixed. The later Jews had two commencements of the year; whence it is commonly but inaccurately said that they had two years, the sacred year and the civil. We prefer to speak of the sacred and civil reckonings. The sacred reckoning was that instituted at the Exodus, according to which the first month was Abib: by the civil reckoning, the first month was the seventh. The interval between the two commencements was thus exactly half a year. It has been supposed that the institution at the time of the Exodus was a change of commencement, not the introduction of a new year; and that thenceforward the year had two beginnings, respectively at about the vernal and the autumnal equinoxes."

Our Savior's resurrection was on the first day of the week which came first in order after the full moon in the month Nisan: and Easter Sunday, which is held as the anniversary of his resurrection, is, according to the council of Nice, which was held in the year 325, the first Sunday after that full moon which comes on the 21st of March, or next after that date. According to this rule, the new moon that first preceeds the full moon which regulates Easter, marks the beginning of Abib or Nisan. But in more ancient times, the beginning of the Hebrew year was decided, either by the appearance of certain stars or by the forwardness of the crops.

We shall now arrange the numbers and names of the Hebrew months in order, showing how they compare with each other according to the civil and sacred reckonings of the year, and also their comparison with our mode of computation. The first column of figures indicate the number of the month according to the sacred reckoning, which had its origin at the time of the Exodus, and the second column the number according to the civil reckoning. The first column of the calendar months, our own reckoning, shows the months in which theirs generally began, and the second, the months in which they ended. It is however, evident that their months sometimes commenced earlier than at others, according as the new moon was earlier.

1.	Nisan or Abib.	7.	A part of Mch. and Apr.
2.	Zif or Iyar.	8.	" " Apr. and May.
3.	Sivan.	9.	" " May and June.
4.	Tammuz.	10.	" " June and July.
5.	Ab.	11.	" " July and Aug.
6.	Elul.	12.	" " Aug. and Sept.
7.	Tisri or Ethanim.	1.	" " Sept. and Oct.
8.	Marchesvan or Bul.	2.	" " Oct. and Nov.
9.	Chislen.	3.	" " Nov. and Dec.
10.	Tebeth.	4.	" " Dec. and Jan.
11.	Sebat.	5.	" " Jan. and Feb.
12.	Adar.	6.	" " Feb. and Mch.

Veader was the name of the intercalary month used to equalize the lunar year with the solar. It answered mostly to March.

Hoping that our readers have closely followed us in our notice of the divisions of time as used in the Bible, attention shall next be called to the Passover.

The Pious Youth.

The January number of our juvenile paper, has now gone forth to meet its young patrons and readers, in its new form, and a beautiful colored cover. Men are not the best judges of their own work; but we confess that we are very much pleased with the *Youth* in its present form, and with the January number, especially, both in its execution and contents; regretting only the many typographical errors, some parts of it not having received any correction at all.

We now offer the *Youth* as a first-class paper, and if our Brethren and friends desire such a paper to be published among us, we invite them to support it. It will not pay expenses with less than a thousand subscribers above our present list, most of our

subscribers paying us only seventy-five cents, taking it in connection with the *Companion*. At this rate, it will take a large circulation to compensate for the labor. The present form contains over a column a month more than that of last year, besides what is gained by driving out all the advertisements.

It is so arranged that it can be divided into four parts, for distributing among Sunday Schools, furnishing one part for each Sunday in the month. In that case we do not supply the cover but cut them apart, and send them well wrapped, and offer them at reduced rates, when ten or more copies are sent to one address.

We have a few extra copies of the January No., which will be sent as specimens, on the receipt of ten cents. Specimen packs for Sunday Schools, will be sent for ten cents.

"Money is so Scarce."

That is the complaint in almost every letter. Our agents say they could do much more for us if money were not so scarce. Well, of course we cannot publish our paper without money, for every thing we use costs us money, and it is generally wanted cash down too; but we want to accommodate our friends, and will give them all the time we can afford. We will take any number of good, honest subscribers, who will pay us within the year. However, let no one delay a week after he can spare the money, as we will be in need of it all the time. Agents will send us what they have collected. Don't sent over $1.50 at our risk, without registering the letter.

Have Patience.

Already some of our subscribers are beginning to write the second time, on account of the irregular arrival of their papers. Have patience friends; we are still about five days behind time. We would have nearly caught up, but our new supply of paper did not arrive in time, and delayed this number over a day. In another week we hope to catch up, then if any numbers are missing we wish to be informed of it at once. Tell us what number is missing, whether No. 1, 2, 3, or what, and we will supply them without fail.

Children's Paper.

The Childrens' Paper is the title of a small monthly, the first number of which has found its way to our sanctum. It is somewhat of an illustrated paper, having one cut showing Daniel in the lions' den, another of a little girl feeding chickens, another of a boy beating an ass, and the fourth of a Winter scene in a barn-yard. It is quite neat and readable. Price, per single copy, 40cts, a year; ten copies 3$. Address H. J. Kurtz, Dayton, Ohio.

Specimens of the Phrenological Journal.

Having had frequent applications for specimen copies of the *Phrenological Journal*, we have applied to the publisher, and have received a number of odd copies of last year, which we can send to those who wish to examine it, at ten cents each, which they are well worth to any one who can appreciate good reading.

Brethrens' Almanac.

The second and last edition of our Almanac for 1871, has now been exhausted, and we can receive no more orders.

In this connection, we will say, we have a copy of the Almanac, in which we will note all errors in names and addresses, deaths, ministers elected &c., to be corrected in the edition for 1872. There are a number of names of ministers omitted, which we hope to obtain in future editions. It will be in order to make corrections at any time; but we will call special attention to the matter about the first of July.

Erratum.

In the concluding portion of P. S. Newcomer's article, No. 3, page 34, read: "The opinions of all great men when once proclaimed to the world, become food for public use, so long as we do not exagerate or misrepresent.

Back Numbers

We can furnish back numbers to all new subscribers to the C. F. C., for volume seven, to the number of several hundred. Send on your orders.

Ministerial Visit.

We were favored with a visit by brother John W. Brumbaugh and sister Peggie, his wife, and brother Samuel A. Moore, on Friday the 13th.—They remained with us over Sunday, and had preaching in Birmingham, but on account of the very bad weather they had rather a slim turnout. They found ourself sick and in bed, so that we could not attend the meetings, but we did enjoy their company, and their kind admonition and words of encouragement; and we believe that such visits frequently repeated would have a good effect upon the Companion family. Try it brethren and sisters.

Answers to Correspondents.

Isaac Farneman. You over paid by 75 cents: we apply it to the poor.

I L Glass. It is right; and we are thankful to you for remitting so promptly.

Lewis W Teeter. We cannot account for the failure in acknowledging, but your Money Order for $20.00 was received.

H. S. Jacobs. A fair understanding: we are square.

Samuel Metzger. Your commission is 60 cents, which you can deduct from the price of any of our books or publications.

Daniel Smith M. D. The Almanacs were sent before your letter arrived. Shall we still send the G. V.?

David H. Shultz. Who sent in your name last year?

Ann E. Hoke. Your subscription had expired with volume six. We have entered your name for another year.

CORRESPONDENCE

Correspondence of church news solicited from all parts of the Brotherhood. Writer's name and address required on every communication as guarantee of good faith. Rejected communications or manuscript used, not returned. All communications for publication should be written upon **one side** *of the sheet only.*

Dear Brethren and Sisters.—I will give a short report of my late visit to Bedford and Somerset counties, Pa. Arrived at the new meeting house at Dunning's Creek, on the evening of the 17th of December. Had ten meetings in that branch: quite an interest was manifested by the members and others. A general desire is manifested, not only by members, but others also, to obtain more light on the ordinances of baptism and feet-washing. On Monday 26th was conveyed by brother Hiram Musselman, across the Alleghany mountain to the Shade Branch, Somerset county, where I enjoyed myself very much among the dear members. Attended ten meetings in this branch, generally well attended, by members and others; and quite an interest manifested in the word preached. On the 2nd of January was brought across the mountain, back to Dunning's Creek, by brother Jacob Berkey, accompanied by brethren Jos. Berkey and H. Musselman, having been invited to attend a council meeting in said Branch, on the 3rd., that evening (2nd) brother J. S. Holsinger spoke in the Lutheran church, at Pleasantville, on the subject of Christain baptism, by request of some of their members. I trust the truth did not suffer by the investigation. On the evening of the 3rd the subject of Feet-washing had been announced, and was treated on, according to the ability that God gave. On the 4th was conveyed to brother John M. Holsinger's, where I attended meeting that evening, and an appointment was then made for Saturday evening, & the subject announced to be: "Church Goverment." A professed preacher of the gospel, having some weeks before, in a school house near by, spoken on that subject, and openly, and positively denied the authority of disowning members, no matter what their conduct or deeds may be. On the 5th was conveyed by John S. Holsinger to Snowberger's meeting-house, where I met brethren J. W. Brumbaugh and Joseph Snowberger of Clover-creek Branch, on their return from a visit of several weeks. We had two meetings that day, and also on the 6th, the evening meeting on the 6th was also devoted in examining the subject of "Church Government." On the 7th, was taken by brother D. Snowberger to Holsinger's meeting-house, where the disputed point was spoken on at length to a large and attentive audience.

Eighth again conveyed by brother S. to their meeting-house, at 10 A. M. and in the evening to Eshelman's for evening meeting. 9th to Brumbaugh's, Clover-creek Branch; where I met my companion, and learned that she enjoyed reasonable good health during my absence: also met brethren W. Howe and A. Van Dyke of the Lewistown Branch, and enjoyed their company very pleasantly for two meetings.

On the 11th I started for home with staff in hand, but was overtaken by brother G. Puderbaugh who took me on his sled to Martinsburgh—here engaged a sleigh, took his sled, home, unhitched one of his horses sent his boy with me the greater part of the way. When a cup of cold water will be noticed, such acts of self sacrificing kindness will surely not pass unrewarded.

Saturday, January the 14th returned to Dunning's-creek again, where, according to previous announcement, a choice for a minister was to take place. Preaching on that evening, and next day at 10 o'clock; after which the choice was attended to; which resulted in the selection of brother Jno. B. Miller for the ministry. He having served for some time in the office of deacon, the church decided to choose another one in his place: whereupon the votes were again taken and resulted in a tie vote for brethren George Calahan and Christian S. Holsinger, and so both were installed into the office of deacon.

Brother John S. Holsinger was ordained at the same time. So that part of the Yellow-creek congregation is now considered a separate branch; and will hereafter be represented as such at district meetings; adding one name more to the list of churhes for Middle Pennsylvania District.

Elders Jacob Miller of Yellow-creek, and Joseph Berkey of Shade Branch were in attendance at said Meeting.

DANIEL M. HOLSINGER.

Brother Henry :—Inasmuch as church news is always more or less interesting, and we trust edifying too, we have taken upon ourselves the responsibility of communicating a few items, relative to this part of God's moral heritage; and we have concluded to transmit through the medium of the *Companion*, believing that the majority of your readers love to read and hear of the success and prosperity of our beloved fraternity.

According to previous arrangements a series of meetings commenced on the evening of the twenty-fourth of December in the Berlin congregation, and continued about two weeks. Brethren D. F. Good, G. Bricker, and D. W. Rowland, from Franklin Co., Pa., and J. H. Baker, from Meyersville, Md., came to our help. C. G. Lint, from Elklick congregation, was also with us a few days, and took a part in the ministerial labors. But unfortunately brother D. H. Rowland took sick, and consequently could only be present at a few of our meetings, and brother G. Bricker being a mere youth in the ministry, almost the entire labor rested upon brethren D. F. Good, and J. H. Baker, to whom the success of the meeting may, in a great measure be due. The brethren met twice a day, morning and evening; and the attendance being very large and regular, the meeting, of course, soon became very interesting and edifying to both saint and sinner, as the sequel of this communication will show.

All classes and sects came pouring in, seemingly anxious to know what these humble strangers had to say, as servants of God, in regard to the wants and spiritual interests of the soul, as portrayed in the Gospel. And we are satisfied that many have gone away with quite different conclusions, in

reference to the application of the saving means of the Gospel, as adapted to the soul.

No sooner had these servants of the most high God introduced themselves to the people of Berlin and vicinity, and commenced to preach the word in its primitive purity and power, than the work of the Lord commenced to revive; stirring up the minds of the people by way of remembrance of these things. Every member seemed to be at his post, together with the preaching of the Word to such great effect in the demonstration of God's Spirit, and the combined prayers of God's people ascending even before the throne of Jehovah, we trust, verifying the saying that "The prayer of the righteous availeth much." Thus the ark of God commenced moving forward, and we are persuaded in our minds, according to promise and the assurance of inspiration, that the tears, groans and supplications of the saints have been heard in heaven and answered upon earth; not only in reviving the poor way-faring pilgrim through this benighted world, but also in bringing the sinner solemnly and sincerely to reflect upon the danger of procrastinating time, and thus jeopordizing his soul in the prospects of heaven and its congenial climes, upon the sunny banks of final deliverance.

Nor is this all, whilst the brethren have been so liberally disposed in dealing out the crumbs of the bread of life to the hungry soul, our hearts have been made glad in the reception of the same. It was a rich feast to the soul indeed. At the same time they have not refused to send arrows of conviction to the sinner's flinty heart: thanks be to God, wounds have been inflicted that can only be healed by Jesus. The result is that twenty souls have confessed Jesus, and were added to the church by immersion, giving us their hands and Jesus their hearts.—Notwithstanding the depth of winter with its keen blasts and garb of ice and snow, the ice was cut, and an edict went forth from the hearts of this people: "Not my will, but thine be done in all things." Many others have almost been persuaded to be christians, laboring under profound convictions, and we trust, yea, pray, that they too, may be led into the fold of king Jesus.

We would here state that since June last, forty-one members have been added to the church here: to the church militant here below, and we pray that we might be so unspeakably happy as to be translated into the church triumphant above.

Dear brethren and sisters, let us labor and pray a little more, in order to become more thoroughly qualified unto every good work, that we may become efficient instruments in the hands of God, in doing good all around us.—No matter whether official or lay members, we have all a work to do, and cannot be idle in the vineyard of the Lord. In short, we are all laborers together.

By way of conclusion, we would just say, from what we have experienced of late, and from the glorious results of our meeting, that we feel like encourageing meetings of this kind. Yours in the bonds of union.

E. Cober,
E. J. Meyers,
Berlin, Pa. W. G. Schrock.

Brother Henry:—It is with pleasure that I take my pen to contribute a little church news for the *Companion.* We had purposed, some time ago, to hold a series of meetings about the hollidays, and had written for help; but obtained none from the brethren, on account of hindering circumstances. Being disappointed in this, we concluded that we would petition the good Lord for help, and go to work. We commenced our meeting on the first day of January, and continued until the evening of the tenth, in which time the Lord added unto our little zion thirteen souls, which were initated by baptism; and two more, which had strayed away from the fold, were made willing to return; which makes an aggregate of fifteen; and we trust that manny more were deeply impressed. The church in general was much revived. Amongst those that were baptized, was Peter Lohr. I here mention his name for the satisfaction of his friends what we think would be glad to hear of his return to the Lord, even in his old days. Dear brethren we can truly say that we had a time, of refreshing from the presence of the Lord, which made our hearts greatly rejoice. May the Lord continue his good work, and may we one and all gird up the loins of our minds, and hope to the end, for the grace that shall be brought to us at the revelation of Jesus Christ, is the prayer of your week but sincere brother.

Christ J. Showalter.

Gleanings from Subscribers.

"_____ says he will quit the use of tobacco in every way, and pay ten cents for the paper, though he is well able to pay full price. I submit him to you; do as you choose."

Well, we'll take him, though really he ought to pay full price, as he will get all the benefit of the reform. Perhaps by the end of the year, when he sees how much he has saved and gained he will conclude to pay the balance; unless he should happen to take to the "root" instead of the "weed."

I mean to do for you what I can, and help to make up the loss you may have on account of the decided stand you have taken in opposition to tobacco, though I must confess to my shame I still use a little myself; though I have spent no money for it for the last eight months, and hope, by the help of the Lord, soon to be entirely free from it. H. F. Long.

That is the way to do it: say I will, and then ask the Lord to help you; and it will be an easy matter. God helps those who help themselves. When we help ourselves into a bad habit, we ought to go a good ways towards helping ourselves out of it.

"I do not belong to the church, but I feel an interest in your paper, because it exposes evil, such as tobacco, and other evils. I hope you may prosper, and still expose other evils; and I would name as such, the raising of tobacco, and raising corn for distillers, and thus sending destruction throughout the land. All such evils have a bad influence upon the church."

It does appear reasonable, that, if it is not right to use the tobacco and the liquor, we ought not to help make it, or to sell it. We would not do either. Let us not help the enemy in the least, not even by a wink. He has help enough without us. But had you not better get inside the church, friend L? You could do more service, especially to yourself. Think of it.

We feel thankful to our heavenly Father that there are still some that can give good advice and encouragement to us who are so far from hearing the true Gospel preached every Lord's Day, as many can do. We still hope that some good speaker from among the many that are in other parts of the Brotherhood, will come and settle in our neighborhood. Brother Michael Forney was up from Richland, and held six meetings here with us; and we were much rejoiced to hear him speak.

JAMES MCBRIDE.

Hazle Dell, Ill.

"I felt sorry when I saw in the *Companion* that there are brethren who would rather pay two dollars for a larger paper that does not advocate sound doctrine, than to pay one dollar and fifty cents for the *Companion*, which advocates the truth as it is in Jesus. I think it shows a very weak faith in the word of the Lord."

S. L. NEWCOMER.

I wish you would send the C. F. C. to young sister ——— ———. She is a poor, weekly sister, and has nothing except what she is able to work for. She does not spend money for tobacco, or any other unnecessary things, and is very fond of reading the *Companion* and would be lost without it. I hope the Lord will cause some good brother or sister, who has the means, to send you $1.50 for it.

A. J. CORRELL.

She fills the bill, and of course must have the *C. F. C.*; but we join brother Correll in his hope that some brother or sister may be induced to pay for it, as our list of free copies is getting quite lengthy, while our contributions for that purpose do not yet reach $5. Those who contribute to that fund, and do not wish their names published, will please select the name, or token by which we can acknowledge their contributions through the paper. When the amount reaches five dollars we will publish it.

You were kind enough to send the Almanacs, but said the money never came to hand. I now send another fifty cents to pay for them, as I think I can lose a little as easily as you can lose so much. I am very much pleased with the Almanacs, and consequently I don't want you to lose anything on them.

ISAAC GARBER.

Thank you, brother Garber, it does us good to meet with a brother of your stamp, occasionally. We lose quite an amount of money in that way, during the year. And yet it is a delicate matter in business. The writer is sure he has sent it, and does not feel like sending twice; and if we do not send him what he had ordered, he will cease to patronize us. Hence, in nearly all cases, we have borne the loss, amounting, some years, to over a hundred dollars a year, expecting to make up part of it by continued patronage and confirmed friendship.

Another drain on our income is, by the loss in bad money, counterfeit notes, which amount to considerable in a year. All suspicious-looking bills we mark, and if pronounced bad we return them; but still we are frequently taken in, mostly on 50ct notes.—Now, these are passed off on us by our brethren, unconsciously, of course, and we must lose it. We, therefore, highly appreciate it when our brethren manifest a willingness to help bear some of those losses which cannot in any way be attributed to any fault or short-coming on our part.

Rambling Thoughts No. 2.

BY S. M. MINNICK.

On last Sabbath, the certainty of death was very forcibly presented to the minds of the citizens of our village. They assembled at the M. E., Church in the A. M., to hear a discourse by the pastor, in memory of a little girl, whose spirit had ascended to the Courts above. In the P. M., they were again called upon to sympathize with parents who were compelled to have their only child consigned to the cold grave.

The minister had baptized (as they call it,) one of these little lambs a few hours before its death. He had the good sense to say, however, in his sermon, that "The spirits of *all* children who die in infancy, go to the arms of Jesus." This being his belief we can only account for his practice by assuming that he sprinkles these lambs of the kingdom of Heaven to satisfy the minds of the ignorant who know no better, or perhaps in obedience to the Methodist Discipline.

We did not realize that the *Companion* added so much to our enjoyment, until last week it failed to reach our post office. Its loss made us feel the necesity of having a *Companion* visit us every week for our instruction and edification. One brother came three miles through wet and mud for his C. F. C. I hope the time will soon come, that our paper will be so well supported, that it will make us a visit for every week in the year.

Antioch, Ind.

We fondly hope that our brother may be gratified in his desire. And besides, being prosperous in the business, we hope that we may also be supported by a strong corps of careful contributors and correspondents, who will prepare their manuscript with care and skill, so that the editors can occasionally leave the office for recreation, and to mingle with kindred spirits. In every congregation, some one ought to be appointed whose duty it will be to communicate deaths, marriages, and all other matters of interest.

Brother Henry:—I have neglected writing to you for several days. I wish to inform you of our lonesome condition; there are but four of us that belong to the church in these parts. My wife and myself were baptized last November. My mother and grand-mother belong to the church. We are here without any preachers. Brother Baily has been here twice. We are very lonesome, and would like for some of the brethren to come and preach for us, as I think there could be much good done. And as we are commanded to go into all the world and preach the gospel. If they will come and preach for us we will treat them the best we are able. I live nine miles west of Charleston, on the north side of the river, near cross lanes.

Mother has been taking the *Companion* since August, and I have been reading it, and am highly pleased with it. It is a great pleasure to me to hear from the brethren and to read their explanations on passages of scripture, when I have not the opportunity of hearing them preach.

I. H. STARKEY.

How is It?

Brother Holsinger:—We generally believe that Martin Luther was the founder of the Lutheran church. John Wesley of the Methodist, and Alexander Campbell of the Campbellites, and according to your biographical sketch Alexander Mack must have been the founder of the Brethren Church, as you say he was the first minister among the Brethren. Here in Indiana we preach that Christ was the founder of our church. JNO. H. MILLER.

REMARKS.—We would not say that Luther Calvin, and Campbell are the founders of the sects that are named after them. They were the agents the instruments through whom said churches were organized; but the founder was in advance of them, and must be traced either to the source of good or evil. We do not say in our biographical sketch of Alexander Mack, that he was the founder of the church, but he was the first mintster. We do not claim our religion by birthright, or apostolic succession. We see no advantage in denying what is true; but on the contrary we see harm in it, by avoiding the true issue and assuming a wrong one. Alexander Mack was the first minister of the peculiar organization of which we are now a member, and we can see no good reason why he should be despised for that. Neither did he ever claim, nor do we now claim for him any special honor from that source; but facts are facts, and when we go to recording historical events, or biographies of men, we desire to deal in facts. We believe that Jesus is the Author, the Founder of the Church, but men were the instruments through whom he accoomplished the work, and brother Mack was one of them. But we never preach upon this matter at all. We preach Christ, and show that the Church of Christ will keep the commandments of Christ; then we show that the Brethren do keep the commandments, and the inevitable conclusion is that the Brethren are the Church of God, no matter "whence it cometh or whicher it goeth, for so is every one that is born of God."

Queries.

Will some of the young readers of the *Companion*, tell us why Christ is called the Word and Wisdom of God? E. S. MILLER.

Brother Henry:—I should like for some brother to give an explanation of Matthew 16: 18, "And I say also nnto thee, that thou art Peter, and upon this rock I will build my church, and the gates of hell shall not prevail against it." What rock had the Savior in view in speaking unto Peter?

W. G. LINT.

MARRIED.

On the 3rd of January by Elder C. G. Lint, brother SIMON MILLER of the Black Hawk Branch, Iowa, to sister LYDIA FIKE, of the Elklick Branch, Somerset Co. Pa.

In the Elklick Branch, Somerset Co. Pa. Sept. 25th, 1870, of Typhoid Fever, LYDIA, daughter of brother Samuel P. and sister Susan MILLER: aged 25 years, 6 months, and 23 days.

DIED.

We admit no poetry under any circumstances in connection with obituary notices. We wish to use all alike, and we could not insert verses with all.

At the residence of her son-in-law, Thomas Thompson, in Muscatine Co., Iowa, June 20, 1870, sister ELIZABETH RESLER aged 61 years, 9 months, and 15 days. She lived a consistent member in Christ, for 35 years.—Funerrl services by Eld. Joseph Garber.

Also in Cedar Co., Iowa, Oct. 7th, 1870, LUCINDA KHALER, daughter of the above; aged 29 years 3 months, and 2 days.

THOS. G. SNYDER.

In the Benton Co, congregation, Iowa, Jan 4th, 1871, brother JOHN TROXEL; aged 33 years, 8 months, and 2 days. The deceased was a faithful deacon in the church. His wife and three of his children died some time before his death. Three small children are left without father, without mother, to mourn their loss. May the Lord bless and provide for these little orphans. Since May last, eleven of the Troxels have died in the town of Maryville. Disease, Tpyhoid Fever. Funeral services by J. O. Watters and the writer, from the 103d, Psalm 13, 14, 15.

Thos. G. Snyder.

In the Upper Cumberland District, Cumberland Co., Pa. November 29th 1870, brother HENRY SHEAFER, aged 61 years, 2 months, and 10 days. He suffered much by spells, for several years, from Dropsy; but bore his afflictions with Christian patience, until the good Lord saw fit to end his sufferings by taking his spirit home to Himself who gave it. He left a widow—a sister, and sons and a daughter, and brethern and sisters in the church to mourn their loss. But we do not sorrow as those who have no hope. Funeral occasion was improved by the brethren from Philemon 1: 21.

DANIEL KELLER.

In Tulpehocken Branch, Pa., of old age, CATHARINE DOHNER, and widow of John Dohner, and mother-in-law of brother C. Bucher, January 5th 1871; aged 77 years, 5 months, and 27 days. She spent 8 months on her bed and 6 months she had to be nursed like a child. "And whosoever shall give to drink unto one of these little ones, a cup of cold water only, in the name of a disciple, verily I say unto you, he shall in no wise lose his reward." The occasion was improved by the Brethren from Isiah, 35: 10.

GEORGE BUCHER.

LIST OF MONEYS received for subscription, books, &c.,

D. B. Mentzer,	6.00	W. G. McClintoc,	4.05
S. Brallier,	3.00	C. Hildebrand,	6.00
J. J. Bowman,	3.00	D. Hildebrand,	3.00
Grabill Myers,	2.00	F. M. Snyder,	2.60
Jos. H. Rider	1.50	Joseph Leah	2.25
Jacob Kowser	1.50	AnnieE. Stoler	2.50
Samuel Metzger	6.00	Isaac Farneman	3.00
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J. L. Fry	2.75	E. Goan	2.25
A. P. Schlicter	.90	M. E. Brubaker	3.00
Jonas Price	1.50	Adam Hollinger	4.50
Thomas Nedrow	1.50	John Seachrist	.60
Em. J. Blough	1.35	D. M. Witmer	15.15
Elizabeth Oaks	1.50	Adam Phell	3.50
Jno S. Holsinger	3.00	Jonas Maust	1.50
Noah B. Blough	2.30	Nora Wilson	3.00
J. S. Thomas	10.00	A. M. Zug	2.37
P. Overholtzer	1.50	D. H. Shultz	1.50
J. B. Denlinger	4.00	Annie Harader	1.70
E. Cober	1.50	Wm. S. Meyers	1.50
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S Casselbery	2.25	John Smith	1.50
B. F. Kittinger	1.40		

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VOLUME VII. TYRONE, PA. TUESDAY, JAN. 31, 1871. NUMBER 5.

The Prayer of Submission.

Father, I know that all my life
Is portioned out for me,
And the changes that are sure to come,
I do not fear to see;
But I ask yet for a present mind,
Intent on pleasing Thee.

I ask Thee for a thoughtful love—
Through constant watching, wise.
To meet the glad with joyful smiles,
And wipe the weeping eyes;
And a heart at leisure from itself,
To soothe and sympathize.

I would not have the restless will
That hurries to and fro,
Seeking for some great thing to do,
Or secret thing to know:
I would be treated as a child,
And guided where I go.

Wherever in the world I am,
In whatsoe'er estate.
I have a fellowship with hearts
To keep and cultivate;
And a work of lowly love to do,
For the Lord's own welcome wait.

So I ask Thee for the daily strength,
To none that ask denied,
And a mind to blend with outward life,
While keeping at thy side;
Content to fill a little space,
If Thou be glorified.

And if some things I do not ask
In my cup of blessings be,
I would have my spirit filled the more
With graceful love to Thee;
More careful but to serve Thee much,
And to please Thee perfectly.

There are briars besetting every path
That call for patient care;
There is a cross in every lot,
And an earnest need for prayer;
But a lowly heart that leans on Thee
Is happy everywhere.

In a service which Thy will appoints,
There are no bonds for me,
For my inmost heart is taught the truth
That makes Thy children free:
And a life of self-renouncing love
Is a life of liberty.

A Family Duty.

To fear God and keep his commandments, is the whole duty of man. Some of those commandments relate directly to things temporal, while others relate to things spiritual, or eternal. Christ teaches that some of these are weightier, than others, and terms them "the good part," and would therefore have us first to "Seek the kingdom of God, and his righteousness." Seeking the kingdom of God, and his righteousness, is our first, and may I not say, our chief duty? If we obtain this kingdom—which is a spiritual kingdom—it will be manifest to all around us. It will be like a city set on a hill, or like a lighted candle set on a candle-stick; yea, more, it will be like leaven. Although it is set up first in the *heart* of man, it will not be hidden there, but will soon influence all with whom it comes in contact. It is impossible for man to profess religion—at least the religion of Christ—and keep it secret. Religion implies such duties as to make it a mutual thing; and if a parent professes it, he will no longer live for himself. If the injunction: "seek ye first the kingdom of God," is observed, it will be made a family duty. *Reading* and *speaking* the word of God, as well as prayer are *indispensible* family duties; and it is this part of the worship of God that I wish to write on at present. I am aware that some object to making this a family duty. I was once called on to speak in Elkhart Co., Ind., and in my desultory remarks, spoke of the duty—as I considered it—of family worship; and after I took my seat, a worthy brother, rose and remarked, that "we should always be careful not to teach that for a commandment which was not commanded;" and, said he, "family worship is not a command;" but "it is good, and whatsoever is good is right." I know not why he spoke so, but I cannot forget it

Were I to write on public worship, I would not expect opposition, at least not from the ministers. "One of the great institutions of God for keeping alive in this world, and securing to men the benefits of the knowledge and worship of himself, is that of the family." God designs that wherever a Christian is found, there through that Christian, to plant a church, and as unbelievers and believers are not to be "unequally yoked together," and as "man is not without the woman, neither the woman without the man, in the Lord," the one who is in the Lord, must certainly attend to the worship of God in his, or her sphere; for women should also "labor in the Lord." The worship of God, with but a few exceptions, was performed in families by the faithful ones, in the earliest ages of the world. Although we do not find the direct command of doing so before Abraham's time, yet we know that Abraham did so, and that God blessed him for it; for says he, "shall I hide from Abraham that thing which I do; seeing that Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him!—For I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment, that the Lord may bring upon Abraham that which he has spoken of him." And after the Law was given unto the children of Israel, Moses enforces the first principles of religion on his people, by exhorting them to keep the commandments, statutes, and judgments of the Lord, and says, "Let these words, which I command thee this day, be in thine heart; and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thy house and when thou walkest by the way, and when thou lest down, and when thou risest up."—So much for the reading and teaching of the word of the Lord to our families; and if you read the word carefully, you will learn that the command, "thou shalt worship the Lord thy God, and him only shalt thou serve," was observed in families, as well as in public. The prophet Jeremiah certainly considered family worship an indispensible duty as well as Abraham, Moses, and others, and therefore calls on God to "pour out his fury upon the families that call not upon his name." There is great power in secret prayer, but as already remarked, [illegible] created to live an hermit life, but it is to let his light so shine before men that they may see his good works

and thereby is brought to glorify God. Brethren, prayer is a good work, as well as reading and teaching the word of God. Christ's language in Matt 6: 33 is in unison with Paul's in Tim. 2: 1, none of which can exclusively be confined to public worship, but both favor family equally as well as public. But says one, we have no command how often we must engage in this duty. The word "first" will give you at least a starting point, but like public worship, duty and surrounding circumstances sometimes demand it oftener. Although there are no restrictions given, yet, when all is summed together, we have a sufficient rule for either, to forbid the neglect of it. "As the twig is bent, the tree is inclined." It is in the family that lasting good can be done to children. If parents all would perform their duties to their families, there would be more Timothies who would know the "Holy Scriptures from a child."—When the apostle Paul gives the duties of the Christian family, he instructs the parent in language as follows: "Fathers, provoke not your children to wrath; but bring them up in the nurture and admonition of the Lord." It is always necessary for the *successful* teacher to have the love and good will of his pupils; so the parent in a Christian family, must have the confidence, love, and good will of his children, which are given into his care to be instructed for heaven and eternal life. As such is undoubtedly the case how necessary it is, then, that fathers provoke not their children to wrath. Having the confidence, love, and good will of his children, the parent is then father to instruct them. "Nurture and admonition of the Lord!" what a world of meaning do these few words contain. Nurture—food, or diet, nourishment, education, &c. Christian parents, your children have souls as well as bodies; and your *first* duty is to look after their precious souls. They must be fed with the bread of life, and this must be done daily, or else the words of Christ are not obeyed, namely, "give us this day our daily bread." "Train up a child in the way he should go, and when he is old he will not depart from it." It is impossible for a parent to perform this duty, unless he reads the word of God, and gives it to his children, and prays for them.—Remember *nurture* implies that you *educate, nourish, feed* and *train*, or *bring* up, and "nurture in the Lord," requires that you do it in the Lord. "Admonition," yes, "gentle or friendly reproof and counsel against faults, is also necessary, and all this must be commenced in early childhood. It is a question of discussion whether the teacher has not more influence over children than the minister of God. I believe he has. (I talk from experience) How important, then, that the parent act his part as teacher in the family. The word of God is so plain on this duty that I deem it unnecessary to add any more.

NOAH LONGANECKER

For the *Companion*.

Ought---Is it Binding?

The word "ought" is a defective, intransitive verb, and is considered by many not to be binding in meaning. We shall therefore proceed to examine the word carefully by different authorities. We wish to refer the reader to some of our standard lexicons, and eminent men of the day, as to how they define the word.

"OUGHT"—to be held or bound in duty, or moral obligation."—*Webster.* "To be obliged by duty."—*Walker.* "To be bound by duty, or to be obliged."—*Worcester.* "To be bound by duty."—*McGuffey.* "Bound."—*Town.*

We will now get the meaning of some of the principal words in the definitions. Bound—"to be obliged by contract, oath or kindness." Duty—"that which a person is bound by any obligation to do." Obligation—"the binding force of a vow, promise, contract, law; any act by which a person becomes bound to do." Obliged—"to be under obligation." By the definitions of the word ought and the meaning of the principal words in them, we find the word ought to be binding.

Upon examination of the Bible we find the word ought to be binding.—The Pharisees are a people that omitted the weightier matters of the law, which by the meaning of the word ought they were bound by duty to do. "These ought ye to have done, and not leave the other undone." Matt 23: 23. Luke 11: 42.

I now wish to refer the reader to a portion of scripture to which I was exhorted by a young clergyman, to prove that the word ought is not binding but which proves [illegible] son: "Hereby perceive we the love of God, because he laid down his life for us: and we ought to lay down our lives for the brethren." 1 John, 3: 26. Now my worthy opponent, whoever you may be, the commandment from the beginning is "that we *should* love one another." 1 John, 3: 11. "If God so loved us, we *ought* also to love one another." "For when we were yet without strength in due time Christ died for the ungodly." "But God commendeth his love toward us, in that while we were yet sinners.—Christ died for us." Rom. 5: 6, 8.—"This is my commandment, that ye love one another, as I have loved you. Greater love hath no man than this, that a man lay down his life for his friends." John 15: 12, 13. "I am the good shepherd; the good shepherd giveth his life for the sheep" John 10: 11. The above quotations are sufficient to convince any unprejudiced mind that the word 'ought' in the above text is binding and that we are under an imperative duty to lay down our lives for the brethren. But as the above text is the foundation upon which man builds his doctrine that the word ought is not binding, I shall refer to other passages of scripture containing the word ought, which is just as binding.

"If I then your Lord and Master, have washed your feet, ye also ought to wash one another's feet." John 13: 14. Now we that are Bible readers know that "feet-washing" is an example given by Christ, and we as his disciples are under obligation to wash one another's feet.

"Every man praying or prophesying, having his head covered, dishonoreth his head. But every woman that prayeth or prophesieth with her head uncovered dishonoreth her head." 1 Cor. 11: 4, 5. "For a man indeed ought not to cover his head." If a man dishonoreth his head by praying or prophesying with it covered, is it left to his choice to have his head covered? I deny that it is left to his choice, but he is under obligation to have his head uncovered, "forasmuch as he is the image and glory of God."

All denominations as far as I know believe it to be right for a man not to have his head covered while at worship. But when it is for a woman to have her head covered, they all except a few, say it is not necessary, and that the word "ought" is not binding. "For a man indeed ought

not to cover his head." This language plainly signifies that a woman *ought* to have her head covered. I am not quoting scripture to prove that a woman is to wear a covering on her head, but to prove that the word "ought" in the quotations of scripture is binding in meaning. Paul says, "neither was the man created for the woman, but the woman for the man. For this cause ought the woman to have power on her head, because of the angels." 1 Cor. 11: 9, 10. Now is it left to the choice of a woman to have power on her head? No, she is bound by duty to have power on her head. And especially "because of the angels."

"Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be."—James 3: 10. If the word "ought" in the above sentence is not binding, people professing christianity are at liberty to bless or to curse. Can a christian both bless and curse? "Can a figtree, my brethren, bear olive-berries, either a vine figs? so can no fountain both yield salt water and fresh." James 3: 12. And so can no christian both bless and curse.—"No man can serve two masters: for either he will hate the one, and love the other, or else he will hold to the one, and despise the other. Ye cannot serve God and mammon." Matt. 6: 24.

"So ought men to love their wives as their own bodies." Eph. 5: 28.—Should a man love his wife or should he not? Paul says, "Husbands, love your wives, even as Christ also loved the church, and gave himself for it." Eph. 5: 25 This is sufficient to prove that men are bound by duty to love their wives even as Christ loved the Church. He loved the church that he gave himself for it.

"Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip." Heb. 2: 1. This language proves that we are under obligation to give earnest heed to the Gospel, lest at any time we should let some of the things slip which are contained therein

"For the Holy Ghost shall teach you in the same hour what ye ought to say."—Luke 12: 12.

"He shall tell thee what thou oughtest to do."—Acts 10: 6.

"We ought to obey God rather than man."—Acts 5: 29

"He knoweth nothing yet as he ought to know."—1 Cor. 8: 2.

"I should have sorrow from them of whom I ought to rejoice."—2 Cor. 2: 3.

"I may speak boldly, as I ought to speak."—Eph. 6: 20.

"For that ye ought to say, if the Lord will, we shall live, and do this, or that."—James 2: 6.

"Beloved, if God so loved us, we ought to love one another."—John 4: 11.

For the benefit of the reader I have noted the above passages in which the word "ought" is found, and if it is binding in one place it is binding in all other places. If it were not binding in the above passages of scripture the language would read differently, and the word in the place of "ought" would be option. We leave a thing to a man's option, and he makes his choice. By substituting the definitions as given above in place of the word "ought" we find that they correspond to the language in which it is found and makes it binding in meaning.

I shall now proceed to finish this article. In refering to the parable of the talents, and the reward to those who improved them. "Then he which had received the one talent came and said, I was afraid and went and hid thy talent in the earth, lo, there thou hast that is thine." His Lord answered and said unto him, thou wicked and slothful servant, thou oughtest therefore to have put my money to the exchanges, and then at my coming I should have received mine own with usery. Take therefore the talent from him, and give it unto him which hath ten talents. And cast ye the unprofitable servant into outer darkness, where there shall be weeping and gnashing of teeth."—Matt. 25: 27, 28, 30. Here we readily see the reward to him who received the one talent and did not improve it, which it was his bounden duty to do. It was not left to his choice, but he was under obligation to improve the talent, and the result for not improving it is that he was to be cast into outer darkness.

JOSEPH J. HOOVER

Barryville, Ohio.

To Young Men. Let the business of every one alone and attend to your own. Don't buy what you don't want. Use every hour to advantage, and study to make a leisure hour useful. Look over your books regularly. If a stroke of misfortune comes upon your business, retrench, work harder, but never fly the track. Confront difficulties with unflinching perseverance and you will be honored, but shrink and you will be despised. Seek to acquire the power of continuous application, without which you cannot expect success. If you do this, you will be able to perceive the difference which it creates between you and those who have not such habits. You will not count yourself, nor will they count you as one of them. Thus you will find yourself emerging into the higher regions of intellectual and earnest men—men who are capable of making a place for themselves, instead of standing idly gaping, desiring a place.

Selected by PHEBE A. HOLTZ.

Make Haste.

Make haste, O man, to do
Whatever must be done;
Thou hast no time to live in sloth,
Thy work will soon be done.

Up, then, with speed and work,
Fling ease and self away:
This is no time for thee to sleep,
Up, work, and watch, and pray.

The useful, not the great,
The thing that never dies,
The silent toil that is not lost—
Set these before thine eyes.

The seed whose leaf and flower,
Though poor in human sight,
Brings forth at last the eternal fruit,
Sow thou, by day and night.

Make haste, O man, to live,
Thy time is almost o'er;
O, sleep not, dream not, but arise,
The Judge is at the door.

"Stand like an Anvil."

THE MESSAGE OF ISAIAH [illegible]

"*Stand like an anvil*," when the strokes
Of stalwart men falls fierce and fast:
Storms but more deeply root the oaks,
Whose brawny arms embrace the blast.

"*Stand like an anvil*," when the sparks
Fly far and wide, a fiery shower:
Virtue and truth must still be MARKS,
When malice pours the [illegible]

"*Stand like an anvil*," when the air
[illegible] as a [illegible]:
Duty shall be life's beating star,
And conscience [illegible]

"*Stand like an anvil*," when the storm
[illegible]
Or they can [illegible]

"*Stand like an anvil*," when the sea
Are [illegible]
The [illegible]
Is solemn, still, serene, sublime.

Address Delivered at the Dedication of Salem College at Bourbon, Indiana.

(*Continued.*)

But to reach this the Bible must be taught in more than three hundred languages and dialects. Heber, Martin, and Judson have been pioneers in the work. Hundreds are now in the field. Mexico, South America, Spain, France, Italy, Hungary, Russia, Germany, Turkey, Palestine, Arabia, Persia, China, India, Madagascar, the Indian and Pacific Isles, Tusmania and New Holand, the Barbary States, the whole of Africa, are thirsting for *living waters*, and hungering for "that bread that cometh down from God out of heaven."

Men and women strong in faith, and earnest in labor, have by the combined aid of the British and American Bible Societies responded to this demand for aid in but about sixty languages. Only about one-sixth of the work is done. There are men all around the earth patiently tracing out, step by step, the laws of unknown tongues and adapting them to the work of the evangelist. To this enterprise there will be no backward movement. Not only from the Atlantic to the Pacific, from the Northern ocean to the Mediterranean, must the glad tidings of redemption be heard, but the Hun must hear it in the valleys of the Obi and the Amoor, the Celestial Empire shall respond to the same. The Arab once more shall become the child of Abraham, not by the bond-woman, but by the free, and his caravan will bear to the Ethiope on the Upper Nile, and to the Niger, a better than Moslem faith and hope. The islands of the ocean shall catch the joyous sound and waft it onward around the earth.

But to accomplish this grand work, we must fulfil our mission in the creation, which was to subdue the earth as well as to replenish it. The wilderness must be made a fruitful field, and the forces and resources of nature appropriated. Enterprising and intelligent men will be employed in sending the rail-car across the mountains, from the eastern to the western ocean, and in bringing out from the depths, earths mineral wealth, in sending commerce across every sea, and in conducting that grand system of peaceful trade and exchange which brings nations into one common interest.

When Christianity shall have vitalized the church, and its influence shall have pervaded society, professional men, doctors, lawyers, and teachers, farmers and mechanics and merchants, men and women, old and young, will feel that there is work for all to do in building the walls of Zion and in beautifying her courts. The common school, the Academy, the College and the University, will each be dedicated to the work. The Sabbath and Mission school, will abound with earnest teachers, and he who travels across the continent and the seas, will scatter the Bible and the tract among the nations. The church will send out healing waters, and leaves from the tree of life.

Ignorance and Christianity do not long exist together. When the Great Sower goeth forth to sow, the harvest of thirty, sixty, and a hundred fold is found in good soil, soil that has been broken up and the stone and tares removed. The properly educated mind is the element in which the grace of God can best operate to bless the world. History is our proof. Civilization and Christianization must exist together. Science and Literature ever have been and they ever will be the instruments by which the Bible has accomplished and will accomplish its mission.

The history of the reformation is but the history of the civil and religious rights of man. Martyrs in untold numbers, have perished in prison and at the stake, and thousands have been slain in sanguinary strife, that these rights might be enjoyed and transmitted to succeeding generations. But why think of transmitting them to posterity without intelligence to maintain and enjoy them. No people, without intelligence among the masses, can long be free.

Let me then bring this matter solemnly home to you. The Lord has created you for an object. You have a mission to perform in the earth, and your life will be worse than a failure if you live out of the Divine harmony. Seek then to look into the great future and search into the true ideal of its demands.

The path of Alexander or Napolean may satisfy the ambition of him who lives only for earth. When our race of three score years and ten is run, we shall only have commenced our existence. Life passes into eternity, but "not every one that saith, Lord, Lord, shall enter the kingdom of heaven, but he that doeth the will of his Father which is in heaven." The delectable city is only found of those who live in the Di-

vine harmony, of those who cast the anchor of their faith and hope on the Rock of their salvation and press forward through every crowd of difficulty.

One thought more and I will close. Our blessed Savior told his disciples, when they were entertaining sectarian prejudices and were bordering closely on religious bigotry, "He that is not against me is for me." He had "other sheep that were not of that fold," and would in the end, when their work on earth was done, gather them into one fold and He would be their one Shepherd.

Let us all, then, learn the lesson of life well, that God loves and blesses others as well as ourselves,that "He will have mercy on whom he will have mercy." His harvest is large and needs many laborers. Let then, each company upon the walls of Zion, learn to rejoice in the work of other laborers, that her walls may be made strong and her gates may speak of praise. Let every one learn to "help his neighbor," and "say to his brother, be of good cheer." How nobly did Jehu approach the king of Israel, when he said, "If thy heart be right, as my heart is with thy heart, give me thy hand."

One of the most cheering aspects of the times, is, that evangelical Christians are expanding their hearts and minds, beyond their hitherto denominational boundries, and can rejoice in the success of the common cause.

Not only the Common school, the Academy and College will be the objects of our common solicitude and labor, but the Sabbath and Mission school, and the various means of reform will bring our hearts and heads together in our common journey to that river which must be passed to reach the Promised Land. Let us learn to approach its waters with that faith and hope by which we can see "life and immortality brought to light." Though we may have gathered there from every land, from every kindred, nation, tongue and people, though we enter, clad in our varied garments, and may show the imperfections of our forms and creeds, seeing now "only in part," yet if he who is our High Priest, our Resurrection and Life, our Redemption, Sanctification and Righteousness, be with us, we shall fear no evil, and rising triumphantly from the floods, on the other side, we shall appear no more as servant or Master, as Jew or Gentile, as anchorite or pilgrim, as civilized or barbarian, as Baptist, Methodist, Episcopalian, Presbyterian or Friend, but all in the vigor of perpetual youth, and being clothed in the robes of white, which is the righteousness of saints, and having our hearts attuned to sing the same songs of eternal redemption, to the Lamb that was slain, the student and the teacher, their labors o'er, the flock and the shepherd, shall enter the beautiful city, whose walls are salvation, whose streets are gold, and gates pearls, which needeth not the light of the sun or the moon, for the glory of God is the light thereof.

THE FOLLOWING DEDICATORY CEREMONY, WAS THE CLOSING EXERCISE.

In the name of the United States of America, which has proclaimed liberty of conscience, of thought, and of speech, to its citizens, and that men are endowed by their Creator, with certain inalienable rights, that among these are life, liberty, and the pursuit of happiness.

In the name of the state of Indiana, whose laws and protection are thrown over and around it, and which has recognized in its fundamental law, that in order that the rights and privileges of its citizens, may be perpetual and the blessings of heaven, and of our scientific, literary and religious institutions, may be perpetuated to all future generations, has declared that moral, scientific, literary and agricultural learning, is the common right of all its citizens, and that the Bible shall not be excluded from its schools.

In the name of the Scientific and Literary Institutions of America, which welcome it into the sisterhood of Colleges.

In the name of the Churches, that extend their fraternal sympathy and interest for its prosperity and success.

In the name of the citizens who have liberally contributed their means in its support, and whose hearts are earnest in its welfare.

In the name of the German Baptist Church, whose prayers have gone up to the Throne of Grace, in its behalf, accompanied by their generous contributions for its erection and success in the great and glorious work of the spread of Christian intelligence, and for the building up of the church, and that the day may be hastened when the knowledge of the glory of the Lord, shall cover the earth as the waters do the sea, and

when the kingdoms of this world shall become the kingdoms of our Lord and of his Christ.

In the name of him who sitteth in the Heavens; in his help and in his excellency in the sky, and without whose blessings, no institution can live and prosper.

We dedicate this college to the work of intellectual, moral, and christian culture, invoking the wisdom that comes down from God out of heaven, and his choicest blessings upon the heads and hearts of all that may seek these halls, either to teach or be taught, and may it live long in the earth, to increase in usefulness, power and life to be a blessing to a multitude and to the world. Amen.

For the Companion.

Mutual Forbearance---Dress.

Sometime ago, we presented to the readers of the *Companion* a few thoughts on Mutual Forbearance.—Whatever we may have said in that article, we merely endeavored to argue, that when a difference of opinion obtains among Christians on points, not clearly revealed in the Bible, they should bear with one another, and not depisse or judge one another, simply because of this difference. We also intimated that, since Christ and the apostles have not specified *how* christians shall dress, we thought it wrong for some brethren to adopt one peculiar mode of dress, and hold it up as the model of humility, and only standard of right, and then judge others by this standard.

I will here say that I take no pleasure in disputing or arguing on questions on which the brethren hold different views, and would not have written that article, but I was almost compelled by force of circumstances to do so. And since a reply to my article by D. M. Mohler has been published in No. 14, vol. 6, of *Companion*, in which it is alleged that I "hate with a perfect hate, all badges external as worn by the children of God," and that I "certainly err," &c. I now ask liberty to develope the subject a little farther.

Those who hold brother Mohler's views as generally refer us to Romans, 12: 2: "And be not conformed to this world." They seem to think this proves, beyond all controversy, that Christians should dress different from all other people. It must, however, be admitted that this passage of scripture is not to be understood in an unlimited sense. It does not mean that we are not to conform to the world in any respect. The world has made many good and useful inventions to facilitate labor, and advance civilization, and all christians conform to the world, in adopting and using those inventions. The early christians traveled from place to place afoot or on horseback; but the world has invented easier and speedier modes of travel, and the Brethren now conform to the world in traveling by rail road and steam boat. And now how about dress? Does the Apostle mean that we are not to conform to the world in dress? We think not. It would be a difficult matter to dress at all, without conforming to the world in some degree. Some worldly people dress just as plain as the humblest christians.

Others dress a little more grand, and others a little most gaudy.—Christ has established no mode of dress; hence all modes are worldly and no matter how we dress, we are to some extent conforming to the world. What then does the Apostle mean by the injunction: "Be not conformed to this world?" We think the inevitable conclusion is, that we are not to conform to the world in anything that is sinful. That the Apostle had not reference to external appearance only, is evident from the expression which he immediately uses: "But be ye transformed by the renewing of your minds." If the world dresses sinfully, Christians are not to conform to it in those respects in which it is sinful. That the slaves of fashion are a shamefully, sinfully over-dressed people, is a fact admitted by all; and we think no one, who has been "transformed by the renewing of his mind" will have a desire to conform to them.

But how can we know what is sinful in dress, and what is alowable? Brother Mohler refers us to 1 Tim. 2; 9: "That women adorn themselves in modest apparel, with shamefacedness and sobriety—not with broidered hair, or gold, or pearls, or costly array." But here christians will differ again as to what constitute "modest apparel." Some are certain that they are "adorned in modest apparel," while they readily see that their brethren and sisters are not.—We will quote Barnes on this passage, "The apostle, by the use of the word *adorn*, shows that he is not opposed to ornament or adorning, provided it be of the right kind.—The world, as God has made it, is full of beauty, and he has shown in each flower, that he is not opposed to true ornament. There are multitudes of things which, so far as we can see, appear to be designed for mere ornament, or are made merely because they are beautiful. Religion does not forbid true adorning. It differs from the world only on the question what *is* true ornament.—Modest apparel means that which is becoming or appropriate. The apostle does not positively specify what this would be, but he mentions somethings which are to be excluded from it, and which are inconsistent with the true adorning of christian females: "broidered hair, gold, perals, costyl array." These are forbidden. But there is no religion in a negligent mode of apparel, or in inattention to personal appearance, any more than there is in wearing gold or pearls; and a female may as truly violate the precepts of her religion by neglecting her personal appearance, as by giving excessive attention to it."

It may be a difficult question to settle, how *much* ornament is allowable, and when the true line is passed. But though this cannot be settled by any exact rules, since much must depend on age, and on the relative rank in life, and the means which one may possess, yet there is one general rule which is applicable to all, and which might regulate all. It is, that the true line is passed when *more* is thought of the external adorning, than of the ornament; of the heart. Any external decoration which occupies the mind more than the virtues of the heart, we may be certain is wrong. The apparel should

be such as not to attract attention: such as becomes our situation; such as will leave the impression that the heart is not fixed on it.

We do not wish the reader to understand us as arguing against the plain mode of dress, which many brethren have adopted; not in the least. It is only when this one mode of dress is preached up as the *only* mode becoming for christians, and those who cannot see the propriety or necessity of adopting it, are stigmatized as "proud, breachy brethren, nominal church members," &c., that we commence to protest.

Not very long since, we heard a preacher proclaim from the pulpit, (I blush as I write it down,) that if a man was not willing to wear a hat like *he* wears, he is proud, and he can prove it that he is proud. I blush,—not that I "hate with a perfect hate" this peculiar style of hat, but because I am fearful that such preaching will have a tendency to injure our common cause.

That a difference of opinion obtains among christians is a fact well known; that this difference of opinion existed among the early christians, is evident from Rom. 14. And the apostle in this chapter exhorts them to bear with one another: "Let not him that eateth despise him that eateth not: and let not him which eateth not, judge him that eateth." We will quote Barnes again on this verse: "The Apostle has here happily met the whole case in all disputes about dress, and scruples in religious matters, that are not essential. One party commonly *despises* the other, as being needlessly and foolishly scrupulous; and the other make it a matter of *conscience*, too serious for ridicule and contempt; and a matter, to neglect which is, in their view, deserving of condemnation. The true directions to be given in such a case is *to the one party*, not to treat the scruples of the other with derision and contempt, but with tenderness and indulgence. Let him have his way in it. If he can be reasoned out of it, it is well; but to attempt to *laugh* him out of it, it is unkind, and will tend to confirm him in his views. And to the other party, it should be said, they have no right to judge, or condemn another. If I cannot see that the Bible requires a particular cut to my coat, he has no right to judge me harshly, or suppose that I am to be condemned for it. He has a right to his opinions; and while I do not despise him, he has no right to judge me.—This is the foundation of true charity; and if this simple rule had been followed, how much strife and envenbloodshed would it have spared the church."

J. L. Forney.

Cornelia, Mo.

New Jerusalem.

"And I John saw the holy city, New Jerusalem, come down from God out of Heaven." Rev. 21: 2.

We learn that John was favored by a vision, to have a view of this Holy City, in all its splendor and greatness, or, in other words, he saw the Church in great prosperity.

I am of the opinion that this holy city, called the new Jerusalem, signifies the Kingdom of God; the Kingdom of the Messiah; the Church of Christ on earth, that Kingdom into, which we are translated, if we are the children of God, and that state in which all the disciples of Christ are, while in the present state of existence. Now, to support the above, I will refer you to Paul's letter to the Hebrews 10: 22, where Paul informs the church in relation to its present state, he says, "Ye are come unto the city of the living God, the heavenly Jerusalem."—Thus we are informed that the believers in Christ, had actually already come unto this heavenly city, the church of the first born, which is the Church of Christ. We are informed, that this city has no need of the light of the sun and moon. By the sun and moon, I understand is meant the Jewish church and state. We do not need that light in the heavenly city, because God and the Lamb is the light of it. The light of the church of the living God, is of the moral world.

And it is said that this city has a wall great and high, a strong defence so strong that the gates of hell shall not prevail against it. We also learn that the gates of this city are always open, that is, the door of the church of Christ is always open to receive sinners from all parts of the earth.

There shall be no night there in that city, no moral darkness, no heathen idolatry; nothing but life, light, vital activity, attended with everlasting hapiness and joy, will be appreciated by the inhabitants of this heavenly city, the New Jerusalem, the Church of Christ.

J. T. Keller.

Pleasant Hill, Ohio.

The Wind as a Musician.—The wind is a musician by birth. We extend a silken thread in the crevices of a window, and the wind finds it and sings over it, and goes up and down the scale upon it, and puts Paganini must go somewhere else for honor, for lo! the wind is performing upon a single string. It tries almost anything on earth to see if there is music in it, it persuades a tone out of the great bell in the tower when the sexton is at home and asleep; it makes a mournful harp of the grand pines, and does not disdain to try what kind of a whistle can be made in the humblest chimney in the world. How it will play upon a great tree until every leaf thrills with the tune in it, and the river that runs at its base is a sort of murmuring accompaniment. And what a melody it shows when it gives a concert with a full choir of the waves of the sea, and performs an anthem between the two worlds, that goes up perhaps to the stars, which love most the most and sang it the first. Then how fondly it haunts the old houses mourning under leaves, singing in the hollow, keeping the old time without fingers, and singing a measure of pain and old song around the toothless and deserted hearths.

When Socrates was asked why he had built for himself so small a house, he replied "Small as it is, I wish I could fill it with friends." There, indeed, are all that a wise man would desire to assemble, for a crowd is not company, and faces are but the plain of pictures and talk but a tinkling cymbal, where there is no love.

It is by such subtle feeling as we can scarcely describe, but, that the enemy conquers; it is by each letting fall the work, that the hive is stored with honey. It is by each insect putting forth all its might, that the nest becomes an orchard, and cities rise up on the bosom of the waste.—*Dr. Cumming.*

Christian Family Companion

Tyrone City, Pa., Jan. 31, 1871

The Passover and the Lord's Supper. No. 5.

PASSOVER.

The Passover, a feast of the Jews," John 6:4, was instituted by the Lord, and was first observed by his chosen people, in Egypt, according to some chronologists about A. M., 2513, but according to others, A. M., 2515.

The design of this feast may properly be spoken of under three heads: the immediate design, the intermediate and the ultimate.

The immediate design of the Passover was a test of faith and a condition of safety to the Hebrews, the chosen people of the Lord, when he would pass through the land of Egypt," to "smite all the first born in the land of Egypt," and to "execute judgment against all the gods of Egypt." Ex. 12: 12, 13.

The intermediate design of the feast was commemorative. It was intended, by its annul observance, to keep them in continual remembrance of the delivering mercy of the Lord, manifested towards them in that night in which he "passed over the houses of the children of Israel in Egypt, when he smote the Egyptians." Ex. 12:14, 25 —— 27.

The ultimate design of the "sacrifice of the Lord's passover" was typical. The character of the victim, the sacrificing of it, and the feasting upon it, were all typical of "Christ our Passover." All these designs shall be noticed in their appropriate places; but at present we will proceed with some general remarks upon the institution, and first observance of the Passover, a full account of which we have in the twelfth chapter of Exodus.

The passover was instituted in the early part of the same month in which it was to be observed which month was to be to the Hebrews, "the beginning of months"—"the first month of the year." Verse 2.

The whole congregation of Israel were to observe the Passover, and Moses and Aaron were to instruct them when and how to observe it.—Verses 3, 47.

They were commanded to select their victims "on the tenth day of the month," and to keep them "up until the fourteenth day of the same month," on which day they were to kill the Passover "in the evening," or, according to the marginal reading, *"between the two evenings."* Verses 3, 6.

Their victims were to consist of lambs or kids, males of the first year; and they must be without blemish, according to the standard of judging of the perfection of animals. Verse 5.

The head of every family might select a victim for his own family, if there were members enough to use or nearly use it; but if the family was too small, he and his neighbor next to him might consociate in selecting a victim for the use of their families in company. Verse 4.

When the victims were slain, the blood was to be caught in basins, and they were required to take a bunch of byssop, and dip it in the blood, and strike the lintel, and the two side-posts, and none of them was to "go out of the door of his house until the morning." Verses 7, 22.

They were to be careful in dressing the Passover, so as not to break a bone of the victim; neither were they allowed, in the case of neighbors joining together, to disjoint it and eat part in one house and part in another; "In one house shall it be eaten; thou shalt not carry forth aught of the flesh abroad out of the house: neither shall ye break a bone thereof." Ver46.

They were commanded to eat the flesh in the night which immediately followed the sacrificing of the Passover. They were forbidden to eat of it raw or sodden with water; but were required to roast it "with fire; his head with his legs, and with the purtenance thereof;" by which we understand the undivided body, including the head, legs, liver, heart and lungs. They were to eat it with "unleavened bread and with bitter herbs." Verses 8, 9.

They were to eat it in haste, with their loins girded, their shoes on their feet and staff in hand. They were to let nothing of it remain until the morning: if any remained till the morning, it was to be burned with fire. Verses 10, 11.

Upon a faithful observance of this service, as instituted by the Lord and enjoined upon his people through his servants Moses and Aaron, they had the happy assurance of God's unfailing promise, that they should be kept from the plague, when the Lord would pass through the land of Egypt, to smite the first-born of man and beast, and to execute judgment against their gods. Verses 12, 13, 23.

This service was to be observed annually throughout their generations, to keep them in remembrance of their great deliverance from the plague and from the Egyptian yoke; and it was strictly enjoined upon them to teach their children the importance and meaning of this solemn service. Verses 14, 24, —— 27.

Not only were they to kill the passover on the fourteenth day (v. 6,) but also to put away the leaven out of their houses, and to eat unleavened bread at even,(verses 15, 18); and for seven days, commencing at even—the close of the fourteenth day, and ending at even—the close of the twenty-first day, they were strictly forbidden to use unleavened bread: it was even enjoined that there should be no leaven found in their houses. Verses 15— 19.

From what has just now been said, it will be seen that the commencement of the feast of unleavened bread and the feast of the Passover met in point of time. God, in the institution of these feasts, joined them together; and as we are strictly forbidden to sunder what God has joined, it is found necessary to considder these feasts in connection.

The children of Israel did as they were commanded, and they realized God's promise: they were secure within their blood-sprinkled houses while "at midnight, the Lord smote all the first-born in the land of Egypt, from the first-born of Pharoh that sat on his throne, unto the first-born of the captive that was in the dungeon; and all the first-born of cattle." Verses 28, 29. Now, when "there was a great cry in Egypt," because "there was not a house where there was not one dead." The hard heart of Pharoah was broken. He, who on a former occasion had said: "Who is the Lord, that I should obey his voice to let Israel go? I know not the Lord, neither will I let Israel go," Ex. 5. 2, now "called for Moses and Aaron by night, and said, Rise up, and get you forth from among my people, both ye and the children of Israel; and go, serve the Lord as ye have said. Also take your flocks and your herds, as ye have said, and be gone; and bless me also." Ex. 12: 30—32.

As "the Egyptians were urgent upon the people, that they might send them out of the land in haste, for they said, we be all dead men," the people who had eaten the Passover with their loins girded, their shoes on their feet and staff in hand—ready to travel at a moments warning—"took their dough before it was leavened, their kneading troughs being bound up in their clothes upon their shoulders," and having "borrowed of the Egyptians' jewels of silver, and jewels of gold, and raiment," "the y journeyed from Ramesses to Succoth, abouth six hundred thousand on foot that were men, besides children." Ver. 33—37.

In our remarks on the divisions of the day and night it was shown that the word morning, in the Bible, is used in reference to all parts of the natural day, except the afternoon, and that we must determine the precise time referred to by the term, by reference to the context. According to this rule, we determine that the word morning, as used in the clause, "and none of you shall go out of his house *until the morning*," means the after part of the night—after midnight.—The blood was to be for a token upon the houses where they were; and as there was no security outside of the houses having this token, they were to remain in them *until the morning*—until the Lord had passed through the land, and accomplished his work of destruction. This work was accomplished at midnight; and then "Pharaoh called for Moses and Aaron.—The immediate design of the Passover as a test of faith, and a condition of safety, having now been fulfilled, and the *morning*, in the sense in which it had been used, having now come, they did not hesitate to go out of their houses to converse with the Egyptian king. (Compare Ex. 9: 27; 10: 16; with 12: 31;). And not only did Moses and Aaron go out of their houses in the morning,or after-part of that night, but the whole congregation of the children of Israel "journeyed from Rameses to Succoth." Wherefore it is said in Deut. 16: 1, "The Lord thy God *brought thee forth out of Egypt by night*." Also in Ex. 12: 42, "It is a *night* to be much observed unto the Lord, for bringing them out of the land of Egypt: this is that night of the Lord to be observed of all the children of Israel in their generations." The whole train of circumstances as they are recorded, establishes the fact that they left Ramesses in the morning of the same night in which they ate the Passover. We wish our readers to examine this point closely and to have this fact impressed upon their hearts, as we shall find farther use for it hereafter.

It has now been shown that the immediate design of the Passover was fully accomplished. The faithfulness of the Lord's chosen people was tested, and their safety was confirmed; the haughty spirit of Pharaoh was humbled to the dust, and his stubborn will was made to yield to the demand of the Lord, to let his people go; and the Lord's people were delivered from their bitter bondage. In the language of the Psalmist: "He brought them forth also with silver and gold; and there was not one feeble person among their tribes. Egypt was glad when they departed, for the fear of them fell upon them." Ps. 105: 37, 38.

But if the only design had been a test of their fidelity and a condition of their safety from the fearful ravages of the destroyer, it would no doubt have ceased to be observed as soon as these ends were gained; but the wor d of the Lord was: "This day shall be unto you for a memorial; and ye shall keep it a feast to the Lord throughout your generations; ye shall keep it a feast by an ordinance forever." Ex. 12: 14. "And ye shall observe this thing for an ordinance to thee and to thy sons forever. And it shall come to pass, when ye be come to the land which the Lord will give you, according as he hath promised, that ye shall keep this service. And it shall come to pass, when your children shall say unto you, What mean ye, by this service? that ye shall say, It is the sacrifice of the Lord's Passover, who passed over the houses of the children of Israel in Egypt, when he smote the Egyptians, and delivered our houses. And the people bowed their head and worshipped." Verse 24—27. We learn from these scriptures, that the passover, after its first celebration, was to be observed annually on the same day of the first month, as an ordinance commemorative of the delivering mercy of the Lord, manifested in passing over the houses of the children of Israel, when he smote the Egyptians, and executed judgment against all the gods of Egypt. In the commemorative character of the institution we behold the intermediate design of the Passover.

The Lord also instituted the feast of unleavened bread to be observed in

connection with the Passover. The language of institution is: "Seven days shall ye eat unleavened bread; even the first day ye shall put away leaven out of your houses: for whosoever eateth leavened bread from the first day until the seventh day, that soul shall be cut off from Israel. And in the first day there shall be a holy convocation, and in the seventh day, there shall be a holy convocation to you; no manner of work shall be done in them, save that which every man must eat, that only may be done of you. And ye shall observe the feast of unleavened bread, for in this selfsame day have I brought your armies out of the land of Egypt: therefore shall ye observe this day in your generations by an ordinance forever. In the first month, on the fourteenth day of the month at even, ye shall eat unleavened bread, until the one and twentieth day of the month at even. Seven days shall there be no leaven found in your houses: for whosoever eateth that which is leavened, even that soul shall be cut off from the congregation of Israel, whether he be a stranger, or born in the land. Ye shall eat nothing leavened; in all your habitations shall ye eat unleavened bread." Ex. 12: 15—20. The reader will readily observe that the feast of unleavened bread was also commemorative, and that it was designed to be the anniversary of the time in which the Lord brought the armies of Israel out of the land of Egypt.

A moment's reflection will enable any person to see the advantages to be derived from such commemorative observances. The Lord had made bare his holy arm in delivering his obedient people, and in meting out justice, by taking vengeance upon his disobedient and rebellious enemies. By having these facts brought fresh to their minds, from time to time, they would be moved to gratitude and fear: to gratitude, because of his mercy so profusely lavished upon them; and to fear, because of the visitations of his wrath upon those who disregarded his requirements. By this means their faith in his promises would be greatly strengthened, and they would at each remembrance, be enabled to see more clearly the grand importance of rendering a strict obedience to all of his holy requirements. In this way, the study of the historical part of the Bible may contribute largely to our advancement in the divine life; hence "Jude, the servant of Jesus Christ," says: "I will therefore put you in remembrance, though ye once knew this, how that the Lord, having saved the people out of Egypt, afterwards destroyed them that believed not."—Jude, ver. 5.

But some of the constituent requirements of these feasts were not commemorative; we must therefore look for their signification, to their ultimate design. The purpose of God in instituting of these feasts was, not only to test the fidelity of his chosen people and afford them commemoratives of his delivering mercy, but also to give them types, to foreshadow his greater delivering mercy, in the fulness of time to be manifested toward all his chosen people, and to point specifically to the great anti-type—"Christ our Passover."

Salem College Address.

In the present number will be found the closing chapter of an address delivered at Salem College, at Bourbon, Indiana, by Barnabas C. Hobbs. The closing paragraphs demand some criticism, though much of the address is interesting and instructive. We do not look upon the great Union Movement among the popular religionists of our age, as foreboding any good to the true follower of Christ: but regard it as an unmistakable precurser of religious persecution. Let us not be deceived by the "horns of the Lamb," for when he shall have received power, all who will not worship his image shall be killed. Our hearts should be right toward all men, and should be filled with a desire for the salvation of all; but that we should wish God-speed to all the sects, and isms, and heresies of the present state of the religious world, is as foreign to pure christianity, as no faith at all, and much more dangerous.

We hope, too, for the success of the college, that its managers do not endorse that part of the address. If it is to be patronized by the Brethren, let it be a "Dunkard" school in fact, teaching and upholding our peculiar faith and practice, standing aloof from the vanities, affectations and haughty airs so prevalent in worldly and sectarian institutions of the kind. To such an institution among us we are favorable, and such a one we believe will be liberally patronized.

Remarks to A. Ludy, Jr.

We do not now wish to justify ourselves in the position we took at last Annual Meeting, upon the tobacco resolution, but we do wish to explain.

1st. We are opposed to all hasty and arbitrary ecclesiastical legislation; except where we have a plain "Thus saith the Lord." We believe in church discipline, believe it will answer its designed purpose, but do not regard it as one of the most available means for working reform. Agitation is far more successful, and does not appear so oppressive. Persuade a man that his "idol is nothing," and he will demolish it in good nature, but you undertake to destroy it for him while he yet reverences and fears it, and you may expect to feel his vengeance.

2nd We did not think the subject had been sufficently ventilated. We feared if the resolution would receive a premature passage, it would be like many others on our minutes: a dead letter. Let us convince our members that it is an evil, that it is useless, that it is wrong, and that it is their duty to abandon it, and there will be but little legislation required.

The above were our reasons for doing what we did, which, however,

we do not think amounted to as much as our brother intimates. We are willing to confess that we may have heaped upon ourself some "perplexities," and we are also willing to suffer for the sake of advancing truth and holiness. We, however, plead for mercy, that our chastizement may not be beyond what we can endure, and especially that which comes from our friends may be very mild, as brother Leedy's has been.

That tobacco using ought to be placed in the same category with wearing hoops, military clothing, shawls, &c., we agree, for it *can* easily be proven a greater abomination, and far more injurious, morally, mentally, and physically,

Mistakes.

It is said mistakes will happen in the best of families, and we presume the *Companion* family will not be an exception in that particular. But we are always willing to correct our mistakes. We want to be right, and we know no better way than when we see that we are wrong, to try to get right. We have now revised our books, and the *addressing* apparatus, and tried to correct all the mistakes we could find; should any occur in sending out this number, then we must have light from some other source than ourselves. Please give it at once.

Answers to Correspondents.

LEVI ANDES. The Assistant Editor is the author of the editorials on the Passover and the Lord's Supper. If you will have patience a few weeks longer, the point that is now dark to you, will be made quite clear and conclusive. A clear understanding of the method of reconing time, will reconcile all apparent differences. The Lord and his disciples came together, washed feet, and ate the supper in the first evening, or night of the 14th, and in the afternoon, or close, or second evening of the 14th, at the exact time for killing the Passover, Jesus died upon the cross. This will be fully shown in connection with all the intervening circumstances, and illustrated by diagrams, in a few weeks. In the mean time we invite friendly criticism, which will receive due attention as the subject reaches the points at issue

D. M. BARE: The 6 meant that you had paid for volume 6. You have now paid for volume 7 in full.

LANDON WEST: It is all right.

W. E. FADELY: One dollar and fourteen cents will pay to the end of volume seven.

J. H. PRICE: We really cannot tell how it did come. Hope the paper will come right now.

ABRAHAM H. CASSEL: A. S., including volume seven, owes $2,25. We have no report of the Salem College, except that published in the COMPANION.

NAME WITHHELD: and for that reason it went into the waste box, where everything of the kind is doomed to go.

MISCELLANEOUS.

Strive for the Mastery.

Strive for the mastery! never cave in;
  Never give up, no, never;
Always remember that those who win
  Are those who make the endeavor.

Never complain of the want of a friend,
  Expect not another to aid you,
Success must ever on toil depend,
  And toil will never degrade you.

Work willingly, then, nor let it be said
  By those who would seek to upraid you,
That a "streak of good fortune" has come to your aid,
  Or that another has made you.

All that is wanting is latent within,
  Is slumbering, is dormant within you;
Awake from your slumber! 'tis time you begin
  To let the world know what you can do.

Wake up! all around there is work to be done!
  Behold the wreck and the ruin!
Take hold like a man, for the hour has come
  That should find you up and doing.

Wake up! what's the use of creeping along
  Like a snail in the pathway before you?
Go forth like a man that is valiant and strong
  That humanity may not ignore you.

'Tis a shame that another your burdens should bear,
  While you are well able to bear them;
'Twere better that you another's should share
  Or at least be willing to share them.

Earn the bread that you eat by the sweat of your brow,
  And see that you eat no other;
With a resolute will put your hand to the plow,
  And never look back, no, never.

But on, on in your furrowed pathway tread,
  And well be that pathway beaten,
And be it of all men known and read
  That you've earned the bread you've eaten.

Then when summer and harvest is past and gone,
  And age is o'er you creeping,
You'll rejoice that you toiled when young and stromg,
  Your life-work well completing.

Do we desire to have the dead raised, Lazarus-like, from the sepulcher of their cold indifference and unbelief, and made alive in Christ? Then we must, Mary and Martha like, bring Christ to them in his living power to save. We may indeed have some stone to roll away, even then, before the command will be given, and the dead come forth alive to our embrace; but that is only part of the same great work of bringing together the Savior and those we desire to have him save.

Patience is always crowned with success. This rule is without an exception. It may not be a splendid success, but patience never takes anything in hand that it does not succeed with in some form.

The question is, not whether a doctrine is beautiful but whether it is true. When we want to go to a place, we don't ask whether the road leads through a pretty country, but whether it is the right road, pointed out by authority—the turnpike road.

As a ship held by an anchor looks as though it were going out with the tide, yet never goes, so some souls that seem constantly to be getting nearer to Christ, never come, because they are anchored and held by some secret sin.

It is not required that a man shall always be perfect, in order to be a true Christian. But it is required that he should be a sincere seeker after perfection. It is required that he should be moving forward and advancing up the straight and narrow way of life.

HABITS MUST BE CONQUERED. Those who are in the power of evil habits must conquer them as they can, and conquered they must be, or neither wisdom nor happiness can be attained

A Winter Thought.

They were bright and green in Summer,
These naked, leafless trees,
They tossed their branches gaily,
To meet the laughing breeze.
But the Winter's breath hath blighted
Full many a happy thing,
Whose lamp of joy was lighted,
At the golden fire of Spring.

The Summer leaves have faded,
The Summer flowers are dead,
And the nooks are dark and shaded,
Where once their breath was shed.
Still underneath our foot steps,
The grass is fresh and green,
But the virdure once above us,
No longer may be seen.

We found in life's sweet spring time,
Fair blossoms 'neath our feet
Thronging in wonderous beauty,
Our loving looks to greet.
As the years went on the flowers
Took on a richer hue,
But they faded far more quickly,
Than when our life was new.

There will come another summer,
And zephyrs fresh and free,
Will kiss the leaves returning
To the reft and naked tree.
But for us—we wait the harvest,
And the Angel Reaper's time,
Ere hills of summer's beauty,
Shall rise for us sublime.

In the land to which we're going,
No autumn wind hath power
To blight the leaf immortal,
Or dim the Amaranth flower.
Thither our steps are tending,
For this our dim eyes strain
The home, that knows no parting,
Nor shadow of a pain.

The Bloom of Age.

A good woman never grows old. Years may pass over her head, but if benevolence and virtue dwell in her heart, she is as cheerful as when the spring of life first opened to her view. When we look upon a good woman we never think of her age; she looks as charming as when the rose of youth first bloomed upon her cheek. That rose has not faded yet; it will never fade. In her neighborhood, she is the friend and benefactor. In the church, a devout worshipper and exemplary christian. Who does not respect and love the woman who has passed her days in acts of mercy and kindness—who has been the friend of man, and whose life has been a scene of kindness and love, a devotion to truth and religion? We repeat such a woman cannot grow old. She will always be fresh and buoyant in spirits and active in humble deeds of mercy and benevolence. If the young lady desires to retain the bloom of youth let her not yield to the sway of fashion and folly; let her love truth and virtue, and to the close of life she will retain those feelings which now make life appear a garden of sweets ever fresh and ever new.

"No Secret, Doctor."

"I noticed," said Benjamin Franklin, "a mechanic, among a number of others, at work on a house erecting but a little way from my office, who always appeared to be in a merry humor—who had a kind and cheerful smile for every one he met. Let the day be ever so cold, gloomy, or sunless, a happy smile danced like a sunbeam on his cheerful countenance. Meeting him one morning, I asked him to tell me the secrete of his constant happy flow of spirits. "No secret," he replied. "I have got one of the best of wives, and when I go home, she meets me with a smile and a kiss; and then tea is sure to be ready; and she has done so many little things to please me, that I cannot find it in my heart to speak an unkind word to anybody."

What influence, then, has women over the heart of man to soften it, and make it the foundation of cheerful and pure emotions! Speak gently, then; a kind greeting, after the toils of the day are over, cost nothing, and goes far towards making a home happy and peaceful. Young wives, and girls candidates for wives, experience, no doubt, may have already taught them this important lesson. And what we say to wives, we say also to husbands,—a loving word and kiss go very far with a woman.

Sunny Rooms.

Folks need sunshine quite as much as plants do. Men and women who have a fair degree of strength and the use of their legs can get out into the world, and get a glimpse of the sunshine now and then, and if they choose to do so, let them live in rooms with only a northern exposure; but if possible, let us secure rooms into which every ray of sunshine that falls in winter may enter for the little babies who are shut up in the house, invalids who cannot leave their rooms, and aged people who are too infirm to get out of the doors. Let us reflect for a moment that these classes of persons, if kept in rooms with only north windows, will suffer just as much from the absence of sunshine, as green plants would do in the same rooms, and their suffering is on account in proportion as a human being is better than a geranium or a fuchsia. Everybody knows how a bright sunny day in winter gladdens every one who is so situated as to enjoy it. Let us make some sacrifices, if need be, in order to give the feeble ones their measure of sunshine.

Every woman is wise enough and careful enough to secure for her house-plants every bit of available sunshine during the cold winter months. Great care is taken to get southern exposure for them. Indeed, if one can secure no other than a north window for her plants, she has too much love for these unconscious inanimate things, to keep them at all. She would rather leave them out in the cold to die outright, than linger out a martyr existence in the shade. —*Laws of Life.*

Inspiration of the Scriptures.—Seeing a man reject the inspiration of the Scriptures, while he maintains his belief in Jesus Christ and his redemption, I compare him to some one who has a costly perfume in a glass vessel; he breaks the vessel, thinking he can at the same time preserve the perfume, but loses all. Set aside the inspiration of the scriptures and all Christian doctrine will disappear. This is not a theory; I have seen it to be a fact; therefore the question is one of the greatest importance. I am not ignorant of the difficulties that are raised, but the plentitude of the divinity to be found in the scriptures is too great to be in the least prejudiced by them.

If a man has any religion worth having he will do his duty and not make a fuss about it. It is the empty kittle that rattles.

CORRESPONDENCE

Correspondence of church news solicited from all parts of the Brotherhood. Writer's name and address required on every communication as guarantee of good faith. Rejected communications or manuscript used, not returned. All communications for publication should be written upon **one side** *of the sheet only.*

From the Upper Cumberland Branch.

We are still trying to get along in the fear of the Lord. Our ministry has been confined to home services this fall and winter, except brother John Brindle and Zach. Hollinger, who made a trip to Virginia. Bro. Keller met with a misfortune in the fall. He had a barn burned by an unknown person. The writer has the charge of a suffering mother, which has demanded our services so far. May the Lord be our helper in all our afflictions and misfortunes. We have added a few to the church during the past fall and winter.—The church met in quarterly council on the 24th of December last, to council matters and subjects, and amongst other things the insurance question came up in this wise: Would it be wrong for the Brethren to form themselves into an Insurance Company for protection against fire? The council say no. This subject is to be referred to the District Meeting for adoption or rejection. The brethren here wish the brethren of Middle Penn'a. District to consider this subject in the fear of the Lord, and compare it with the gospel, and besides for the good of the church.

I will here propose a system.—Suppose the Middle Penn'a. District to form itself into a company, and this council to appoint a secretary, and each church appoint three brethren to assess or appraise the buildings, goods and chattels of each brother or sister that wishes his building, goods and chattels to be insured, and those valuations or assessments of buildings, &c., to be sent to the secretary appointed by the district council, and in case of fire let the church in which the loss occurs appoint brethren to appraise the loss and send it to the District Secretary to make a dividend on all assessed property; and each church to appoint a collector to collect the assessed amount, and the church in which the loss occurs to appoint a receiver to receive the said amount, and pay to the loser by fire. Any member that has his property insured who will refuse to pay his dividend to be dismembered from this Insurance Company, and not to affect anything concerning the spiritual kingdom.

Brethren, I have now introduced this subject to you, and I say for this church that if this will not be approved of at the next district council, this church will submit as we ever did. DANIEL HOLLINGER.

LEES SUMMIT, Mo.
January, 12th, 1871.

Brother Holsinger: I hope by writing a few lines to prevent others from being imposed upon as we have been, by a certain old woman who came to our house the 30th, of November. She claims to be a Mennonite. She gave her name here as Annie Hoover. She is tall, and spare, with rather dark complexion; about 65 years of age. Said she lived near Mechanicsburg, in Cumberland Co, Pa. Said she had 3 daughters; one was James Quinter's first wife; one was married to brother Emmert, in Lee county, Ill, and the other was in Council Bluff, Iowa. She complained of being unwell, so we did all in our power for her. She had access to the whole house, and made herself very familiar and troublesome. She was here 10 days; then went to Pleasant Hill, 12 miles from here. There she called herself Annie Snively. Her story there was entirely different from what she had told here. She had a pair of boots in her basket, at the latter place. From there she went to Holden in Johnson Co. and took stage to Mr. Walburns, in Cass Co. From there she got private conveyance to Dayton, in Cass Co. She told us the names of all the principal speakers among the Brethren in nearly every state.—About the time she left I missed a pair of splendid boots. Who can give a little history of her? I hope this may get down into Southern Missouri, where I think she has gone, in time for some one to give her a piece of good advice.

Yours fraternally.
RICHARD ARNOLD.

Brother Henry:—I would like the *Companion* to visit me another year. I don't see how I would get along without it; it makes me feel happy when I can hear from my brethren and sisters, both far and near, how they are striving to gain a right to the tree of life. The Lord has said: "He that has a right to the tree of life shall enter in through the gates into the city." Now, my brethren and sisters, let us be on our guard, for the Savior has said, "watch, for in such an hour as you think not the Son of man cometh," that we may be ready to meet him when he cometh in the clouds with great glory to collect his children home.

H. E. SLIFER.

Brother Henry: Brother John S. Newcomer wants the tobacco war to stop; but we say no: never, never, never, until it is placed along side of wearing hoops, soldier overcoats, frock and sack coats, shawls, dusters, wearing fine apparel, going without caps, &c, &c. See A. M. 1863, Art. 3; 1864, Art. 10; 1866, Art. 27. Place it along side of these, under the same rule of Matth. 18, and then we are willing for the war to close. Bro. N. says, also, "the Brethren will fight a goodly number out of their family company, and probably some out of the church." Is it possible that there are brethren that think more of their tobacco, than of the cause of Christ, and the salvation of their souls? The idea of some things being sinful against the body, and not the soul, is indeed a very strange doctrine. Tobacco is as much a sin against the soul as the wearing of hoops, soldier's over coats, &c, yet they are made a test of fellowship under Matt. 18, and tobacco which is worse than any of them is to be let go free. Place it along with them, and then judge with mercy and long forbearance and we are satisfied.—But it is sometimes the case that our most excessive tobacco users are the most tenaciously opposed to superfluities about the apparel I know a

case where a number of young sisters were turned out of the church for wearing small hoops, when at the same time they proposed to their brethren, old and young, who sat there in judgment against them, that if they would quit using tobacco they would quit wearing hoops. But nay, say they, the "tobacco question is not under consideration to-day; you must either get out of the church or out of the hoops." O, consistency, where art thou! Make us all equal, and give justice, and we are satisfied. Nothing is nicer under the sun than to see a body of brethren, old and young, dressed cleanly, neatly, modestly and comely; free from all extras or superfluities, joined together in holy reverence to God. And what is more obnoxious and fetid, than to smell the breath of others made odious by the fumes of tobacco smoke, and the amber flung around in different places.—My brethren, let us all be equal, not some punished, and others go free, for this reason. On last year, your humble brother labored hard to get a query from home through the District, to the Annual Meeting. Brother Henry, I have a word of reproof for you. A few numbers ago, you referred to the discussions over our tobacco query, at the last Annual Meeting. Some did not like this, for if it had not been for you, the Annual Meeting would have granted the request of the query, which was to make the use of tobacco, other than for medical and mechanical purposes, a test of fellowship, as in regard to slavery, during the war. God is moving in this matter, and for your folly in diverting the correct decision of the A. M., from our query, you have now got it hanging on your own shoulders, and a good deal of perplexity through your paper.

But, dear brother, as we expect to make an effort to have the A. M., reconsider the decision of our tobacco query, and grant the request of the same. We hope you will give us your aid, and we are satisfied.

We can't get from our mind the idea that brother Newcomer hints, that some of the brethren would leave the church, before they would give up their tobacco! How does that look in the face of the Savior's language: "He that forsaketh not father, mother, husband, wife, children, or lands," (and he might have said tobacco, and no doubt would, had it been in use, and as many slaves to it as there are now,) "is not worthy of me?" In the name of our holy Christianity, what would such brethren think if the sword of persecution were to sweep over our land! Could they give up their fine lands, barns, houses, and even their own lives for Christ's sake? I fear not, if they can't give up their tobacco. In Christ I love all the holy brethren, notwithstanding their tobacco. Brethren, bear with your humble brother.

A. LEEDY, JR.

Antioch, Ind.

For remarks see the editorial department.

Northern Ill's. District Meeting.

Brother Henry: Please allow me to inform the brethren, that the district council meeting, of Northern Illinois, will be held, the Lord willing at the Wadam's Grove meeting house, Stephenson Co., on Easter Monday. Preaching on Saturday evening, Sunday, and Sunday evening. And we wish a good and general representation of all the different congregations comprising said council, and also extend a general invitation to all our dear brethren and sisters.

We next call for special attention from the Elders, to the decision of last Annual Meeting, relative to the manner of Electing delegates to the Annual Meeting, as set forth in Art. 29, viz: "That each sub-district send two delegates to District meeting, who only shall be the legal voters to elect the delegates to the Annual Meeting."

Those coming by R. R., will stop at Lena, on the Illinois R. R., two miles from place of meeting.

By order of the church.

ENOCH EBY.

Dear Brethren: I will give you a little church news, which brother J. Miller, of German Settlement, had promised to send to you in full, having taken a transcript from our pass book, on the 30th, of last October; but as it has never appeared, and as we promised the members to have it published, I will endeavor to discharge the duty as best I can.

I left my home, on a mission of love, on the 12th, of September, and met Elder Samuel A. Fike on the 15th, in Preston county, West Va. Thence to Barbour county, and held a church meeting. Thence to Randolph county, and held three meetings. Then through Barbour, Upshire, to Praxton Co., where we held a Lovefeast, the first held by the Brethren in that county; had good order. Ten were added to the church before the Loveferst; five of these were baptized in Lewis county, within three miles of the Webster line, where the Brethren had never preached before. They all belong to the Praxton branch, organized by brethren Jacob M. Thomas and John L. Hook about a year ago. There are three speakers and two deacons, and 27 members, and there were good prospects for a large church.

Then returned to Upshire county, and baptized three; held a Lovefeast, and a number of meetings. Thence back to Barbour; baptized three and held two Lovefeasts—one where none had been held before. We attended the election of 3 ministers, 3 deacons, 4 promotions from first to second degree, and attended some 41 meetings in all.

We thank our brethren and sisters, for the love manifested toward us unworthy ones.

JACOB BEEGHLY.

Somerfield, Pa.

Answers to Landon West.

Query 1st. "What do the brethren understand by worshipping God in spirit and in truth?"

"God is a Spirit, and they that worship him, must worship him in spirit and in truth." John 4: 24.

The above is what the Savior said to the woman of Samaria, in his talk with her at the well, and my understanding of the text is, that to "worship God in Spirit" we must worship him under the guidance of the Holy Spirit, *i. e.*, we must become subject to that Spirit which the Savior said should lead us into all truth. We must become obedient children, to obey the Lord in all his precepts, as far as lieth in our power. If the Holy Spirit dwells in our heart, we are subject to it, it has the control over us, we submit to all its teachings. Then we can worship God in Spirit, "and in Truth."

We cannot worship God in truth if we worship him contrary to his will. We must not come before him as did the Pharisees of old, who drew nigh unto the Lord with their mouth, and honored him with their lips, but their heart was far from him. We must come before him, under the guidance of the Holy Spirit, obedient

subjects to his will, then we can worship God in Spirit and in Truth.

Query 2. "Why do we hear of no Brethren east of Pennsylvania and Maryland? Are there none in Kentucky?

I would say I don't know of any existing in Kentucky. In New Jersey there is at least one congrgation that I know of. It sometimes appears to me that even as the sun rises in the east and sets in the west, (night following in the same way) even so may it be with the Sun of glory. That heavenly light sprung forth in Palestine, and now it has wended its way even to the Pacific ocean, nevermore to return—the night of Popular religion following hard after. So the plain, simple doctrine of the Brethren will not take any more because men love darkness rather than light. LEVI ANDES.

Gleanings from Subscribers.

"We have had the largest sheet of ice this winter, that I ever saw.—Much timber, and many fruit trees have been destroyed."

SAMUEL STRINE.
Millersburg, Ind.

"The year 1870, with its ponderous records has gone with its predecessors down to eternity; 1871 is here, and it, too, will soon glide away; and a few more after it and this dispensation will have closed, for the end is nigh. Hence let us be watchful. The Lord help us to be ready."

PHILIP BOYLE.

"I am sorry that our periodicals cannot be united, so that we would have but one publishing office. Then also I could get more subscribers."

C. BUCHER.

In reading the Brethren's Almanac, I notice in the list of ministers the names of some who are not ministers. I also know of a number who are ministers, but whose names are not on the list. For instance, there are seven in our Flat Rock branch. This may not be your fault.

Fight the tobacco in a mild and reasonable way, for it is a great evil, expensive and offensive. We have a great work before us; then let us labor together for good, you through the *Companion*, and we on the walls of Zion." SAM'L H. MYER.

"I take great pleasure in reading the Bible and your papers. I cannot get to meeting, for there is no Dunkard preaching here. It grieves me that I cannot go. There are no other members of our society here that I know of. I do wish that some good ministering brother would move here, and establish a church. I believe there could be much good accomplished. I am getting along in years; am going on my sixty-third year, and my health is poor, but if God spares my life, I hope to be able to send you the money for the papers. I should love to hear you speak, but suppose it is impossible. O, may we meet in heaven where there will be no more sorrowing. PHEBE DAVIS.
Champaigne, Ill.

We have two subscribers at Rantoul, and five at Urbana, in Champaigne county. Perhaps they could pay sister Davis a visit. A blessing would no doubt result from it to both parties. Don't forget the visiting part of our religion, brethren and sisters.

Dear Holsinger:—I have often felt sorry that the number of Church papers is increasing. Now I am sincerely afraid it is not for the better. But I rejoice that simply an effort has been made by its editors to consolidate. We do verily not stand in need of quantity, but sorry to say, sometimes of quality. I am encouraged for I see a vast improvement. I do, however, believe more good could be done if we had only *One* Church paper containing *all* the good qualities of *all*. It is too expensive for every family of the brethren to have them all, and to have only part is not so satisfactory. And the more we read the papers the less we will read the Bible. Shall we neglect the Bible for the sake of Church periodicals? I know you answer in the negative, my dear brother, with myself. What should make us neglect

"The truest friend I man ever knew,
Who e constancy we've tried?
Where all were false, we found it true,
Our counselor and guide:
In teaching us the way to live,
It taught us how to die."

GEORGE BUCHER
Concord, Pa.

DIED.

We admit no poetry under any circumstances in connection with obituary notices. We wish to use all alike, and we could not insert verses with all.

In the Bachelor's Run congregation, Carroll Co., Ind., Oct, 11th, 1870, sister SUSANNA SNOWBERGER, widow of John E. Snowberger, who died in 1857. Her age was 69 years, 10 months, and 18 days. Funeral service by brethren Isaac Billhimer, Isaac Ikenbery, and Jacob Flora, from 1 Peter 1: 24, 25, to a large concourse of friends and neighbors.

JOHN SNOWBERGER.
Visitor please copy.

LIST OF MONEYS received for subscription, books, &c.,

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J. Hoffman,	1,50	H. Frantz,	1,50
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Christian Family Companion.

VOLUME VII. TYRONE, PA. TUESDAY, FEB. 7. 1871. NUMBER 6.

For the Companion.

Little Things.

"Little drops of water
Little grains of sand:
Make the mighty ocean
And the pleasant land."

No one should despise the small things of earth; for in the beginning when God created the heavens and the earth, he gathered together the atoms and elementary principles of life, and upon these he built and fashioned the world; rearing stone upon stone and particle upon particle, until "hills peep over hills, and Alps on Alps arise." But aspiring mortals, not content with the little odds and ends of life that fall to their lot unto wield work and worry to achieve some great deed, and carve high their name on Fame's glittering tomb. Not always by great deeds are men most renowned. "Some seeming, petty chance" or trivial act, in its bearing upon human good or ills often blazes out in after days with a lustre far surpassing the acts of kings or princes. Lay hold on the present opportunity, and do the duty lying nearest you—a duty performed in the right spirit and from proper motives, are jewels in your crown of glory. Improve the seeming "petty chance," for thereby you may reach the heart and turn an immortal soul from paths of sin toward the bright hereafter. Make life lovely and home cheerful, by little deeds of love and kindness, by smiles and pleasantness, by mutual forbearance and consideration of the wants, likes and dislikes of others. Work! yes work! employ each fleeting moment—behind us is the Past which comes not again—before us is the vast unknown Future, of which not a moment can be called ours. The Present alone we can claim, and of that we possess not the day when the sun is rising—not the hour in which the day promises most fair, but only the narrow plank—a moment—spanning the two great Illimitables. EMMA.

"I believe in a God." This is a great and worthy thing to say, but to acknowledge that just how and where he reveals himself—this is the one rare bliss of earth— *Goethe.*

For the Companion.

Is it Well with the Child? 2 Kings 4:26.

However hard it may be to part with those little gems, and lay their bodies in the dust, it is a consoling fact to know, that all infants are saved. Hence, it is well with the child. I can sympathize with the bereaved parents, as I too have a little gem gone to the paradise of God, where joy is unspeakable and full of glory. Those little gems are not lost, but gone to represent our families in another world. We have the privilege of going to them, but they can never come to us any more. When we know we have some one departed from death unto eternal life, this should prompt us to serve God with all our heart, soul, might, and strength.

How sad and lonely is the mother, who has been called to weep the loss of her departed child. Oh! it is hard for her to give up that little, loved one, whose smile and childish glee, were the light and hope of her heart. As she lays its little body beneath the clods of the valley, and returns to her home of mourning, and there contemplates its empty cradle once gladdened by her bright eyed beauty.

[illegible]

"Is it well with thee? Is it well with thy husband? Is it well with thy child? And she answered, It is well." C. P. L. Boyd.

Hesleton, Iowa.

Never speak of the Holy Spirit as "it." He is a person, and not a thing and he should therefore have the personal pronouns applied to him—*he, him, his.* This is the way we do which we may keep in the sight of his divine personality in our minds, and render unto him at least the verbal honor which is his due.

For the Companion.

The Christian's Departure.

"Let me die the death of the righteous."—Numbers 23: 10.

Death is not only the common fate, but the common fear of living beings. It strikes terror alike to men and beasts. The smallest insect will put forth astonishing exertions to save itself from death. The most timid animal will struggle for its existence; while "skin for skin, yea, all that a man hath will he give for his life."

This principle, therefore, is implanted in living creatures, by the Creator, to impel them to preserve life and to shun death. So far it is instinct and is common to all classes of sensitive things.

But in man a higher element is brought to bear, which operates with widely different effect in the characters of the righteous and the wicked. The event, indeed, is common to both. "As the one dieth so dieth the other." But the difference is found in their future condition and final state. Here, it is easy to show, all are in favor of the righteous. To him death is attended with the following advantages:

1. *Release from labor.* Life is burdened with toil and care. "All things are full of labor; man cannot utter it." "For all his days are sorrows and his travail grief; yea, his heart taketh not rest in the night." "And if by reason of strength our years be fourscore, yet is their sterngth labor and service." Death is the only relief. There is no work nor labor in the grave. There the wicked cease from troubling and the servant is free from his master. "Blessed are the dead which die in the Lord; yea, saith the Spirit, they shall rest from their labor."

2. *Release from affliction.* The Savior tells us: "In the world ye shall have tribulation," "Think it not strange concerning the fiery trials which are to try you." All experience tells us: "Many are the afflictions of the righteous."—But if our days are "evil" they are also "few." Soon "God himself shall wipe all tears from our eyes." "There shall be no more sickness, neither sorrow nor crying; for the former things are passed away."

3. *Sustaining grace.* This is a sore trial to the flesh. Men's hearts fail them in the contemplation of it. But when the trial comes, there is always grace to support it. "My grace is sufficient," says the Savior; and "as thy days, so shall thy strength be." "To the upright in heart, there arises light in darkness." "Yea, though I walk through the valley and shadow of death; I will fear no evil, for Thou art with me; Thy rod and Thy staff, they comfort me."

4. *The consummation of faith.* "Now faith is the substance of things hoped for; the evidence of things not seen." But death is the end of faith and hope. The wicked cannot hope, the righteous need not. "For what a man seeth, why doth he yet hope for?" "He that hath the bride is the bridegroom; but the friend of the bridegroom which standeth and heareth him, rejoiceth greatly, because of the bridegroom's voice." It is not, now, "Go work in my vineyard," but, "come, thou blessed of my Father, inherit the kingdom"—"enter into the joys of thy Lord." For him, truly, "to live is Christ," but "to die is gain." To remain with his friends is desirable, and natural; but "to depart and be with Christ is far better." If he is "in a strait betwixt two," he is prepared for either. If the "flesh is weak," the "spirit is willing;" so that, when the summons comes, he can cheerfully say: "I am now ready to be offered, and the time of my departure is at hand. Henceforth there is laid up for me a crown of life."

Such are some of the cheering prospects which soothe the Christian's heart,—such the blissful realities that gather about his soul in a final hour. Only let us not forget to whom we owe these heavenly hopes, these blissful comforts. 'Tis,

"Jesus makes a dying bed,
Feel soft as downy pillows are."

Wherefore let us "comfort one another with these words," while we "thank God through our Lord, Jesus Christ."

J. B. Pence.

Jonesboro, Tenn.

For the Companion.

Known by Their Fruits.

The questions are often asked. "Who are christians? how can we tell?" The answer to this oftentimes is, "No one can tell; this matter must be left until the judgment of the great day, then the good shepherd will separate them one from another, and set the righteous on his right hand, but the wicked on the left."

If this is a question to be solved after death, what, then, did the Savior mean by his clear and pointed argument, recorded in the seven-

teenth chapter of Matthew? It means, "*by their fruits ye shall know them.*" This is sustained by the following argument: "Do men gather grapes of thorns, or figs of thistles?"—Certainly that would be as unnatural as for water to flow up the mountain slope. The truth is, that "every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit." Most positively, "a good tree cannot bring forth evil fruit; neither can a corrupt tree bring forth good fruit." What, then is the conclusion? "Wherefore by their fruits ye shall know them."

Where, then, is the uncertainty that is supposed to be involved in the matter? True we may not be able to determine in regard to all, for the want of a more intimate acquaintance. Time is a grand revealer of the intents of the heart. The true character may not be revealed to us, as was done to some of the prophets and apostles; yet there is, sometimes, a blending of spirit with spirit, an interpretation of spirit by spirit, that almost amounts to revelation.

Let us inquire again. How can we know the genuine from the spurious—the true from the false—the sheep from the wolf—the christian from the non-christian? Answer: "By their fruits." All are familiar with fruit trees. How do we know a good tree from a bad one? Not by its appearance, though that is sometimes most telling; not by the symmetry of its body and limbs, its foliage, nor yet by the beauty and fragrance of its bloom; the proof of character is not in all of these. What then? The fruit is the proof; nothing else.

What are men's fruits? First, their words; secondly, their actions; thirdly, their tempers.

1. Words are great things. They move the heart, sway the multitude, and convulse nations. They are "signs of ideas—are indexes to the heart." "From the abundance of the heart the mouth speaketh." What do you say of the man whose lips, seared with hot, burning blasphemies, give attendance to lies and slander, to foolish jests, obscenity? Is it a good tree? "By thy words thou shalt be justified, and by thy words thou shalt be condemned."

2. Actions are greater things than words. They are said to speak louder, that is, more truthfully. They are more to be relied upon; they speak, they convey ideas and make impressions, they are as so many mirrors reflecting the real character of the man. We are known by what we do, better than by what we say. How long are you in deciding upon the man who cheats, defrauds, gambles, drinks, steals, breaks the Sabbath, oppresses the poor? But there are other actions, or rather, non-actions, but nevertheless a course of conduct. Among these are, not attending church, forsaking the assembling of yourselves together, not giving to the poor. "Who that hath this world's goods and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" Not letting his light shine: "Let your light so shine." Not coming out from the world: "come out from among them." Who dare say he is a christian, if he knowingly and willfully neglects these plain duties? Such are not the salt of the earth. Such are not the light of the world. "Be ye doers of the word, and not hearers only, deceiving your own selves." Not the forgetful hearer but the doer of the work is to be blessed. What a fearful thing, that there are so many deceiving themselves!

3. Temper is no less a test than words and actions. This relates to the inner life—the disposition of the soul—the passions and desires—loving and hating—pride, humanity, joy and sorrow. The apostle gives us this proposition: "If any man have not the spirit of Christ, he is none of his." Ah! there it is: must have the spirit of Christ. This spirit is a fruitful spirit, and produces those graces or fruits which distinguish so clearly the true and genuine christian from the untrue and spurious. Here they are, look at them; they are precious graces: love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance. This is the golden chain of these links that binds every true christian closely to Christ. Having these, we [illegible] the mind that was in Christ. If they [illegible] we will [illegible] [illegible] [illegible]

Selected for the *Companion*.

The Lord's Prayer.

Our Father who in heaven art,
All hallowed be thy name;
Thy kingdom come, thy will be done
Throughout this earth the same.

Chorus.

O, hear my Savior,
O, come and bless thy people now
While at thy feet we humbly bow
O, come and bless them now;
Then we will sing thy sufferings o'er
And praise thee evermore.

Give us this day our daily bread,
Our trespasses forgive
As we forgive our fellowman
For many sins we receive.

Into temptation lead us not,
From evil us defend,
For thine the kingdom, power, all,
And glory without end.

BARBARA PAUL.

For the Companion.

Yoke of Christ.

"Take my yoke upon you, and learn of me." Matt. 11: 29.

In nothing are man's abilities more exerted than in the acquisition of knowledge. It is one of the fundamental principles of the human mind. This is observable by the many exertions that are daily made for its attainment. Men will violate the laws of health, and sacrifice their lives just to get a clear perception of that which is yet a little obscure. Hence they traverse the whole world, all for the purpose of gratifying their desire for knowledge. Yet in some cases we observe people exerting their abilities in a sphere that is infecting their intellects, and destroying their health.

This propensity to pry in the mysterious is exceedingly baneful to the intellectual powers, and in nothing is it more pernicious than in the christian discipline. How many who have realized the efficacy in religion, and were susceptible of comprehending its designs, are now departing from the true faith and have become imitations of false doctrines. And why is it thus? Just because they have tried the teaching of Jesus and find it to be of a condescending nature, and hence they pervert the Gospel to suit their own pharisaical disposition. May heaven forbid that we should ever fall into such a condemnable state.

An inordinate desire for the acquisition of knowledge, has caused as many dissenters as any other of the many fiery darts which Satan hurls at the human soul. It is one of his most methods of acquiring unto himself that time and talent which should be dedicated to the service of the Almighty.

The knowledge and information which we gather from worldly or material objects may be denominated worldly wisdom. This wisdom has a potent tendency to create in man a proud and ambitious heart. But the wisdom which your unworthy writer wishes to impart a few suggestions upon, is spiritual wisdom. This wisdom, if proper applications are made for its attainment, will make us wise unto salvation, and ultimately work out the happy results so beautifully portrayed in the history of divine revelation. This, then, is the wisdom we should most prefer. Yet when we compare the general exertions that are made for that of the former with the latter, it appears that men prefer worldly wisdom. Science, art and literature are daily studied with inexorable zeal, while the Bible, which contains the history of him who is worthy of all imitations, is confined to some old desk where the dust collects on its sacred lids, on which the owner's name and condemnation could be plainly written with legible letters. Such indeed are some of the lamentable facts. And it is to be feared that we, as the imitators of the sacred injunction of the meek and lowly Jesus are having our minds a little too much inveighed with the transitory things of this world, and thereby become delinquent in the things that pertain to our eternal peace and happiness beyond this terrestrial sphere.

God has endowed man with peculiar faculties, and the motives that enforce them are suited to the different capacities of men. We are to remember the Almighty as the giver of every good and perfect gift, and we as weak fallible creatures receiving blessings as an attribute of the divine Providence. And that we are held responsible for every talent entrusted to our care. This should induce men to consider in what way they make use of their talents. He who receives but one need not despair, but willingly go to work and improve that which we have, and thereby gain a few more; by so doing we may meet the approbation of the doner.

By the term talent we principally understand the different mental abilities with which men are invested. There are gifts which we receive from the hands of divine Providence, and the design in bestowing them is that we should glorify his name. This has been the principal design in our creation, and whatever other use we make of them will not justify us when we have to stand before the tribunal of Jehovah, to give an account of our stewardship here below.

Believing that we are the subjects of Christ's kingdom it becomes necessary for us to consider whether we are making an effort. Are we striving? Do we avail ourselves of the various means of grace we have access to? Do we show by our daily deportment that we are learners of Jesus? Or are we exerting our abilities in the acquisition of an earthly treasure, and thereby contaminate our souls with utter deception? Our sole object should be to expurgate ourselves from everything that has a tendency to lead us astray, that we may glorify God in our bodies and our spirits which are his, in a manner that will prove acceptable in his sight, endeavoring to put on the whole armor of God.

Also we are told to walk circumspectfully, not as fools, redeeming the time because the days are evil; being careful not to have fellowship with the unfruitful works of darkness; but rather reprove them. Then comes that beautiful and pathetic admonition which is worthy of being inscribed upon the tablet of our hearts: Be ye kind to one another, tenderhearted, forgiving one another even as God, for Christ's sake, hath forgiven us."

Let us console one another with these words, so that when death may issue its irresistible summons, that we may, with a solaced conscience, fall into the hands of angels to be borne into the paradise of bliss, where our voices may be sweetly blended together in ascription of praise to the Almighty.

Such is the prayer of your unworthy young brother,

JACOB T MEYERS,
Somerset, Pa.

For the Companion.

"Behold the Lamb of God."

This language was proclaimed by the great Harbinger of truth, to the multitude at the time when the Savior came to the Jordan to receive the initiatory right into his priestly office. The forerunner says: "I have need to be baptized of thee, and comest thou to me?" The Savior [illegible]

him: "Suffer it to be so now; for thus it becometh us to fulfil all righteousness."

In many ways are we taught to behold him. Behold King Emmanuel born in Bethlehem of Judea. Lo, the wise men came from the East to worship him. Behold his star is seen! for thus it is written by the prophet: "And thou Bethlehem in the land of Juda, art not the least among the princes of Juda: for out of thee shall come a governor that shall rule my people Israel."

We see him at the age of twelve years in the temple, asking and answering questions with the Jewish lawyers and doctors, deeply interested about the kingdom of God. And in the language of one of old, he truly "is a light to lighten the Gentiles, and the glory of thy people Israel." "And after three days, his mother said, why hast thou thus dealt with us?" His answer was: "Wist ye not that I must be about my Father's business?" We behold him throughout his ministerial mission, doing good to both the souls and bodies of the children of men. There was no ostentatious principle ever harbored in his breast. He made himself of no reputation but condescended to the poorest classes of people as his associates. Lo for his good deeds we behold him accused, and condemned to death. "He was led as a sheep to the slaughter, and like a lamb, dumb before his shearers, so opened he not his mouth. In his humiliation, his judgement was taken away: and who shall declare his generation? for his life is taken from the earth." He was nailed to the rugged cross, and extended between the heavens and the earth, there to bleed and die. Lo, the veil of the temple was rent, the earth did quake, and the rocks rent. "And the graves were opened, and many bodies of the saints which slept arose. Behold, he is taken down and laid in the tomb of Joseph of Arimathea. And on the morning of the third day, he burst the iron jaws of death, and came forth alive, mighty conqueror of death, hell, and the grave.

When we take a retrospective view of the transcendent scene that followed on the morning of the fortieth day from his resurrection, in imagination we can see him, leaving the house of Mary, Martha, and Lazarus, whom he had formerly made his associates. We see him move at an even pace, with slow but majestic step, on toward the hill of Bethany. He ascends the mount as a mighty king. The green hill-side is strewn with an awestricken multitude at beholding his glorious majesty. His person growing brighter and brighter — He ascends to the top of the mount and stands upon its apex alone. At the foot of the eminence sleeps the garden of Gethsemane: Jerusalem, with its towers, pinnacles, palaces, and gorgeous temple, glitters in the distance; and calvary, stretched with fresh Roman crosses, and the tall cypresses above the tomb of Joseph where he had laid, all visible. He surveys the scenes as a divine conqueror. Behold him turn to his disciples and say, "To-day I take leave of you, and ascend to my Father and your Father. You have been with me in my afflictions, and ye shall be with me in my glory. 'In my Fathers house are many mansions; if it were not so, I would have told you. I go to prepare a place for you.' My friends, the gate of the tomb opens into the world of life eternal, to all those who love and keep my commandments. 'All power is given unto me in heaven and in earth. Go ye therefore and teach all nations baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and lo I am with you alway even unto the end of the world. Amen." Lo, he is lifted from the earth; he ascends and still ascends, up into the middle air. His disciples stand there with blinded eyes and clasped hands, with awe and amazement, beholding their Lord and Master leave the earth; for his glory illuminates them, now above the brightness of the material sun. Lo! he is seen now in the far off blue depths of heaven, surrounded by his angelic legion, who have come to escort the Son of God to his celestial abode. Hark! we hear loud anthems of praises sung by his angelic host — sweetest chorus ever sung. "Lift up your heads, O ye gates, and be ye lifted up, ye everlasting doors, and the King of Glory shall come in. Who is this king of Glory? The Lord strong and mighty, the Lord, mighty in battle. Lift up your heads, O ye gates, even lift them up, ye everlasting doors, and the king of glory shall come in." Psalm 24: 7–9.

We behold him enter into the temple and take his seat at the right hand of the throne of God, there interceding for us. "And if any man sin, we have an advocate with the Father, Jesus Christ the righteous." "Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God! therefore the world knoweth us not, because it knew him not. Beloved, now are we the sons of God, and it doth not appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is." O, magnificent work, to be made like unto the Son of God, our vile bodies fashioned like unto his glorious body! Magnanimous thought, indeed, beyond the comprehension of mortal man! O sinner, behold the Lamb of God! "Repent and be baptized every one of you, in the name of Jesus Christ, for the remission of sins, and ye shall recieve the gift of the Holy Ghost." You should behold him, by being buried with Christ in baptism: as Christ was buried so must you be. You should behold him by an ablution after the utterance of each name as given in the formula by the Savior himself; then rise to a newness of life, and "be not conformed to this world, but be ye transformed by the renewing of your mind that ye may prove what is that good, and acceptable, and perfect will of God." Rom. 12: 2.

"Well" says one, "how shall we prove what is that good, and acceptable, and perfect will of God?" Your unworthy writer can see no other way to prove it than by a literal performance of his holy injunctions according the law of the Lord; for the law of the Lord is a perfect law; and when that law is filled, then it is accepted and his perfect will. Yes, my friendly reader, you should behold him in the lovely ordinance of foot washing. I can truly say that I never attended to the ordinance in my life, without thinking of his excellent name. Yes, I remember that memorable night when the Savior was betrayed into the hands of sinful men. I have imagined that I could almost see him lay aside his garments and take a towel, and gird it on, and wash his disciples' feet. "So after he had washed their feet, and had taken his garments and was set down again, he said unto them: Know ye what I

a tooth for a tooth, but I say unto you, that ye resist not evil." "Blessed are the Lamb of God!" "Blessed are they that do his commandments; that they may have a right to the tree of life, and may enter in through the gates into the city."

ANDREW SCRANTON.

For the Companion.

The Old Path.

"Thus saith the Lord, stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls." Jeremiah vi. 16.

This language, although addressed to unrepentant and unbelieving Jews, who were doing violence to the doctrine of the Lord Christ, who hearkened not, nor inclined their ear to his words, but continued to walk in obedience to the counsels and imaginations of their evil hearts, who went continually backward, and not forward; for says the Lord through the prophet, "this thing commanded I them, saying, obey my voice, and I will be your God, and ye shall be my people, and walk ye in all the ways that I have commanded you, that it may be well with you." But stiff-necked and uncircumcised in heart, they continue to offer their vain oblations and sacrifice to idols; rejecting the wholesome and life-giving counsels of the most high God, until forbearance, perhaps ceasing to be a virtue, calls forth the indignation of his fury upon them. "For thou hast forsaken me, saith the Lord; thou art gone backward and not forward; therefore will I stretch out my hand against thee, and destroy thee. I am weary with repenting." No wonder this pathetic exclamation: "O, Jerusalem, Jerusalem, how often would I have gathered you together, as a hen doth her brood under her wings, but ye would not!" Therefore vengeance criteth and speaketh not.

Is not this startling intelligence, uttered by holy men of old, through the inspiration of the eternal God, prospective prophetic, or is it not pertinently applicable to us in this highly favored age of the nineteenth century, who profess to have received Christ as the true Messiah, that was promised, and that we through him might live eternally? Upon the broad and comprehensive platform, outside of nearly the christian world stands united. Upon this one great fundamental truth we might all take the hand of fellowship, and glory in a united faith. But this is not all. All things now being made perfect through Christ, he is delegated with all power in heaven and on earth; he has become the author of eternal salvation to all who obey him. "By the authority invested in me, I have instituted a redemptive plan of salvation: and my apostles have I given instructions, and commissioned them to go into all the world and preach my gospel—and my other—to every creature: baptizing them in accordance with my formula, as laid down in my commission; teaching them to observe all things that I have commanded you; but do not teach for my doctrine the commandments of men." Here is the point of divergence, and separation. Right here immaterialism gains the ascendancy: so we think, relying upon God's great attributes of love and mercy, we will modify the way a little; we will insert some new planks in the platform of redemptive grace. Some of the timber is too knotty; it does not suit the progressive spirit of the age. Its surface is a little too rough: we'll pull it out and insert another more inviting one, that will be more in harmony with this fastidious taste of a discriminating world, who delight in worshiping and serving the creature more than the Creator, thereby changing "the truth of God into a lie," not giving the significance he has ordained. God grant that the prophetic language of Jeremiah may be doubly instilled into our hearts: that we may appreciate its vital significance. Let all who profess to have taken upon themselves the whole armor of God, and have obeyed from the heart that form of doctrine once delivered to the saints, for our instruction in righteousness and true holiness, stand in the way of those who, through indifference, to the first principles of the doctrines of Christ, dissent from them, and teach others more palliating to the carnal mind, less humble in their attributes, and more likely in their saving efficacy; and while doing this pray we not never offer to stand in the ways of the Lord, and see, and ask for the old paths, where is the good way and walk therein, that we may find rest for our souls. And having sought peace and found it through a crucified Redeemer, redoubling toward the edification and redemption of our souls;

may we stand in the gate of the Lord's house, and proclaim there this, and say: "Hear ye the word of the Lord, all ye of Judah, that seek to enter in at these gates to worship the Lord." "enter ye in at the strait gate, for wide is the gate, and broad is the way that leadeth to destruction, and many there be that go in thereat. Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of Heaven; but he that doeth the will of my father which is in heaven." "I am the way, the truth, and the life: no man cometh unto the Father but by me." "The words that I speak unto you, I speak not of myself, but the Father that dwelleth in me, he doeth the works. And as the Father gave me commandment, even so I do." "If ye love me keep my commandments. He that hath my commandments and keepeth them, he it is that loveth me."

This, then, is the evidence of the genuineness of that love we profess toward God: implicit faith, in obedience to his holy demands and precepts—that we do virtually love him in the sense he has required it. He has made this a test of our fidelity toward him, that we may secure his friendship, which should be the highest aspiration of heaven. Whilst misplaced confidence in man has ruined many, implicit confidence in God, acting in pure fealty to his laws and ordinances, has never failed in receiving reciprocation in its fullest, saving sense. The nearer we approach him, the more fully we realize the fact that he is a friend that sticketh closer than a brother, confirming and sanctifying his truth to our advancement in the divine life. "Ye are my friends if ye do whatsoever I command you." Stand in his ways; for "all his ways are ways of pleasantness, and all his paths are paths of peace." "His word is a lamp to our feet, and a light to our path," to guide us into that straight and narrow way that leadeth to everlasting life. But we must not diverge to the right nor the left, but stand in the ways, see and ask for the old paths in which our sainted ancestors have trod; which we have every reason to believe was the good way that led them safely into that haven of eternal rest, prepared for all who love and serve him faithfully, by walking blamelessly in all the laws and ordinances of the Lord; who stand in the ways and proclaim the great, fundamental principles pertaining to Christ's kingdom, accept of his redeemership, with all the saving efficacies resulting from the perfecting of all things in him. Bow in humble submission to the divine authority invested in him, by virtue of which, he has become the author of eternal salvation to all who obey him. Hearken to the voice of the trumpeters, set as watchmen upon the tower of Zion to proclaim the acceptable word of the Lord, who shun not to declare his whole counsel; but be careful not to hearken unto the uncertain sound of those who lie in wait to deceive by calling your unconscious souls into uncertain security, by ignoring many of the essentialities necessary to secure your salvation. Seek your peace through the merits and mediation of a Crucified Redeemer. It is the way, the truth, and the life; and in him is no darkness at all. He comes to you in this sublimely inviting language: "Come unto me, all ye that are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me, and ye shall find rest for your souls." My dear, unconverted friend, let me assure you from the earnest convictions of my heart, that there is no spiritual rest outside of Christ. The fleeting delusions of this world are all subject to decay, and will not stand the test when you are called upon to pass over the Jordan of death. But the hydra-headed monster of sin and iniquity, will raise his formidable dimensions in the way between you and your eternal deliverance, giving you a foretaste of the interminable woes that await you in the depths of irretrievable ruin. Oh! then, will you not come to Christ, and live? Ask him to direct you in the old paths, marked out in his redemptive plan of salvation; to endow you with meek and submissive spirits, that may lead you into humble and implicit obedience to all his holy and righteous demands. Accept in faith all the saving efficacies he has instituted for your redemption, in their fullest and most significant sense; that they may be made to subserve to the edification and eternal salvation of your souls. "Stand ye in the ways, and see, and ask for the old paths, wherein is the good way;" and when you get therein, walk circumspectly, and ye shall surely find rest for yur souls. P. S. NEWCOMER

Alphabet of Proverbs.

A grain of prudence is worth a pound of craft.

Boasters are cousins to liars.

Confession of fault makes half amends.

Denying a fault doubles it.

Envy shooteth at others and woundeth herself.

Foolish fear doubles danger.

God reaches us good things by our hands.

He has hard work who has nothing to do.

It costs more to avenge wrongs than to bear them.

Knavery is the worst trade.

Learning makes man fit company for himself.

Modesty is a guard to virtue.

Not to hear conscience is the way to silence it.

One hour to-day is worth two tomorrow.

Proud looks make foul work in fair faces.

Quiet conscience gives sweet sleep.

Richest is he that wants least.

Small faults indulged are little thieves that let in greater.

The boughs that bear most hang lowest.

Upright walking is sure walking.

Virtue and happiness are mother and daughter.

Wise men make more opportunities than they find.

You never lose by doing a good turn.

Zeal without knowledge is fire without light.

To everything beneath the sun there comes a last day—and of all futurity this is the only portion of the time that can in all cases be infallibly predicted. Let the sanguine then take warning, and the disheartened take courage; for to every joy and to every sorrow, to every hope and to every fear, there will come a last day, and the man ought so to live by foresight, that while he learns in every state to be content he shall in each be prepared for another, whatever that other may be

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If God has no need of our learning, he hath still less of our ignorance

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Be honest, be just, be diligent and prosperity will attend you

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Love is the essence of Divine law

For the Companion.

"Love thy Neighbor."

"Thou shalt love thy neighbor as thyself."—Matt. 22:39.

This is only one, out of many verses in the Bible, which teach us to love every body. But some will ask, "how can we love every body?" We don't know every body, and besides, of those we do know, some are good, and kind, and pleasant: and we do love them, of course: but others are ugly and hateful, and we cannot possibly love such."

There are two kinds of love: one is the affection which we feel for our relations and particular friends; the other is a feeling of kindness and good will toward all men. There should be no one of whom we could not pleasantly think. There should be no one for whom we would not, if we had the opportunity, do a favor. This kind of love is called charity, and is beautifully described in the thirteenth chapter of first Corinthians. It is the rule of mind which forbids all anger, all resentment of injuries, all disgust and contempt for those less favored than ourselves; it forbids all envy of others when they have anything we have not; all pride and ostentation, when we have things which others have not. It forbids selfishness, a determination to have our own way, and a desire to get and keep every thing we can. It makes us generous, gentle, forbearing, patient, humble, and self-denying. Oh, it is a blessed state to be in!

Benevolence is like a sweet and healthful atmosphere; full of the delicious perfume of flowers, and of all that is harmonious and delightful. It is God's sunshine streaming down from heaven; filling us with joy and peace, and blessing every body who comes within reach of the celestial influence. It is like the music of the angels: low, and sweet, and beautiful.

To have this love is to be like God; for "God is love." To have this love is to have heaven begun in our hearts below. This love in our hearts is the very best title to those mansions of rest, where all the blessed angels and redeemed spirits move forever in perfect harmony.

Brethren, let us pray that this love may be shed abroad in our hearts by the Holy Ghost. Some may ask, "Can we love wicked people?" Why you. Dont not God love sinners? We can find many things in you they are wicked. We can pity them because they are unhappy; for wicked people are always miserable unhappy. We can work them to become good, so that they may enjoy all that a good God has provided for their happiness: and that will make us anxious to pray for them, and so help them in every way we can, to become better.

Do you not think this is a good deal better than standing all from wicked people, and hating and despising them? Do you not think it will make ourselves much happier? Yes, that is the way God feels. It was that love that made him willing to give his dearly beloved son to die for sinners. It is this that makes him so patient, and so long-suffering toward us: and it is this infinite perfect love, which makes him so supremely happy.

Oh! let us try to be like God, and we shall be always happy ourselves, and shall make all around happy also.

J. R. Dupps.

Nauvoo, Ill.

How to Prevent a Divorce.

When the senior John Trumbull was Governor of Connecticut, a gentleman called at his house requesting to see His Excellency in private. Accordingly he was shown into his *sanctum sanctorum*; and the Governor came forward to meet Squire W., saying, Good morning, sir; I am glad to see you." Squire W. returned the salutation, adding as he did so, "I have called on a very unpleasant errand, sir, and want your advice. My wife and I do not live happily together, and I have been thinking of getting a divorce. What do you advise, sir?"

The governor sat a few moments in deep thought; then turning to Squire W., said, "How did you treat Mrs. W. when you were courting her? and how did you feel toward her at the time of her marriage?" Squire W. replied, "I treated her as kindly as I could, for I loved her dearly at that time."

"Well, sir," said the Governor, "go you home and court her now just as you did then, and love her as when you married her. Do this in the fear of God for one year, and then call on me again." The Governor then said, "Let us pray." They bowed in prayer and separated. When a year had passed away, Squire W. called again to see the Governor, and grasping his hand, said: "I have called, sir, to thank you for the advice you gave me, and to tell you that my wife and I are as happy as when we were first married. I cannot be grateful enough for your good counsel."

"I am glad to hear it, Mr. W., and I hope that you will continue to court your wife as long as you live."

The result was that Squire W. and his wife lived happily together to the end of their married life. Let those who are thinking of separation in these days "go and do likewise."

For the *Companion*.

"Unto Whom Much is Given," &c.

I have seen Laura Bridgman, whom God sent into this world without sight, hearing, or the power of speech. She could see nothing, hear nothing, ask nothing. To her the very thunder has ever been silence, and the sun blackness. The tips of her fingers, and the palms of her hands have been her eyes and tongue. Yet, that poor, sickly girl knows much of the world, and language, and numbers; of human relationship and passions; of what is, has been, shall be, and should be; of sin, and death, and the grave; of God, and Jesus, and Heaven. And all this has gone through the poor child's slender fingers, darkly feeling the fingers of another; and thus she tells her hopes, and fears, and sorrows. And if she thus grasping so blindly for the Saviour, finds him, and rests her weak hands on his lowly head—that blessed head, that leans lowly enough even for this—oh how will she rise up in judgment, Matt. 12. 41—42, and condemn, with utter overwhelming, you, O, sinner! upon whose very sense is pouring the knowledge of God, while your eyes read his holy word, and your ears hear a thousand times over those tidings of great joy, even a glorious gospel of a blessed God.

James A. Seal.

He who has not learned the lesson of resolute self-help has made little progress as a student, has grown little toward real manhood. Half the world refuses to do its own thinking, to toil through the solution of its own knotty problems; hence, half the world who will not do this must be subject to the other half who will.

Christian Family Companion

Tyrone City, Pa., Feb. 7, 1871.

The Passover and the Lord's Supper. No. 6.

PASSOVER.

The attentive reader has observed that we are also treating the feast of unleavened bread under the head of Passover. This is done, not because they are in reality the same, but because they meet in point of time, and because the feast of unleavened bread is sometimes *"called the Passover."* "Now the *feast of unleavened bread* drew nigh, which is *called the Passover.*" Luke 22: 1. "In the first month, on the fourteenth day of the month, ye shall have the *passover, a feast of seven days:* unleavened bread shall be eaten." Ezek 45: 21.

It is proper, in this connection, to notice that the law relating to the future observance of the Passover was, after its first appointment, somewhat changed; but this change related principally to the places in which the passover should be sacrificed and eaten, and was not commanded until a short time before the Israelites entered the promised land.

In Num. 9: 1, 3, we read: "And the Lord spake unto Moses in the wilderness of Sinai, in the first month of the second year after they were come out of the Land of Egypt, saying, let the children of Israel also keep the Passover at his appointed season. In the fourteenth day of this month, at even, ye shall keep it in his appointed season: according to all the rites of it, and according to all the the ceremonies thereof, shall ye keep it." Here we observe no change. But "there were certain men, who were defiled by the dead body of a man, that they could not keep the passover on that day; and they came before Moses and Aaron on that day. And those men said unto him, we are defiled by the dead body of a man, wherefore are we kept back, that we may not offer an offering of the Lord in his appointed season among the children of Israel? And Moses said unto them, stand still, and I will hear what the Lord will command concerning you. And the Lord spake unto Moses, saying, speak unto the children of Israel, saying, if any man of you, or of your posterity, shall be unclean by reason of a dead body, or be in a journey afar off, yet he shall keep the passover unto the Lord. The fourteenth day of the second month, at even, they shall keep it, and eat it with unleavened bread and bitter *herbs*. They shall leave none of it unto the morning, nor break any bone of it: according to all the ordinances of the passover they shall keep it. But the man that is clean, and is not in a journey, and forbeareth to keep the passover, even the same soul shall be cut off from among his people: because he brought not the offering of the Lord in his appointed season, that man shall bear his sin. And if a stranger shall sojourn among you, and will keep the passover unto the Lord, according to the ordinance of the passover, and according to the manner thereof, so shall he do: ye shall have one ordinance, both for the stranger, and for him that was born in the land." Num. 9: 6–14.

From the foregoing we learn that persons, who were unclean or in a journey at the proper time for observing the Passover, were commanded to keep it on "the fourteenth day of the second month at even." This is all the difference from the original appointment that is noticeable in this connection. But in the fortieth year of their wanderings, on the first day of the eleventh month, when Moses delivered his long farewell address—recapitulated the law, and delivered a written copy of the law to be deposited in the Ark, in reference to the future observance of the passover, he used the following language, found in Deut 16: 1–8: "Observe the month of Abib and keep the passover unto the Lord thy God: for in the month of Abib the Lord thy God brought thee forth out of Egypt by night.—Thou shalt therefore sacrifice the passover unto the Lord thy God, of the flock and the herd, in the place which the Lord shall choose to place his name there. Thou shalt eat no leavened bread with it: seven days shalt thou eat unleavened bread therewith, even the bread of affliction; for thou camest forth out of the land of Egypt in haste: that thou mayest remember the day when thou camest forth out of the land of Egypt all the days of thy life. And there shall be no leavened bread seen with thee in all thy coasts seven days; neither shall there anything of the flesh, which thou sacrificedst the first day at even, remain all night until the morning.—Thou mayest not sacrifice the passover within any of thy gates, which the Lord thy God giveth thee; but at the place which the Lord thy God shall choose to place his name in, there thou shalt sacrifice the passover at even, at the going down of the sun, at the season that thou camest forth out of Egypt. And thou shalt roast and eat it in the place which the Lord thy God shall choose: and thou shalt turn in the morning, and go unto thy tents. Six days thou shalt eat unleavened bread: and on the seventh day shall be a solemn assembly to the Lord thy God: thou shalt do no work therein."

From the foregoing it is very clear that the time for celebrating the Passover was to remain precisely the same as that first appointed; but there was to be a change in regard to the place for sacrificing, and for eating the Passover. Two points, at this juncture, call for special attention. 1. What is meant by "the place which the Lord thy God shall choose to place his name in"? 2. What is to be understood by the phrase which the Lord thy God shall choose"? Some suppose that both clauses refer to the same place, and therefore contend that the Passover was to be both slain and eaten

at the temple. This is a sad mistake, and leads to seriously erroneous conclusions. There is as much difference between "the *place* which the Lord thy God shall choose *to place his name in*," and "the *place* which the Lord thy God shall *choose*" as there is between the *temple* and *Jerusalem*; which shall now be satisfactorily proven.

In Deut. 12: 10, 11, we read: "But when ye go over Jordan, and dwell in the land which the Lord your God giveth you to inherit, and when he giveth you rest from all your enemies round about, so that ye dwell in safety; then there shall be a place which the Lord your God shall choose to cause his name to dwell there; thither shall ye bring all that I command you." That this place was not to be chosen as soon as they should cross the Jordan, is evident from the expression, "when he giveth you rest from all your enemies round about." After they had crossed over Jordan, at Shiloh, about twenty-five miles north of Jerusalem, Joshua divided western Canaan to the nine tribes and a half. Here, also, he fixed the tabernacle of God, and it remained here more than three hundred years. We may conclude from this fact, that Shiloh was the place which the Lord chose at first; but because of their wickedness it was rejected, as it is said by the prophet Jeremiah: "But go ye now unto my place which was in Shiloh, where I set my *name at the first*, and see what I did to it for the wickedness of my people Israel." Jer. 7: 12. In 1 Sam., 4th chapter, we have an account of the battle between the Hebrews and Philistines, when the former were defeated, and the "ark of God" was taken, and the Lord "forsook the tabernacle of Shiloh, the tent which he placed among men." Ps. 78: 60.

We pass on to the time of King David. When he had rest from his enemies, he purposed in his heart to build a house for the name of the Lord—"a house of rest for the ark of the covenant of the Lord, and for the footstool of our God, and he made ready for the building." But God said unto him: "Thou shalt not build a house for my name, because thou hast been a man of war and hast shed blood." "When thy days be fulfilled and thou shalt sleep with thy fathers, I will set up thy seed after thee, * * * he shall build a house for my name." "Solomon thy son, he shall build my house and my courts." (Compare 1 Chron. 28: 1—6 with 2 Sam. 7: 1—13.) David "died in a good old age, full of days, riches, and honor; and Solomon his son reigned in his stead." (Chron. 29: 28.)

Soon after Solomon succeeded to the throne of his father, he said to Hiram, king of Tyre: "Thou knowest how that David my father could not build a house unto the name of the Lord his God, for the wars which were about him on every side, until the Lord put them under the soles of his feet. But now the Lord my God hath given me rest on every side, so that there is neither adversary nor evil occurrent. And, behold, I purpose to build a house unto the name of the Lord my God, as the Lord spake unto David my father, saying, thy son, whom I will set upon thy throne in thy room, *he shall build a house unto my name*."

Solomon built the house—the temple, and he solemnly dedicated it to the Lord. 1 Kings 8. He built it "for the *name* of the Lord God of Israel." 1 Ki. 8: 20. The house was called by the name of the Lord. (Ver. 43.) The Lord said: "*My name shall be there*." (Ver. 29.) The house was built in the *place*—"*the city*"—which the Lord had chosen; for Solomon said: "If thy people shall go out to battle against their enemies, whithersoever thou shalt send them, and shall pray unto the Lord toward the *city which thou hast chosen*, and toward the *house* that I have built for thy name." Vers. 44, 48.

After the dedication of the temple the Lord appeared to Solomon, and said to him: "I have heard thy prayer and thy supplication, that thou hast made before me: I have hallowed this house, which thou hast built, to put my name there forever; and mine eyes and mine heart shall be there perpetually." 1 Kings, 9: 3. It is very clear, therefore, that the *place* which the Lord *chose*—chose to place his name *there*—was the city which he chose—the city of Jerusalem; but the place which he chose *to place his name in*, was the temple—the house of the Lord.

The command in reference to *the place* for sacrificing the passover, was: "At the place which the Lord thy God shall choose to place his name in;" but the temple was the place the Lord *chose to place his name in*; therefore *at the Temple* was the *place* to *sacrifice* the Passover. But they were commanded to *roast* and *eat* it *in the place* which the Lord should *choose*; and, as Jerusalem was the place—*the city* which the Lord *chose*, Jerusalem was the place in which to roast and eat the Passover.

The time for the observance of the Passover remained the same; and we have no intimation in the law, that the manner of keeping the Passover was to undergo any material change. The command was: "according to all the rites of it, and according to all the ceremonies thereof, shall ye keep it;" and as there is no command, or grant, to dismiss any of its rites or ceremonies, it is evident that no change was intended, except what would naturally and necessarily follow from the place in which the Passover was to be kept: this might affect the selecting of the victims, and the disposing of the blood, &c. It is also to be observed that only the males were bound by the law to keep the Passover; and this would necessarily affect the grouping into companies. "Three times in a year shall all thy males appear before the Lord thy God in the place which he

shall choose: in the feast of unleavened bread, and in the feast of weeks and in the feast of tabernacles." Deut. 16: 16. Ex. 23: 14—17; 34: 23.—For a particular account of the ceremonies during the feast of unleavened bread, see Lev. 23: 9—14.

Our Affliction.

For the past six to eight weeks we have been more brashy than usual; and during the past week were altogether laid up, and since our last paper have suffered severely. The family becoming alarmed, called in the physician, who told us there was nothing alarming about the case: only worn out, over-worked, must have some rest. Accordingly we were commanded to abstain from mental labor, until we were strong enough to bear it. At present we feel quite well, nevertheless we are still under restraint, both from within and without. Next week we hope to take the editorial chair again.

Visit to Maryland.

Under the blessing of God we expect to meet the brethren and friends of Maryland during the present month. Our arrangements are to arrive at Hagerstown on Friday evening, February 17th, and to return to Waynesboro, Pa., by Saturday evening, Mar. 4th, where we remain over Sunday, and then return home. Elder Graybill Myers will be our leader, and if we are at all able to travel, we shall make the trip, by the recommendation of our physician, though we should not be able to preach. We can see our brethren, and they us, and encourage one another, and make acquaintances, which they and we have long desired.

Elders J. H. Wolf, and Andrew Cost, will receive applications and make the appointments so as to give the best satisfaction to the brethren, and in accordance with the above outline. Conveyance should be furnished for brother Myers, as he is now obliged to use a crutch and a cane. For ourself we ask especially, protection from cold and wet.

Brethren and sisters will you ask the Lord to help this projected visit of love? Do.

Almanacs.

All who have Almanacs on hand, and not paid for, will please return to us all they think they will not have sale for, as soon as possible. They will be needed here.

Answers to Correspondents.

John Fritz. You have a credit by 75 cts about the time referred to. We will send the *Companion* to H. E., till Vol. 7, No. 11.

Adam Hollinger. The money you speak of is all acknowledged in the list of moneys received. Did the Hymn Books not come to hand?

D. Hiser. Debate on Immersion was sent Jan. 13th. Hope it has come to your hand ere this.

J. H. Worth. The money came all right.

George Wolfe. We mailed two, Almanacs to S. Broadhurst, on the 4th of Oct. which leads us to suppose that your favor came to hand. We will send the Hymn Book and also the C. F. C. for 1871 to S. C. and charge you with the balance.

Alma M Cronse. All right now, we believe: the Post Office Order, came to hand.

Lewis M. Kob. The money order was received, and we are now sending the C. F. C. as requested.

MISCELLANEOUS.

Gems of Thought.

We are born in hope: we pass our childhood in hope; we are governed by hope through the whole course of our lives; and in our last moments hope is flattering us, and not till the beating of our heart shall cease will the foreign fallacies leave us.

If we apply ourselves seriously to wisdom we shall never live without true pleasure, but learn to be pleased with everything. We should be pleased with poverty for not having much to care for, and with obscurity for being unenvied.

I would not deprive life of a single grace or a single enjoyment, but I would counteract whatever is pernicious in whatever is elegant.—If among my flowers there is a snake, I would not root up my flowers: I would kill the snake.

Conversation is the daughter of reasoning, the mother of knowledge the breath of the soul, the commerce of hearts, the bond of friendship, the nourishment of content, and the occupation of men of wit.

Look on slanderers as direct enemies to civil society; as persons without honor, honesty or humility. Whoever entertains you with the faults of others designs to serve you in a similar manner.

There are three things in the world that know no kind of restraint, and are governed by no laws, but merely by passions and brutality—civil wars, family quarrels, and religious disputes.

The Bible is a map of Heaven, a true history of the primitive Church an infallible rule of life, an immovable ground of hope, and an everlasting spring of consolation.

As the tiger preys upon every other animal, both wild and domestic, so does selfishness exterminate every other emotion, that it may reign undisturbed in the soul.

Men are often warned against old prejudices; let them also be warned against new conceits.

The guileless are usually without suspicion, but the dishonest man always suspects others.

Garments of beauty may cover, but they can never impart worth to abandoned character.

A good man's life, like the mountain top, looks beautiful because it is nearer Heaven.

Teach nothing but the truth of God, because nothing but that will save souls.

Faith which only looks by fear only leads to a selfish, disinterested [illegible] if he says.

Pride is increased by ignorance; those assume the most who know the least.

CORRESPONDENCE

Correspondence of Church news solicited from all parts of the Brotherhood. Writers must send in their articles as early as possible, in order to secure a place in the following issue. Essential communications must be written legibly, and concisely. All communications intended for publication should be written on **one side** *of the sheet only.*

Brother Henry: By your permission, I will try and give your readers a sketch of a visit to the church in Clarion.

On the evening of the 6th of January, in company with brother Samuel Brallier, took the cars at Johnstown for Etnaville, arriving at the latter place about 7 o'clock p. m. Put up at the Everet House for the night. After being accommodated with supper, bed and breakfast, early the next morning we took the train for Alleghany Junction, where we arrived about eight o'clock. After waiting a few minutes, we took a seat in the cars on the Alleghany Valley Rail Road for Emlenton in Venango co., arriving about noon. After waiting a few minutes at the station, we started for the house of brother Harmon Snyder, who lives in Clarion co., where we arrived about 2 o'clock. After taking dinner, we went to brother Joseph Disler's; remained with him and family over the night. Early next morning, we took a seat with brother Disler in his sled, for Easton, where we had a meeting in a school house. After meeting we took dinner with friend Veters, and family. From here, brother Disler took us to Joseph Wood's: meeting in a school house in the evening. After meeting, we went home with friend Wood. Next morning we went to brother George Shirley's. Meeting in the evening at the Brethren's new meeting house. After meeting, went home with brother George Wood, a worthy Minister among the brethren, in the Clarion church.

By conversation, we learned that brother George has a great deal of work to do in the ministry, only having one assistant, and he living in the extreme end of the congregation, therefore we ask of the ministering brethren, east and west, to remember the church at Clarion; for the fact is, the labor is great, and the laborers are few.

Next evening, brother Wood took us in his sled to the meeting-house [illegible], where we met the congregation the second time. After meeting, we went home with brother Shively. Next evening, meeting at the same place, which was our last meeting in that neighborhood. Next morning brother Shively took us in his sled to brother Harmon Snyder's. Meeting in the evening in the German Reformed meeting-house. Stayed all night with brother Snyder. In the morning visited brother Samuel Eshleman and family. Brother Samuel's companion is confined to her room, and most of the time to her bed, but seems to be satisfied with her lot.—Before taking our leave of the family, we were requested to have a season of prayer, upon which a chapter of scripture was read, and a sweet communion in prayer was held. After this we took our last leave of the family, probably for the last time in this world, went to brother Snyder's, took a seat in his spring wagon and went to the Methodist church, near brother Disler's, in Venango co., where we had our last meeting with the brethren and sisters of the church at Clarion. The meetings were well attended, with good order, good attention, and we hope with good effect.

After bidding the brethren and sisters farewell, we started for home: stopped with brother Samuel Knaus and family for the night. Next day brother Knaus took us to Emlenton, where we took the cars for home, at which place we arrived about ten o'clock p. m., and found our families well, for which God be praised.

STEPHEN HILDEBRAND

Mineral Point, Pa.

Dear Companion:—After employing a hard & laborious week, with our Compass and carpenter tools, and by which we obtain our food and raiment; still awaiting your arrival, but alas! the fleet wings of time are rolling us on to the Judgment, and without seeing the friendly columns of the second number Jan. 1871. But we are assured you will come; we know you have never failed yet; we know that you are a constant friend to lovers of truth; and feel assured that you would have been with us, unless an accident had happened you, or some such fiend violently stopped you on the way.—So we will not find fault with you but wait patiently your arrival.

This morning finds us blessed with the many mercies of God in sparing our unprofitable lives; and putting us in possession of a meditative thought, (though weak it may be,) upon the Lord's day, the first day of the week, which should be kept holy and in memory of the resurrection of the son of God; and in memory of the great sabbath of rest in eternity beyond the grave.

Great God this sacred day of thine
Devoted to the Soul's exalted powers;
Gladly I now to thee resign
These solemn consecrated hours.
O may my soul adoring own
The grace that calls me to thy throne.

Almighty God, thy piercing eye
Can every secret thought explore;
May every power my bosom fly,
And, where that all intruder move,
O may thy grace my spirit move,
And fix my mind on heavenly above.

The Spirit's powerful aid request,
And bless the word with its divine
Engage the ear, and warm the heart,
Then shall the day indeed be thine.
Then shall my soul along with thine
The grace that calls me to thy throne.

ANDREW STRICKLER.

Brother Henry:—I hope through the *Companion* to encourage the brethren and sisters throughout the brotherhood, by telling of Zion's borders being extended, and her walls strengthened.

A request was sent to brother John Nicholson, by this arm of the church, that he would pay us a visit, which was complied with. He arrived here on the last night of the old year, and preached one night in the little village of Oakland. Then in the Brethren's church near by, where he continued to preach night after night, for two weeks, with great zeal, to a large and attentive congregation, and we were made to rejoice to see nine precious souls constrained to forsake their unrighteous thoughts, and turn to the Lord who would have mercy, and to our God who abundantly pardons; for the Lord has said through his prophets that he would pour out his spirit upon us, and would make known his words amongst us; and I think we can truly say that he has verified his promise to us through our beloved brother in the Lord, who has preached to us in its purity the Gospel of God's dear Son, which we trust has left many good impressions, and shall be the means of great and lasting good: for we think it has been seed sown in good ground, which will yet spring up and bear fruit to the honor and glory of God.

Our beloved brother has our prayers and the well-wishes of the church in general; hoping that he may yet ac-

complish great good in the work, and in the resurrection morning may appear with rejoicing, bringing many sheaves with him, which may add many stars to his crown.

P. C. Hetrick.

Oakland, Pa.

Brother Holsinger: Having recently become a reader of your paper, I find that your columns are open for contributions, and discussions to some extent, at least. We do not purpose entering into any controversy with any one, but would express our satisfaction with your paper thus far, especially as it is anti-tobacco, and anti on all subjects calculated to impede the progress of true holiness, and vital godliness in the Brotherhood, and in the world. This is right, and, dear brother, falter not in your undertaking, until the desire of your heart is fully realized. But I am digressing from my object. I took up my pen to give you some church news.

I left our home on the morning of the 2nd, of Dec., to visit brother Calvert's congregation, for the purpose of holding a few meetings. The meeting had commenced before we arrived. The people were attentive and patient, for the accommodations were not the best. The place of holding the meeting, was a small school-house, and most of the time densely crowded. But the Lord was with his people. Their hearts were warmed with his love. The word preached was blessed to the converting of souls. The meetings continued about one week. There were twenty-two applicants for reception into the church, two of which were not recieved, for reasons known to the church.

The church was much built up; many hearts were made to rejoice in seeing their children come to Christ, and be made to obey his holy commandments. For which object let us all continue to labor and to pray.

Your unworthy brother in Christ.

A. J. Hixon.

Highland, Ohio.

Dear Brethren [illegible]: Having a little leisure, I will give a short report of my visit so far. Arrived at Hummelstown, Dauphin county Pa., about 2.20 P M., on the 19th, was met by brother Abraham Belsbaugh, and conveyed to Spring Creek Meeting-house; where we had three meetings: attendance small. Thence conveyed, by Elder Jacob Hollinger, to the Conawago Meeting-house. Also three meetings here: attendance good here, except the first night, which was owing to heavy rain. Thence conveyed, by brother Joshua Hoffard, to the Annville Meeting house, Lebanon county. Snowing all day: quite an unpleasant trip. This evening had but a small congregation: but the two succeeding meetings were well attended and quite interesting. The forgoing nine meetings were in the Spring Creek branch—Elder Hollinger's district. The members generally enjoy good health, and are zealous in the one thing needful. I enjoyed myself very much in sharing in their kindness and hospitality; and enjoyed good health, too, since I left home, only yesterday I took a spell of headache, owing, I suppose, to having taken cold on Monday, travelling some 13 miles with the wind and snow right in the face; but to-day I feel quite well again. I expect to be conveyed by brother Samuel Wiphil, this afternoon, to Mastersonville, Lancaster county.

Daniel M. Holsinger.

[illegible] 25th, 1871

To all who may see this: Greetings.

Brethren in Christ: I see my name and address in the list of ministers, in the Brethren's Almanac; and as I do not wish to be considered what I am not, nor desire to be, I desire to give notice that that report is incorrect. My office is of an humbler kind. But would say, (since none of our ministers are reported in said list) that if any brother should come in those parts, and call on me, (which such visit I shall be received with welcome, and kindly greeted as many can testify. And should any to long be directed to me, for our address here to be my residence are as then [illegible] disposal, and I will see that it is attended to, at least, until they and their addresses are properly reported.

Brother Holsinger: Please ask Brethren's Periodicals to copy this correction. It is of importance; and as the error is yours, I hope you will see to it, to be corrected as much as possible.

Christian Shank.

Lawrence, Kansas.

New Cumberland, Ind.,
Dec., 19, 1870.

Brother H. R. Holsinger:—I have been a subscriber for the *Companion* for one year; which, I presume, has very nearly expired. I received a prospectus to solicit subscribers, and have obtained five, including myself, for the *Companion*, and two for the *Youth*, as you will see indicated in the list. As your valuable paper had never been introduced in this part of God's moral vineyard, and in consequence of there being but few brethren and sisters in this neighborhood, you will observe I have not got very much territory to work in, unless I can obtain some that are not brethren; of which I obtained one. I have come to the conclusion, let what may be introduced into a community, people must become acquainted with it, before we can expect a large circulation. so I think it is in regard to the *Companion*. After it has once been fairly introduced, and the people become acquainted with its designs, and the doctrine it teaches, there will be no trouble to obtain subscribers.

W. W. Hoover.

Brother Henry: Since there is war declared, and I stand off and am looking on, it is a query in my mind whether I am justifiable without helping a little; for since I was a slave and am now liberated, I feel like giving my experience, while in bondage, or under the influence of tobacco. It is over two years since I quit the use of it. I can now go to bed and rest, without pain, where before, when a slave, I had to shift my head from side to side to find ease, and was full of misery, all through my body.

As I can do no fighting and as there is some expense connected with every war, therefore I send you nine names and $18.00, for your valuable paper, for which I suppose I would be entitled to a

[illegible] we see that you have such able officers under you.

We feel encouraged since brother Belshaugh has made another move on the enemy's right wing, which is encouraging to the opposite party.

Written in love to the cause and the brethren in bondage to the world.

LOUIS H. TAYLOR.

Negligence of Duty.

Dear Brother Henry: I feel like dropping a few thoughts for the *Companion*. Perhaps it may do some good; if not, I hope it will do no harm. Dear brethren and sisters, my heart has often been made sorry to see our dear brethren and sisters so negligent of that privilege and duty that we owe to God, our Heavenly Father, that devolves upon the followers of Christ, to assemble ourselves for the worship of God. We often see our dear brethren and sisters staying at home when there is preaching close by, and we fear they have no real excuse. But we sometimes hear them say, it is too cold, sometimes too far, sometimes too hot, or the weather too unfavorable, or we have not got time. Oh! dear brethren and sisters, let us be more earnest in the cause of our profession, and serve our God more and more; for the time will come, when he will call for us to leave the shores of mortality; then we will have no excuse to make. But we often see our dear brethren and sisters engaged in the things that pertain to this world. We see them going to market, through cold or heat, rain or snow, early and late, perhaps in order to get the highest prices — These things are carnal. We sometimes hear it said by the brethren and sisters, "preaching lasts too long." Oh! dear brethren and sisters, do we get tired of the worship of God in a few hours? I have often thought if we were so carnal that we could not sit under the sound of the Gospel more than one or two hours at a time, how would we be, if we would be so happy as to get to Heaven? Could we be satisfied in the immediate presence of him whom we have not seen? Oh brethren and sisters, let us not be weary in well doing; and not be so easily provoked, when our poor ministers have to stand to declare the word of God to a dying world. And when they are led by the Spirit of God they perhaps are not under their own control. So let us not neglect the assembling of ourselves, as the manner of some is, but hold out faithful to the end is the prayer of you unworthy brother.

Centropolis Kansas.

A Letter

FROM A MOTHER TO HER DAUGHTER IN THE FAR WEST.

My Dear Hettie. I often thought I would try and write something for the dear *Companion*, as I have been a reader of it for a long time; but feeling a delicacy to attempt, have put it off until now. I often think of you and your family, that you are so far separated from your friends by the ties of nature, and deprived of that great privilege of hearing the gospel proclaimed to you, as we do. But it filled my heart with gladness, to hear you say you could enjoy yourself very much, and also your husband, in reading your Bible and the *Companion*. I am glad to hear you both love to read it so well. I hope you may soon see the time that you can enjoy the pleasure of hearing the gospel preached in its purity. I knew you loved to read the *Companion*, that is one reason why I had it sent to you; and I want you to let your neighbors have it to read, and try to get some subscribers, as it is a good messenger. I find it as a welcome messenger in our house. The children all try to get it first, when it comes. You are no farther from the kingdom of heaven than you were here. You said you saw in the *Companion* what a good communion meeting we had in October in our new meeting house, and how glad you would have been to have been with us. Yes, I thought of you often during that meeting, and all other meetings of the house of worship. Yes, we miss you there, and you and the family also. We miss you; and as hymning is one of your beautiful lines you once loved to sing so much; but you are not forgotten. If you were a thousand miles farther, we still remember you both, and your two dear little ones. Oh, Hettie, try and raise those little ones up in the admonition of the Lord. Yes, I was very much affected to hear of your affliction by the ague, but be of good cheer, for it is good to be afflicted: and we know that he that lays the afflicting hand upon us and lays us low, can raise us up again if we put our trust in him. Yes we can do each other no good in our afflictions; but if we go to our Savior in a right and acceptable manner, he will hear and answer our feeble petition. Oh! amid all our afflictions and trials, temptations and sorrow, let us keep close to the Savior, and try to walk in his footsteps as near as we can. And try to live that we may dread the grave as little as we can.

We have a hope beyond the grave, that if we meet no more in this world of sorrow, we will in heaven, where parting is no more. Yes, now we are parted and scattered abroad.— We must pray for each other, and trust in the Lord.

N. C.

Fayetteville, W. Va.

Missouri District Meeting.

Brother Hisinger: Please announce through the *Companion* that the District Meeting, in the District of Missouri, for 1871, will be held with the brethren in the Logcreek congregation Caldwell county, on the 5th and 6th of May next. Place of Meeting, about 9 miles Southwest of Kingston, and about the same distance northwest of Knoxville, Ray Co. Those coming by R. R. from the South or southwest, will stop off at Lawson, where you will be furnished a private conveyance, by previously informing brother Peter Overholtzer, of Polo, and those coming on the Hannibal

and St, Joseph road, will inform the writer, at Mirabile.

By order of the church.

CHRISTIAN C. ROOT.

Brethren and sisters: When we are tempted to contract for an article, let us be sure that it is comfortable or necessary—anything above this is sinful.

F... C. F. C.

Information to J. D. Mast.

The name and address of the housekeeper in the congregation where John S. Kline lives, is: John Zug. Shaefferstown, Lebanon county, Pa.

Please say through the *Companion*, for the satisfation of brother Samuel Oblinger, that the address of brother Wm. Gish, is Cook's Ford, Jefferson Co., Kan.

Erratum.

In No. 5, page 72, third column, fourieenth line from the bottom, read leavened, instead of "unleavened."

Queries

I wish to know through the *Companion* about the brethren that promised to visit us, why they did not come. We are waiting patiently. We wish them to inform us through the *Companion* when they can come.—We wish them to come as soon as possible. D. BAKER.

Shepardsville, Mich.

At how early a day before Christ did men believe in the resurrection of the body? D. SMITH.

Dear Brethren: As the *Companion* gives light on scriptural points, I wish to have an explanation of the following words: "Whosoever is born of God, doth not commit sin; for his seed remaineth in him, and he cannot sin, because he is born of God." John 3:9

A. MYERS

Dear Brother Henry: Please inform me through the columns of the *Companion*, whether there are any Brethren living in Colorado. If so, where are they located? what there names and addresses? Please answer soon. Yours in love

JOHN CRIST

Virden, Ill

MARRIED.

By the undersigned, on the evening of the 29th, of January, 1871, at the house of the bride's father, Brother Abram Angle, Mr. GEORGE A. SHAFFER and Miss SARAH JANE ANGLE, all of Cumberland Co., Pa.

STEPHEN HILDEBRAND.

On the 26th, of January, at the residence of brother Heller, the bride's father, in the Upper Cumberland branch, by the undersigned, brother DANIEL BOBB and sister ANNA E. HELLER, both of Cumberland county. DANIEL HOLLINGER.

DIED.

We admit no poetry under any circumstances in connection with obituary notices. We wish to use all alike, and we could not insert verses with all.

In Fayette county, W. Va., December 13th, of Scarlet Fever, VIRGINIA M. HOLIDAY, oldest daughter of brother Abel and sister —— Holiday; aged 5 years and seven days.

The subject of this notice was a remarkable little girl. Religious impressions seemed to take hold of her mind in a peculiar manner. She, upon several occasions, told her mother she wanted to be baptized. When asked why, she said because the "Good man wanted her to be." She would ask her mother when she thought she would go to heaven. Her mother would tell her when she came to die. Then she would say she wanted to die so she could go there. When taken sick she said she was going to die; and in twenty-four hours from the time she was taken sick she died. It made her smile to think she was going to die; and just before she died, she broke forth in a childish song, but in death her voice was hushed on earth. Too gentle and pure for this world of vice, so an angel from heaven, as with a mighty swoop, took the little lamb from earth, and landed it in Paradise. Weep not, Father and Mother, for little Virginia; but look up, as through God's promises, and see, you have a bright jewel in heaven—one songster in the choir throng in the celestial world. Onward move, in the path of duty, that, when your souls plume their pinions, you may mount up to that world on high, and meet with dear ones gone before.

J. S. FLORY.

In the Waterloo congregation, Black Hawk county, Iowa, January 19th, LEWIS P. STRAYER, son of brother Solomon and sister Harriet Strayer; aged 6 months, and 24 days. Funeral service by J. A. Murray, from 2nd, Kings, 4th, and 26th.

C. P. L. ROBERTS.

In the Big Creek Congregation, Richland Co., Ills., Jan. 15th, Sister NANCY FORNEY, daughter of brother Michael and sister Rachel Forney, aged 19 years, 2 months, and 17 days. This truly is another warning to the young, for sister Nancy, was a hearty looking young woman; not many had a better prospect of a long life, than she had.

This was the first time that brother and sister Forney, were called to see one of their family pass the pains of death. Though it seems hard, yet not many have been blest like they, to live to that age, without a death in the family. Brother MICHAEL being 67 years old the day sister Nancy died; they have also seen all their children gathered in to the fold of God but one, and we pray that he will not be long without

She united some of her companions in the church and were both buried. She left her father, and her mother, and her brothers and sisters, to her luck, and bade them farewell to meet her in glory. She had not been in the church quite one year, yet thanks be to God that she made the start when she did. She has left a bright hope for her weeping friends. They need not weep as those who have no hope, oh! what a blessed hope this is! May God help us all to prepare for heaven. Disease, was Typhoid Fever. Funeral by the writer, from Rev. 14:12, 13, to a large congregation of sympathzing friends.

J. B. ALLENWORTH.

In the Yellow Creek congregation, Bedford county Pa., Jan. 10th, sister CATHARINE SNIDER, widow of brother Samuel Snider, who died Dec. 31, 1866. She leaves 8 children, (one a member of the church) to mourn their loss. We hope their loss, which is deeply felt, is her eternal gain. Age, 55 years, 4 months, and 8 days. Funeral occasion improved by the Brethren from Hebrews 9:27, 28.

LIST OF MONEYS received for subscription, books, &c.,

P. L. Swine,	1,00	S. Miller,	1.50
John Frick,	3.50	J. Reichard,	.75
John Reed,	1,50	J. S. Flory,	.50
Stephen Yoder,	,75	J. W. H[illegible],	1.50
M. Glotfelty,	2,25	D. D. Wine,	1.00
D. M. Witmer,	1.40	A. W. Mahle,	7.25
H. P. Strickler,	5,25	W. H. Pullen,	.75
W. G. Wininger,	3,25	John Fritz.	5.00
S. A. Garber,	.75	H. H. Martin,	1.50
Lewis Trent,	1.50	D. Smith.	1.40
J. Z. Replogle.	.75	Jane Reinhart.	1.50
J. L. Beers,	1.50	Jas. McClintock.	1.81
J. E. Pfautz,	7.50	P. R. Wrightsman,	6.00
T. F. Imler,	2.50	A. P. Garber.	7.50
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VOLUME VII. TYRONE, PA. TUESDAY, FEB. 14, 1871. NUMBER 7.

For the *Companion*.

In Memory of Our Beloved Sister Umstead.

BY SUDIE M. THOMAS.

Again doth toll the funeral knell,
That doth of mortal parting tell,
And hearts are sad and drear;
Because a loved and loving one,
Has gone to rest,—her victory won—
And left us weeping here.

Oh! kindred heart, cease thou to weep,
She now enjoys that holy sleep,
Free from all toil and care
No sufferings there, no grief or pain,
Our loss is her eternal gain,
With saints and angels there.

While a sojourner here below,
She sought whence living wates flow,
And found that crystal stream,
That emenates from Jesus' throne,
And quencheth every thirsty one,
Who doth the cross esteem.

Like Mary, that dear one of old,
Her love for Jesus oft was told,
By Godly walk and fear,
And all who knew her plainly tell,
She loved her Lord and Master well,
Her Savior ever dear.

Do those who loved her, miss her here?
Let this blest thought their bosoms cheer,
Your sorrow is her joy;
For Jesus saith "those that love me,
Shall heaven and its glories see,"
Where not can bliss annoy.

Dear Brother, art thou weeping here,
The loss of thy companion dear!
Look to that bleeding Lamb;
Oh! cast on him thy every care;
He'll kindly ail thy burthens bear—
Thy griefs and sorrows calm.

No doubt have we, at parting-day
You mourn the loved one passed away,
And ponder by-gone o'er;
But let this ever comfort thee,
The saints shall all united be,
On Canaan's peaceful shore.

There loved ones meet and never part;
There Jesus calms the contrite heart,
By his omniscient love;
There by and by the just shall meet,
To worship at Immanuel's feet,
In that bright world above.

Oh! there the white robed angel throng,
Shall join the everlasting song,
Praise God the great I AM;
Until the heavenly arches ring,
With exultation to our King,
The blessed, bleeding Lamb.

Philadelphia, Jan. 27th, 1871.

For the Companion.

Born in Sin.

We often hear it said that we are born in sin, or that we are born sinners. I fail to find the fact recorded in the word of God. I suppose the inference is drawn from Paul's writing to the Romans, (5: 19,) where he says: "For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous."

The Pharisees told the man that was born blind, "thou wast altogether born in sin, and dost thou teach us? And they cast him out." But Christ told the apostles that neither this man had sinned nor his parents; showing at once that the Pharisees were wrong. Who will look at a little child, laying asleep in its cradle or on its mother's lap, when sweet innocence is beaming from its countenance and dare say there is sin there? Has not the Savior blest them, and said, "of such is the kingdom of heaven," and "except a man become as a child he cannot enter" therein? Can sin enter into heaven? No, certainly not. Children are fit subjects for heaven, and therefore are without sin—cannot be born in sin. It follows, therefore, that we are not sinners till we commit sin. We must be old enough to know the law before we can commit sin. "For sin is the transgression of the law."

About the first law to children is to obey their parents. It is first the duty, however, of the parents to "not provoke their children to anger," and to "bring them up in the nurture and admonition of the Lord." As soon as children learn that it is their duty to obey their parents, and don't do it, they commit sin. As soon as they learn other duties, and fail to do them they sin more; for knowing to do good, and doing it not, is sin. It is then, after we have become sinners, that we can be made righteous through the blood of Christ. He has not come to call the righteous but sinners to repentance.

It is supposed that Adam was the disobedient one, through whose disobedience many were made sinners, and Christ the obedient one, by whose obedience, many shall be made righteous. True, had Adam eaten of the tree of life, instead of the forbidden fruit, sin would never have come into the world; and very likely we neither; because it was after the transgression, that it was told Eve: "In sorrow shalt thou bring forth children." Hence we might say, that as by one man's disobedience many were born into the world, and inherited the inclination to run into sin, so by the obedience of one, (Christ,) many shall recieve remission of their sins, that they may have committed, by obeying that obedient one, and thus become righteous. JOS. L. MYERS.

Sterling, Ill.

Service of the Master.

Christians acknowledge Christ to be their master, and are pledged cheerfully to obey him; but sometimes find difficulty in knowing what to do. They would work in the Lord's vineyard, but do not discern any work ready for their hand. We suggest twelve paths of usefulness open to them.

1. They can persuade neglecters of the sanctuary to attend to it.

2. They can themselves be regularly present at the prayer-meetings of the church.

3. They can be teachers in the Sunday school.

4. They can converse with their impenitent neighbors and friends, on the subject of religion, and endeavor to lead them to Christ.

5. They can drop an encouraging word in the ear of their pastor.

6. As Christians, they can speak often one to another on the things of the kingdom.

7. They can visit the sick, the afflicted and widows in their affliction.

8. They can help forward the good cause of temperance and benevolent enterprises generally.

9. They can aid some worthy young man who is just [illegible] for the ministry.

10. They can [illegible] and will furnish a large Home Missionary society.

11. They can imitate Christ, and show in their daily deportment what Christ wishes them to be. It is the best preaching in the world.

12. They can subscribe and pay for several copies of a good religious pa-

riodical and send them to some poor families who cannot afford to take it.

In these twelve ways—not to mention others—they can acceptably serve Him whose professed friends they are, and be blessings in their day and generation.

The Interpretation of a Dream.

FRAGMENT OF A LETTER TO A VERY YOUNG SISTER.

BY C. H. BALSBAUGH.

"We have dreamed a dream, and there is no interpreter of it.—Do not interpretations belong to God? Tell me them I pray you."—Gen. 40: 8.

"The dream is certain, and the interpretation sure."—Dan. 2: 45.

The true state of man, as dominated by sin, never so distinctly and terribly reveals itself as in sleep. Reason and will, the leading gifts of Infinite to finite being, are guilty of decking the life with many a false color, which sleep strips off. The nature which has attained to a sanctity that keeps the devil out of its dreams, is "pure as God is pure." A *redeemed* sleep is "a consummation devoutly to be wished." We are delivered from the dominion of sin, just so far as the free play of the soul in sleep is prompted and directed by the Divine life in us. The passions, self-seeking, foul imaginations, base desires, corroding jealousies, and polluted currents of thought, which conscience, or a sense of propriety, constrain to wear a mask in the waking state, become, very often, the predominant features of our dream-life. What we would be ashamed to do, and tremble at the thought of being, in our responsible hours, is done, oftentimes, without compunction when "sin that dwelleth in us" sways his cepter over mind and member. It requires a wonderful absorption of our whole being into the Divine, while awake, to preserve our sleep from what is low and sordid and sinful. A dream that is stained with what would be criminal when awake, should make any Christ-loving soul wrestle "with strong crying and tears" for increased sanctification. The soul that can habitually bask in the Divine peace, and lave in the crystal fount of purity, in its dreams, to which the sin-hating, holiness-coveting believer aspires every hour of his waking life, has a blessed evidence that what is deepest and constitutes most truly the personality, is "hid with Christ in God."

One of the most weird and startling poetic effusions of Lord Byron, begins in this wise: "I had a dream which was not *all* a dream." So with yours, mine, and whose not? Something precedes every dream which enters into it, either as its origin, or giving it a marked feature; and something follows that will make us more like or unlike our dream. Few persons imagine how much they are truly themselves in their dreams, and what significance and solemnity attach to our night-visions. They help us to learn what we are better than our waking state.—Were it not for the restraints of grace and the sense of propriety, we would be as vile, as heartless, and selfish in fact, as we seem to be in our dream characters.

Your dream was indeed frightful, and is the vehicle of a solemn lesson, not only to you, but to all who may hear of it and the interpretation thereof. You "saw a dream which made you afraid, and the visions of your head troubled you." No wonder that your schoolmates trembled when you related it to them. In your dream you saw the Prince of Hell emerging from some place of obscurity, and, with dreadful aspect, attempt to seize you with his fiery trident. Not succeeding, he struck his fatal hook into the dress of your dearest schoolmate, dragging her away to his abode of darkness and woe. The tenor of the unfortunate victim, the consternation of those that escaped, the frightful mien of the devil, combined to make a scene which caused "fear to come upon you, and trembling, which made all your bones to shake, and your hair to stand up." Satan is doubtless after you with his hook. He is "the enemy of all righteousness,' and has a fiery dart for every soul, poison for every cup, a snare for every foot, an opiate for every conscience, a lure for every inclination, and a silk-covered yoke for every will. He generally hooks his captives in their dress. Your dream is not *all* a dream: it is a sad, fearful reality. If you interpet the visions rightly, you will perhaps miss more than one of your schoolmates whom satan has dragged away by striking his hook into their ribbons and crinoline. There are millions of fashion-slaves on earth in whose dress satan has fastened his hook, and instead of being alarmed of their perilious condition, they laugh, and dance, and carol as if their fiendish leader were conducting them to Heaven in place of Hell. In many instances no grander opportunity is presented to the old Red Dragon for plying his hook, *than at church.*

There he is nearest at home. There the varieties of costume which he has devised, congregate in the name religion, making his work shorter and surer, and keeping his hook ever full of those who call themselves christians, while they are the devil's puculiar property. If you see any of your schoolmates put on airs because of any article of apparel, or manifest any unaesiness in close fellowship with those whose only default is a patched or rent garment, you may rest assured that satan's hook holds them fast, that they have already made an idol of their bodily decorations, and unless they be emancipated from the bondage of pride, they will eventually be dragged into the pit "where the worm dieth not, and the fire is not quenched." There is perhaps no soul among the lost who had not satan's hook in its dress on the way to perdition. Pride in dress is one of the earliest sins. The first lofty, self-pleasing thought invites the approach of satan. The first feeling of egotism springing from personal appearance, is the entrance of the devil's hook into our dress. It is amazing that Christ-loving parents, who pray and weep much for the salvation of their children, are so reckless in the dressing of their little ones, fostering a passion, and giving it expression, which will make them the early captives of satan, and may seal them to the service of fashion till Abaddon's hook drag them to the realm of damnation. This dress-worshipping, which so often ends in the loss of the soul, is generally implanted on a mother's knee. Unintentionally they give satan the first invitation to appropriate the affections and services of their children. While the arch-fiend stands waiting with his hook, they are getting ready a place to fasten it. O be wise, mothers in Isreal, and offer not your children a play to the hook of the devil, and the horrors to which it leads! "The interpretation is sure."

I hope you will never forget your dream. A more important and impressive lesson you could not have been taught through the medium of the holy ministry. It is a stern call to that lowliness and renunciation of self which characterizes all the followers of Christ. Uniformity of dress is no more a cardinal element of Christianity than uniformity of feature is essential to human nature; but simplicity is inseparable from christian discipleship. "Holy, harmless, undefiled, separate from sinners:" this is the character and manner of our Great High Priest. "Come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing: and I will receive you;" this is the counterpart in the saints. There was once an embryo devil in Heaven, for the great insurrection originated there; but no germ will be carried back to Paradise regained that can possibly be developed into opposition to God. "There shall in no wise enter into it anything that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb's Book of Life." The adornment that fascinates the sense is the most common and fatal illusion by which satan populates the regions of dispair. For no other aberration do sinners and pseudo-christians frame so many excuses. The devil's hook is in their dress, and they would fain make us believe it is the Shepherd's crook. Let not pride tempt you to exchange sinplicity for gaudy embellishments; neither suffer simplicity to decoy you into the pride of "voluntary humility." Satan has his hook in many a plain dress, and always in a fashionable one. "Be not high-minded, but fear." "God resisteth the proud, but giveth grace to the humble." "Resist the devil, and he will flee from you." "Be clothed with humility." "Hate even the garment spotted by the flesh." Memorize and exemplify those comprehensive words in 1 John 2: 15, 16, 17. If you heed the Apostle's loving admonition, satan will never get his hook fast in your garments. Regard your night-vision as the voice of God, warning you to beward of the prowling foe. Keep your fingers in the print of the nails in Christ's hands and feet. If the enemy shows you his hook, show him the cross. Remember your dream and the interpretation thereof. Keep the devil's hook out of your dress.

An old divine has somewhere said: There is majesty implied in the name of God. There is an independent being in Jehovah. There is power in the Lord. There is unction in Christ. There is affinity in Emmanuel, intercession in Mediator; and help in Advocate; but there is salvation in no other name under heaven, than in Jesus.—*Gallaher's Letters.*

For the Companion.

The Sinners' Call.

"Behold, I stand at the door and knock: If any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me."—Rev. 3:20.

Let us suppose a case: A father builds a beautiful, large, and convenient house, in which he expects spend his time, and enjoy the comforts and blessings of life, while sojourning in this benighted world. When furnished, it is filled with such furniture as the state of the family would seem to require from time to time. Around this stately edifice, the plants, rare shrubery, sweet scenting flowers, ornamental evergreens of every shade, and delicious fruit trees, of every variety, such as the best nurseries the world can produce. In order to give the place a still more natural and attractive appearance, he puts it into grass, to give it a garb of verdure green, and then intersects it with magnificent walks, all terminating to a focus in front of his dwelling. Lastly, but not least, he orders his architects to construct a fine embelished fence, to protect himself and his rights from the invading foes without. I would here venture to say, that such a house, thus filled within, and surrounded without with the choisests gems from the vegetable kingdom, no one would for a moment hesitate to call a paradise upon earth. The father, after toiling day and night, expending his entire means and strength, all in order to procure a timely home to spend and enjoy the remainder of his life, saw fit to give the same to his sons, that they might together share the fruits of his labors. But no sooner had the son taken possession of the place, than he, through self-conceit and independence of position, forbids the father to enter the threshold of the door, notwithstanding he stands pleading with his tottering steps and feeble limbs, for admittance. The hope and relying dependence upon his once loving son, is, in part now gone, and he is cast upon the cold charities of the world. The father may continue to plead and knock, and unless the son hears and opens the door, he may sooner or later take his final leave, and give him over to "hardness of heart and reprobacy of mind." I believe every sane man and woman would at once come to the inevitable conclusion, that, after receiving such kind treatment at the hands of a kind father, and then thrusting him out of his house without a single cause, would almost be unpardonable: It would plainly manifest a spirit of inhumanity and unkindness.

Now this is precisely the sinner's case. "Behold I stand at the door and knock," is the language of inspiration. Unconverted man and woman, do you hear the voice of Jesus? If so, please open the door of your hearts and let him in. Open your hearts freely, and invite him; yea, pray him to come and take possession of your hearts that he may set your houses in order, heal your convicted hearts, and pardon all your past offenses, which, in the course of time, by living in open rebellion against a kind God, have accumulated like a mountain of sin in your sight. What a kind friend Jesus is. Every sinner needs such a friend, and a friend in need is a friend indeed. But the misfortune is, where Jesus knocks at the sinner's heart, he is perhaps in ninety-nine out of one hundred cases, thrust away and told "Go thy way for this time, at a more convenient season I will call upon thee." He goes away, perhaps, deeply mortified, and grieved at the thought of being thus rudely treated. Oh, wretched sinner, how cruel and unkind you are to the best of friends! It may be a long time before this good friend knocks again at your heart, and thus gives you another call; or, it may be the last call on this side the cold grave and a never ending eternity.

Dear sinner, just for a moment put yourself, in a natural point of view, into a similar position. Suppose you should call at your neighbor's house, and step up to the door and knock for admission into his house, with the happy anticipation of enjoying his pleasant society, but instead of kindly opening the door, and welcoming you in, he should say, "nay, go thy way; I have not time to receive you now. I don't like your company; the society and strain of things around me affords me more gratification" &c. You would at once come to the conclusion never to call at your friend's house any more, and turn sadly away with sore disappointment. I believe every person who arrives at the age of acountability, gets at least one call, however transient his stay in this life; for God does not leave himself without a witness. Some people may get a multiplicity of calls. The question might here arise with some, how can we know when God calls? We answer, every time we are brought to a sense of our duty, or whenever we are made seriously to reflect upon God's arrangements as portrayed in the Gospel pecially asregards our final destination in the spirit world.

God calls in various ways to the sinner. He may call through the reading of his word. Men sometimes take up the Bible, and persue its sacred pages, merely for the sake of curiosity, or for argument's sake; and in this way become posted in the mild and peaceful principles of the religion of the cross. This, then, affords means for serious consideration, in private as well as public—more so in private. After having obtained a knowledge of the Bible, the mandates of high heaven do not cease to echo and re-echo upon the mind of man, until he is brought to a sense of his duty and a call is effected.

Again, God calls powerfully through the ministry. In the Savior's dying words, we have language like this: "Go ye into all the world, and preach the Gospel to every creature." And the Apostle Paul, previous to his departure, gave his son Timothy his ministerial charge in these words: "Preach the word; be instant in season; out of season; reprove, rebuke, exhort with long suffering and doctrine." Undoubtedly the Savior knocks more frequently at the sinner's heart through the effectual preaching of the word, than in any other way. In fact, the promulgation of the Gospel and the extension of the Redeemer's kingdom can only be accomplished through the successful preaching of the word. In short, every soul that is so fortunate as to acquire a correct knowledge of the scriptures, either by reading or through the preaching of the Gospel, and feels the soothing power of the same, is, in a certain measure, called of God. But again, in the death of our fellow men the Saviour takes frequent occasion to knock loudly at the sinner's flinty heart. Perhaps a kind father or mother, brother or sister, or some other near and dear member of the family has been snatched away by death's cold, resistless hand; and what, oh! what would be my fate, if the icy hand of death had been laid upon me! The deepest emotions of the heart are stirred; and thoughts of the most serious cast pervaded the mind. At this juncture the language of the heart is, "I perish with hunger"

upon these barren mountains of sin and folly.

The Savior calls in many ways, as stated before, but I forbear, and shall not particularize farther at this time; but I would say, by way of concluding, to those who are yet outside of the ark of safety—who have yet neglected that great salvation—who have not chosen that good part with Mary of old, when the power of God is manifesting itself in your midst, and the arrow of conviction is sent into your heart, and you are called, for God's sake don't resist or stifle the convicting influence of God's spirit.—If you do, you grieve the Spirit, and thus jeopardize your soul in the anticipation of heaven and its blssed associations. Let us, one and all obey God's calls; so that when we come to leave this stage of action, and cross the cold Jordan of death, we may be so unspeakably happy as to land upon the sunny banks of final deliverance, where parting shall be no more.

W. G. SCHROCK.

Berlin, Pa.

For the *Companion*.

Who Shall Stand?

"If thou, Lord, shouldst mark iniquities, O Lord, who shall stand?"—Ps. 130: 3.

The Psalmist, David interrogates the Lord with a subjunctive. He realizes that, if the Lord would fully exact for all iniquity, no one could stand. When he looked around him and beheld the wickedness of his fellowman, their worship of idols, their scorn and derision of the true worshipers, he was led to believe that none could be able to stand; hence he exclaims: "If thou, Lord, shouldst mark iniquities, O Lord, who shall stand?"

In searching the scriptures, we find similar questions relative to our qualifications. "Thou, even thou art to be feared: and who may stand in thy sight when once thou art angry?" Ps. 76: 7. "But who may abide the day of his coming? and who shall stand when he appeareth? Mal. 3: 2." "For the great day of his wrath is come; and who shall be able to stand?" Rev. 6: 17. Thus a few questions have been advanced in reference to who shall stand, which can easily be answered in favor of the righteous and humble followers of the Lord and Savior Jesus Christ. "And if the righteous scarcely be saved, where shall the ungodly and the sinner appear?" 1st Pet. 4: 18; showing unto us that it is the righteous that are saved, though scarcely, signifying through many trials and afflictions; and they are the only ones who shall be able to stand. When we look around us and behold the wickedness that is perpetrated, both in church and state, we are led to believe, that many would not be able to stand. So much dissention in church; coldness and lukewarmness in members who compose that body. If the Lord would mark their iniquity, how many would be able to stand? The man who attends the card table, or gambling room, or partakes of the maddening and intoxicating bowl, or profanes the name of his God, if the Lord would mark your iniquity, would you be able to stand? The lady who enters the ball-room to engage in the lively dance, thus destroying her health and morals, if the Lord would mark your iniquity, would you be able to stand? Those who follow every idle fashion of the world, till modesty is put to the blush, impoverishing themselves or families, if the Lord would mark your iniquities, would you be able to stand? A question we might ask one and all; if the Lord would mark our iniquities, would we be able stand? A question of great magnitude! Who can answer? If we could see all the iniquities that have been marked against us during the past year, from which we have just emerged, we would perhaps exclaim, Lord, have mercy on us, we are not able to stand. Perhaps we have not worshiped the Lord as fervently as we should; not lived as humble as becometh christians.—Perhaps we have not been prayerful enough—not administered to the wants of the poor or sick, as we should have done. Perhaps we have not loved our neighbors aright, or our God supremely. Thus when we take a retrospective view of the past year, we find that many times we have come short of our duty, which may be marked against us as iniquity, if we do not repent of it. Then let us sue for pardon, renew our covenant, and try, by the help of God, to live more devoted to him and his cause the ensuing year. Let us arouse from this lethargy of soul, gird on the whole armor of God and fight valiently the battle of the Lord. This frail body of ours may cease to have vitality long ere the close of this year; and we shall be called to give an account of our stewardship while here below. Then let us strive to live for God, and him only serve, that, when the "angel shall stand upon the sea and upon the earth and swear that time shall be no longer," we may be able to stand before the Lord and hear that welcome plaudit, "well done, thou good and faithful servant. enter thou into the joys of thy Lord."

S. T. BOSSERMAN.

Dunkirk, O.

For the *Companion*.

"Let your light shine," Matt. 5.15.

Light, we are aware, is a delightful medium. Its motion is quick—said to be eleven million miles in a minute. It renders other bodies visible. After God had formed the heaven and the earth, "darkness was upon the face of the deep; and the spirit of God moved upon the face of the waters. And God said, let there be light; and there was light. And God saw the light, that it was good; and God divided the light from the darkness. And God called the light day, and the darkness he called night." Gen 1:2-5. On the fourth day he made the Sun, Moon, and Stars, to be the means of communicating this light to our world, and all other things tending to give or receive light, as windows, eyes, candles, &c., are called lights.

The word of God, says the psalmist, "is a lamp unto my feet and a light unto my path."

Christ was described by Simeon, "A light to lighten the Gentiles, and the glory of thy people Israel."

The passage at the head of these lines was addressed to the disciples, on the mountain and makes the followers of Jesus bear a very important part in the world's preservation; for through them light must be transmitted to the world. By their lives, by

their conversation, by all their intercourse with their fellow men, they are to walk as "children of light;" and Solomon informs us that "the path of the just is as the shining light, that shineth more and more unto the perfect day." "The *shining* light;" Sending forth effulgent rays, that will illuminate the path around us. What benefit will a traveler, on a stormy night, derive from the lights that are shining within the dwellings, when the curtains are closely drawn? Within, all may be mirth and song; but without, the storm must beat mercilessly, and he is unconscious of the light within.

Allow me to illustrate again.

A young man in ——— hired with a farmer (a stranger to him) for the summer. Several weeks passed, and one Sabbath morning, the family prepared to go to meeting. The young man said he also would go, and to his great surprise his employer was the preacher. Did that man's light shine? Methinks it was covered with the *bushel of worldly cares*. We might also fear the char on that candle will eventually extinguish it, if it is not kept better trimmed.

Many have a light, but it scarcely shines in the home circle; and I fear the consequence will be in that circle, thick darkness. A lamp kept constantly burning, we all know, requires frequent filling and trimming: and how necessary that we fill our vessels daily with the oil of true grace, that God's lamp in us may be kept continually burning, and the light bright, illuminating far out over the world! What better way to illume the family circle, than by rearing an altar on which to offer morning and evening sacrifice? And if we consider God as our stay, and that from Him cometh every good and perfect gift;" if we consider Jesus the mediator of the new covenant; if we consider the saints as "children of God;" if we consider our relations to one another, our necessities, our duties, we will not neglect this important duty.

We must also allow the enemy no advantage, in our observance of the first day of the week. Although we know the old covenant has passed away, and the law of Moses is no longer binding, still, as we celebrate one day of the seven as the Lord's day, should we not render him due reverence "by refraining from doing our pleasure on his day, but call it a delight, the holy of the Lord, honorable; and honor him not doing our own pleasure, nor speaking our own words?" And is not one seventh of our time a small portion to devote to the promotion of his cause?

The mariner, seeking the shore, looks eagerly forward to the light-house. There it stands, eight or nine stories high. The evening comes on—the lamp is lighted, and "far, far at sea, it sends its effulgence, and the waves phosphoresce and flash the brightness on. So it is our duty to shine, to kindle lights upon our features that will send light abroad, and by frequent communion with God, we become partakers of his glory; like Moses, who was with God on the mount, forty days and nights, and when he came down, we are informed the skin of his face shone.

Let us, as individuals, endeavor to put lights in the windows, that all passing by us may see, through that light, "a mansion in heaven, a crown, robe, and palm" which the Savior has gone to prepare:

> "Then on, perseveringly on, brother,
> Till from conflicts and suffering free.
> Bright angels now beckon you over the [stream;
> There's a light in the window for thee."

It is also the privilege of Zion, for her "righteousness to go forth as brightness, and the salvation thereof, as a lamp that burneth. "And the Gentiles shall see thy righteousness and all kings thy glory, and thou shalt be called by a new name which the mouth of the Lord shall name. Thou shalt also be a crown of glory in the hand of the Lord, and a royal diadem in the hand of thy God. I have set watchmen upon thy walls, O Jerusalem, which shall never hold their peace day or night. "Ye that make mention of the Lord, keep not silence. Go through, go through the gates; prepare ye the way of the people; cast up, cast up the high-way; gather out the stones: lift up a standard for the people."

"Behold, the Lord hath proclaimed unto the end of the world, say ye to the daughter of Zion, Behold, thy salvation cometh; behold, his reward is with him, and his work before him.—And they shall call them, The holy people, the redeemed of the Lord: and thou shalt be called, Sought out, A city not forsaken." Isa 62.

HATTIE F. MILLER.

Bourbon, Ind.

Brother.

"Brother!" Beautiful word; and how pleasant when kindly spoken! How much of true love is bound up in those seven letters!

What a relationship it expresses! It is the name of him who is our equal; our father is his father; our mother is his mother. The love which cares for us cares for him: and the eyes that weep when we sorrow, weep also when he sorrows.

How doubly sanctified was that word from the lips of "Him who spake as never man spake!" What a savor of sweetness attends it in every sentence in which Jesus used it. He has given a dignity and glory to it, brighter than that given to field and flower, when the sun removes the veil of weeping clouds from before his face, and looks down in the splendor of his beauty.

Brother! Generous epithet! Every man should speak it lovingly to his fellow: but how much more the Christian! Who should utter it as *he* does to his brother Christian? The term is his peculiarly; God has given it to him; and will he not use it? Is the poor Christian afraid or ashamed to apply it to the rich one? is the rich one too exalted to call an humble man by so levelling and yet so sweet a title! And is it so? Children of our Father, who are going to the same glorious home—to live there together forever—refusing or neglecting to call one another by their heavenly name!

When that word from the lips of a Christian brother enters my ear, it touches my heart like holy music, and its sweet intonations are treasured up as if they were sounds by angels spoken; and I learn to love him more. It is not thus with you, brother?—*Simple Speech.*

Fasten your hold on Christ. Having him, though my cross were as heavy as ten mountains of iron, when he putteth his sweet shoulder under me and it, my cross is but a feather.

Adam Clarke when asked by a young preacher how to preach, replied "Go and study yourself to death and then pray yourself alive again."

For the Companion.

"Why Stand ye Here all the Day Idle."

Is there nothing for you to do; or has no man employed you, that you sit idle by with folded hands indolently wishing and waiting for the world's best gifts? "Get thy spindle and distaff ready, and the Lord will send you flax," is an old adage full of truth. There is work everywhere, and it lies all around you—the far distant fields may seem more enchanting, and toil sweeter and the reward surer to our longing eyes, but even these thorns and thistles will choke, and noxious weeds poison the fair heritage. Since the decree: "by the sweat of thy brow shalt thou live;" man goeth forth and toileth until the evening; yes, beareth the burden and heat of the day.

The world owes us nothing, it pays as it goes, the labor of our hands feeds and clothes, and ministers to the wants of the unfortunate and destitute in our own or other lands. No one lives for himself alone—the good done here, widens in ever increasing circles until it "breaks in whispers on the other shore."

"Let us then be up and doing,
With a heart for any fate:
Still achieving, still pursuing,
Learn to labor and to wait."

If Satan finds mischief for idle hands to do, it behooves us all to employ every moment, that little sins may not creep in and destroy the growth of years, the labor of many an anxious moment.

Whatever thou doest, do with thy might, for the Lord will accept no careless offering from the hand of indolence or indifference. First fruits alone will God receive from his creatures. Talents rightly improved and time usefully spent will in the end yield an increase, whose influence will weigh in the day of reckoning.—Then—

Tarry not toilers, the end draweth near,
The goal is before us, we've nothing to fear.
The Master will say, for the race is soon run,
Come home faithful servant, thy work is well done.

LAURA.

For the Companion

"For Charity Shall Cover the Multitude of Sins." 1 Pet. 4: 8.

Charity; what is charity? We can term it nothing more or less than love. It was nothing more than charity that moved the Father to send his only Son into the world, that we through him might be saved. It was nothing more than charity that made our Savior willing to be extended on the cross, and to suffer the ignominious death. And it was charity that caused him to rise again. And it was charity that caused the Apostle Paul, with many others to labor so earnestly in the cause of our Lord and Master, and we must acknowledge that through them a multitude of sins was covered.

And again; is it not charity that holds the church together? We think it is, and thus many sins are covered. And we might bring it nearer home to ourselves. If charity abides between neighbor and neighbor, it will cover a multitude of sins. It is charity that makes home pleasant, and if charity abides there it will cover a multitude of sins. So where charity rules, sin is covered. So dear readers let us try and have our sins covered with charity; if not we may try to cover them with sometings else.

CYRUS M. SUTER.

Ashton, Ill.

The True Magnet.

Here is a simple illustration practically applied, and worthy to be pondered by those who would "preach not themselves, but Christ Jesus our Lord." It is from that veteran minister, John Angell James:

"The power of the magnet gains nothing from the gelder's or the graver's art; its attraction lies in itself, and is diminished by foreign accretions. So it is with the greatest of all magnets, of which Christ spake when he said: 'And I, if I be lifted up, will draw all men unto me.' We may draw men to ourselves by genius, eloquence, eccentricity; but we can draw men to Christ only by the attraction of the cross."

Never in the presence of your child make individious comparisons of its behavior with that of other children; nor present to them any human example to follow, only so far as that model follows Christ the perfect Example.

How sordid is the love of gold. The base passion is beneath even the contempt of the saving power of truth as the worldly-minded. Milton describes Mammon in heaven as failing to see Deity himself, having his eyes always fixed on its golden porches.

Christian Family Companion

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The Passover and the Lord's Supper. No. 7.

PASSOVER.

In the introduction, in stating our position, we assumed, that the legal time for *killing* the Passover, was on the fourteenth, day of Nisan, from the ninth hour till sunset, the close of the day; and that the law required the Passover to be eaten in the night of the fifteenth day, which immediately followed the close of the fourteenth. We will now proceed to establish our position.

The command was: "And ye shall keep it up until the fourteenth day of the same month; and the whole assembly of the congregation of Israel shall kill it in the evening," or as in the Hebrew according to the marginal reading, "*between the two evenings*" Ex. 12:6. The day of the month on which the Passover must be killed, is definately stated to be "the fourteenth day of the same month:" that is, of the first month, the month Abib or Nisan. In this there is no room for controversy. "In the fourteenth day of the first month at even is the Lord's passover." Lev. 23:5. "And in the fourteenth day of the first month is the passover of the Lord." Num. 29:16. But the precise time in the fourteenth day, in which the Passover must be slain, is a point, as was shown in the introductory remarks, that is much disputed. As the fourteenth day had its beginning at sunset the close of the thirteenth day, and as it was evening after sunset, there was an evening—the evening of the night—in the beginning, of the fourteenth day; so also, there was an evening—the evening of the day—in the afternoon, the close of the fourteenth day: it is evident therefore that there were two evenings—the evening of the night and the evening of the artificial day—in each natural day. The question then arises, if the Passover was to be killed "in the evening," and if there were two evenings in each day, in which of the evenings was it to be killed? Some say, just after sunset the close of the thirteenth, in the first evening of the fourteenth day; others, just before sunset the close of the fourteenth, in the second evening of the fourteenth day. The latter is our position.

In support of this position we could quote from many good authors; but as it has already been shown that authors are divided, we do not see that the testimony of a thousand authors could be of any real service to us in disposing of this controverted point. This, however, cannot be said of ancient history, written by those who knew the facts as they existed. We therefore shall make use of the testimony of Flavius Josephus, in THE ANTIQUITIES OF THE JEWS, and in THE JEWISH WARS. The edition which we use is that published by Lippincott, Grambo & Co., Philadelphia, Pa., A. D. 1852. THE JEWISH WARS was first published about A. D. 75, and THE ANTIQUITIES OF THE JEWS, about A. D. 93.

In ANT. Vol 1, B. 3, ch. 10, §, 5, Josephus says: "In the month Xanthicus, which is by us called Nisan, and is the beginning of our year, on the 14th, day of the lunar month, when the sun is in Aries, (for in this month it was that we were delivered from bondage under the Egyptians,) the law ordained, that we should every year slay that sacrifice, which I before told you we slew when we came out of Egypt, and which was called the Passover; and so do we celebrate this passover in companies, leaving nothing of what we sacrifice till the day following. The feast of unleavened bread succeeds that of the passover, and falls on the 15th day of the month, and continues 7 days, wherein they feed on unleavened bread."

Josephus here testifies that the law ordained that they should every year slay the sacrifice of the passover "*on the fourteenth day of the lunar month.*" When he says: "leaving nothing of what we sacrifice till the day following," he means through the night, till the next artificial day. This expression is used in the same sense in the scriptures; "And David smote them from the twilight even unto the evening of the next day." 1 Sam. 30:17. Acts. 4:3.

We will now hear what this eminent Jewish historian has to say in reference to the particular time in the fourteenth day in which they slew their sacrifices at the feast of the passover: "So these high priests, upon the coming of the feast which is called the Passover, when they slay their sacrifices from the ninth hour till the eleventh hour, but so that a company of not less than ten belong to every sacrifice, (for it is not lawful for them to feast singly by themselves,) and many of us are twenty in a company." Vol. 2, B. 6, ch. 10, §, 3. He fixes the time for the slaying of the sacrifices "*from the ninth hour till the eleventh.*" This could not mean from the ninth hour till the eleventh of the night, or natural day; for it must be "at the going down of the sun," (Deut. 16:6.) and that would have been just so many hours after the sun had gone down; for at sunset they commenced counting the hours of the night, and of the natural day, which was reckoned from sunset to sunset. It must, therefore, mean "from the ninth hour till the eleventh" of the artificial day, or from the middle of the afternoon on, completing the service before sunset, so as to be certain to have it on the day appointed—the fourteenth day. Here is the sum of the testimony of Josephus as regards the time for killing and eating the Passover: They slew "their sacrifices from the ninth hour till the eleventh" in the end of the fourteenth day; and, as they left nothing of what they sacrificed "till the day following," that is, till the next artificial day, it is certain that

they ate the passover on the night of the fifteenth, which had its beginning at sunset, the close of the fourteenth day.

We will now pass from the testimony of history, to the teachings of the Bible, and will fully establish the correctness of our position by this infallible witness.

1. The law said: "Thou shalt sacrifice the passover at even, *at the going down of the sun.*" Deut. 16:6. This could not apply to the first even, at the commencement of the fourteenth day; for this first evening did not set in until the sun *had gone down*—it began at sunset; we must, therefore, of necessity, apply this to the evening in the end of the fourteenth day, "at the *going down* of the sun," or as the sun was going down toward the western horizon. As they were commanded to sacrifice the passover at the temple, and as many victims were required, it was necessary to begin early in the evening, even at the ninth hour; for the passover must be killed on the fourteenth day, which ended at sunset.

2. The law also said: "The whole assembly of the congregation of Israel shall kill it in the evening." It has already been stated that the marginal reading, which no doubt is the proper rendering, is, *between the two evenings.*" This cannot mean between the two evenings" of the fourteenth day; for the first ended at midnight, and the second began at noon, or midday; no time *between* these two evenings could be "at the going down of the sun." In fact no part of the natural day, except the afternoon, could be "at the going down of the sun;" so it is certain that, whatever may be meant by the phrase, *"between the two evenings,"* it must be applied to some part of the afternoon. We understand it to mean midway between the beginning of the evening of the day and the beginning of the evening of the night following: the former began at noon; the latter, at sunset; and midway between these two beginnings, would be the middle of the afternoon, or the ninth hour of the day, according to the Hebrew computation. This would be at the going down of the sun; and, indeed, right at the middle of its going down, and therefore they could with the greatest propriety call this point *"between the two evenings."* and speak of it as being "at the going down of the sun." So the Hebrews understood it, and so they obeyed this command, as Josephus says, *"from the ninth hour till the eleventh."*

It is reasonable to suppose that the phrase "between the two evenings" means about the in one place as in other. In Num. 28: 3, 4, we have the following language in reference to the continual burnt-offering: "This is the offering made by fire, which ye shall offer unto the Lord; two lambs of the first year without spot day by day, for a continual burnt-offering. The one lamb shalt thou offer in the morning, and the other lamb shalt thou offer at even." Here the marginal reading for "at even" is *"between the two evenings."* So far as our knowledge extends there is no difficulty in determining, the time of the evening sacrifice; and it is assigned to the middle of the after-noon—the ninth hour of the day. In connection with the offering of the evening sacrifice they made confession, and offered solemn prayer and praise to God. 1 Chron. 16: 40, 41; Ezra 9: 4, &c. On this account it came to be called "the hour of prayer;" and we read in Acts 3: 1 that "Peter and John went up together into the temple, at the hour of prayer, being the ninth hour." "Between the two evenings," the time of the evening sacrifice, was the hour of prayer; but the hour of prayer was the ninth hour; therefore, "between the two evenings" was the ninth hour of the day—the middle of the afternoon. Our premises in this argument being true—and we challenge refutation—our conclusion is unavoidable and incontrovertible.

3. Although we might now leave this point, with a thorough conviction that every careful and candid reader is persuaded of the correctness of our position, that the passover was to be slain in the second evening of the fourteenth day, and consequently to be eaten on the night of the fifteenth day, yet, to place the matter beyond all doubt, we will bring forward one more argument.

It is certain that the Passover must be eaten in the night which immediately followed the killing of it. It is also equally certain that the Hebrews left Ramesses on the same night in which they ate the Passover. Both of these facts have already been clearly proven; and we do not know that any doubts are entertained upon these points. Now if we can show, as we certainly can and will, that they left Ramesses on the fifteenth day of the month, the conclusion will be inevitable that they ate the Passover on the night of the fifteenth; and if they ate the passover on the night of the fifteenth, it is absolutely certain that they killed the passover in the evening, "at the going down of the sun," in the afternoon of the fourteenth day. In Num. 33: 3, we have this conclusive scripture: "And they departed from Ramesses in *the first month, on the fourteenth day of the month*; on the morrow after the passover the children of Israel went out with a high hand in the sight of all the Egyptians." If this scripture does not prove that the children of Israel left Ramesses on the *fifteenth day of the first month*, nothing ever was proven, nor ever can be proven by scripture. But it was by night. "For in the month Abib the Lord thy God brought thee forth out of Egypt *by night*." Deut 16: 1. It was therefore on the night of the fifteenth day of the month. But they left Ramesses on the same night in which they ate the Passover. For this reason the command was, 'And thus shall ye eat it; with your loins gird-

ed, your shoes on your feet, and your staff in hand; and ye shall eat it in haste." They did as they were commanded; at midnight the first-born of Egypt, both of man and beast, were slain; Pharaoh rose up in the night, and called for Moses and Aaron by night and urged them to go; and as "the Egyptians were urged upon the people that they might send them out of the land in haste," they borrowed jewels of silver and gold, and raiment, and "took their dough before it was leavened, their kneading troughs being bound up in their clothes upon their shoulders," "And the children of Israel journeyed from Ramesses to Succoth." Ex. 12: 28—37. Here is the argument:—The Hebrews left Ramesses on the fifteenth day of the first month; but they left by night; therefore they left on the night of the fifteenth day. Again, they left Ramesses on the night of the fifteenth day; but they left in the same night in which they ate the passover; hence they ate the passover on the night of the fifteenth. Once more, they ate the passover on the night of the fifteenth day; but they must kill the the passover on the fourteenth day; and as they ate the passover on the night which immediately succeeded the slaying of it, it must follow as the only legitimate conclusion, that the passover must be killed in the second evening, the close of the fourteenth day, "between the two evenings," after the middle of the afternoon, at the going down of the sun; or as Josephus has it, "from the ninth hour till the eleventh hour" of the day.

Having now shown the legal time for killing and eating the Passover, we will proceed to show the legal time for the observance of the feast of unleavened bread. This was a feast of seven days; and it was instituted at the same time the Passover was. The language of institution is: "Seven days shall ye eat unleavened bread; even the first day ye shall put away leaven out of your houses; for whosoever eateth leavened bread, from the first day until the seventh day, that soul shall be cut off from Israel. And in the first day there shall be an holy convocation, and in the seventh day there shall be an holy convocation to you; no manner of work shall be done in them, save that which every man must eat, that only may be done of you." Ex. 12: 15, 16.

That it was a feast of seven days is abundantly testified:" Thou shalt keep the feast of unleavened bread; (thou shalt eat unleavened bread seven days, as I commanded thee, in the time appointed of the month Abib: for in it thou camest out from Egypt; and none shall appear before me empty.") Ex. 23: 15. See also Ex. 13: 6, 7; 34: 18; Lev. 23: 6; Num. 28: 17; Deut. 16: 3, 8.—Many other texts might be cited, but these are deemed sufficient both as to number and perspicuity.

One prominent design of the feast of unleavened bread was, to commemorate the departure of the Hebrews from Egypt. This was clearly stated in connection with its apppointment: "And ye shall observe the feast of unleavened bread; for in this self same day have I brought your armies out of the land of Egypt; therefore shall ye observe this day in your generations by an ordinance forever." Ex. 12: 17. It will be observed from an examination of this text, that the day on which they started on their long journey, is spoken of as being the day in which the Lord brought their armies out of Egypt, as though they had performed their journey in one day. The day of their departure is spoken of in the same manner in Ex. 13: 2, 4, "And Moses said unto the people, Remember this day, in which ye came out from Egypt, out of the house of bondage; for by strength of hand the Lord brought you out from this place; there shall no leavened bread be eaten. *This day* came ye out in the month Abib."

As of the first day of their journeying it is said: "*This day* came ye out," so the first day of the feast of seven days which was commemorative of their departure, is, by way of eminence, styled "the feast of unleavened bread." Hence we read in Lev. 23: 6, "And on the fifteenth day of the same month is the feast of unleavened bread unto the Lord." It is clear, therefore, that the fifteenth day of the month was the first day of the feast of unleavened bread. As the fifteenth day set in at sunset the close of the fourteenth, the feast of seven days began at the close of the fourteenth day, and ended at the close of the twenty-first day. Therefore it is said: "In the first month, on the fourteenth day of the month at even, ye shall eat unleavened bread, until the one and twentieth day of the month at even." Ex. 12: 18.

An Appeal.

And when an appeal is made, it is generally said; "To whom it may concern." This appeal does not particularly concern those of our readers who have paid their subscriptions in advance.

In looking over our account book, we find that there are charges entered to the amount of over fifteen hundred dollars. Well we are right glad to have that much to fall back upon. Now our appeal is this: That as much of that amount be paid as possibly can be, by the first of April, and as much sooner as convenient. Nearly all is charged to agents, and the agents cannot send the money until it is paid to them, or at least most of them cannot afford to do so. Now friends, will you not see to it that your subscription will be paid to the agent who sent your name, before the first day of April next? If you cannot pay all, pay part of it, which will help us along. If not paid by that

time, we will be obliged to loan the money at a high rate of interest.

We have made this appeal in good earnest, and hope we shall not need to repeat it.

New cash subscribers will also greatly aid us in making ends meet. Back numbers furnished to January first.

Our Charity Fund.

Some time since we announced that we would keep an account of free copies sent to the poor, and those sent at reduced rates, as well as of the contributions received for that purpose. We now submit a brief statement of the account.

CREDITS.

14	Copies free,	$21.00
7	" 10 cts paid for,	9.80
5	" 25 " " "	6.25
8	" 50 " " "	8.00
16	" 75 " " "	12.00
20	" 100 " " "	10.00
	Others amounting to	3.25
		$70.30

DEBTOR.

Rec from Charity (Phila)		$0.75
" " Xenia, Ind,		1.25
" " David Sheaffer,		.50
" " A. Cocanower,		.37
" " Eliz. Hagey,		.50
" " Isaac Earnyman,		.75
" One Hand,		.50
" C. B.		1.00
" By a sister (Md.)		1.50
" Anonymous,		2.50
" L. B. Replogle,		1.50
" J. C. Metzker,		5.00
" Cath. Gochnour		1.50
		$17.62
		$52.68

If brethren and sisters wish to assist us by reducing the above balance, as well as in contributing to the wants of others, there is still room on the debtor side of our book. All contributions to this fund will be published, and the donor may select his own signature. The latter five on the above list, except one, were in response to brother A. J. Correll's request, that some brother or sister pay for the paper for the sickly sister, whose name he had sent us. So it has been more than seven times paid for. We have placed it in our regular charity fund, which we hope will be satisfactory, as there are many other cases perhaps fully as needy, among those to whom the paper is being sent.

Reserved Copies.

We have opened a list of names for copies of the *Companion* to be reserved at the office and bound at the end of the year. The bound volume will cost about 2.25. Those wishing to enter this list will please send in their subscriptions at an early day.

Answers to Correspondents.

SAMUEL ULRICH. There is a balance of 75 cents in our favor.

M. A. F. KIRSEY. You are right.

SAMUEL CRIST. Your letter with the dollar did not come to hand, at least we have no account of it.

S. A. MOORE. No report came to this office from you. Send it along.

J. W. HARSHBERGER. We have no account of having received $1.50 from you. We do not doubt that you enclosed it, but it did not reach us. The C. F. C., is being sent to you now.

S. BOLLINGER. Send the Almanacs back to us. We will try to dispose of them.

TUNE AND HYMN BOOK. The work is progressing slowly. Will not likely be ready before June or July. There is still room for favorite tunes. Give the name of the tune, the title of the book in which it is found, the page, and the No. of the hymn to which it is suited. Send promptly, as it will not be long until the work will have been compiled.

BOOKS. We are out of several kinds of books advertised for sale. Customers will please have patience until we can secure a supply.

A. LEEDY JR. Is there an A. Miller and an A. B. Miller, at Antioch, Ind?

PHILIP BOYLE. We found all as you stated; and we hope all will be right now.

ANN E. HOKE. Thank you for the explanation. Your paper is paid for to Vol. 7, No. 37.

SARAH WEIDNER. Your *Companion* was addressed to Nevada, Story county, Mo.

JOHN H. MILLER. Peggy M. Teeple has paid for the *Companion* to No. 25; but we have no account of any order for books. When was the money sent, and how much? and what books were ordered?

PETER WOLFE. Your proposal is acceptable.

H. BEELMAN. It will receive due consideration.

LEWIS LEREW. Brown's Concordance costs 60 cents, postage prepaid.

J. J. HERSHBERGER. You sent us five dollars; how is it to be applied.

C— B—— All came in good order.

JOHN G. [illegible] The Visitors were received.

D. H. MILLER. We are square.

DAVID HILDEBRAND. You have credit by $10.00, seven, at one time three, at another. Is it right?

S. T. BOSSERMAN. J. A. Cotners time, according to books, is expired. Shall we send on?

JOHN CRIST. John Renner, at Golden city, Jefferson county, Colorado, is a subscriber to the *Companion*. Perhaps he could give you the desired information.

A. G. SUMMY. It was our mistake; hope all will be right now.

M. BESHOAR, Sr. There is $1.15 commission coming to you.

J. A. B. HARSHBERGER. Your name is on the list for the Youth's —— Possibly the first number was not sent. We now send it.

MISCELLANEOUS.

The Dying Infidel's Sermon.

Father M., of Massachusetts, who recently died in faith, was once called to the dying bed of an aged infidel of his acquaintance. The good old man had long prayed for his old friend, but his entreaties had ever been met by the infidels arguments and scorn. As he approached the bed, he saw that his mind was in agony. The man confessed himself a sinner, and that he was not prepared to meet death.

Father M. asked him if he had prayed?

"No; I can't pray. I have continually refused mercy, and it is now refused me. I have tried to pray, but my lips will not move."

"Are you willing that I should pray for you, then, and let your heart's desire go up with my words?"

"No, you cannot pray for me; others have tried it, but could not. You may kneel, but it will be useless."

And the aged saint knelt at the bedside of the agonized sinner.—Those lips had daily moved in prayer for half a century. That tongue had daily brought the name of sinners before God's throne; but, strange to say, all his faculties of speech seemed paralyzed now. Mercy was a word he could not speak; and for the first time, prayer was impossible.

"Now," said the infidel, as Father M. rose from his knees. "I want to preach at my own funeral. When you have closed the other parts of the service, I want you to come down from the pulpit and place your two fore fingers on my lips, and say, "*This soul is sealed for hell!*"

"You must spare me from such a commission. It will frighten the people."

It is my dying request, and I feel that you must do it. Let others take warning by my death. I cannot excuse you."

So father M. at his funeral, after he had finished the sermon, came down from the pulpit, and, approaching the coffin, laid the tips of his fingers on those marble lips, and, with tears streaming from his eyes, stated the man's dying request, and pronounced the words;

"THIS SOUL IS SEALED FOR HELL!"

O, my reader, whether Christian or not, be admonished.

If your peace is not made with God, remember that your soul is following that infidel's and will ere long be *sealed*. Your lips can move in prayer now. The time may come when this, the greatest of all earthly privileges, will be in vain. Christian brother, remember that soul's—the souls of your friends, relatives and neighbors—are daily going down to hell; and no small share of responsibility is lying at your door. May God help us to feel the importance of that infidel's sermon!—*Christian Observer.*

Truth Exclusive.

There are truths in religion of such vital importance that departure from them must destroy the soul. The holiness that the Gospel came to foster, is the effect of truth received in the love of it. And this truth is in its own nature harmonious and one. Truth cannot contradict itself; nor in science or art can there be two opposed and warring truths.—So is it also in religion. The singleness of truth constitutes the basis of its exclusiveness. It claims for itself, exclusively and without rival, the faith and obedience of mankind: a claim that is exclusive because it is just, and that could not be consistent without requiring thus the rejection of all error. These exclusive claims are often misrepresented as involving the most odious intolerance and illiberality. But in truth there is no more a possibility of the existence of several true religions, than there is of the existence of more than one God. From the one Jehovah there can emanate but the one truth—developed indeed, in different degrees at different ages—in Judaism the bud, in Christianity the expanded flower—but essentially, and in all ages, the one unchanged and unchangeable religion, revealing for man the sinner, salvation, through an atonement and Mediator of divine appointment—*Wm. R. Williams.*

The World Without a Newspaper.

At a meeting of the Urban Club, Mr. G. Linnæus Banks, in the course of a most effective speech on proposing the toast of "The Press and Edward Cave," dwelt upon the debt we owe the enterprising printer of St. John's Gate, for imitating the system of Parliamentary reporting, and closed his remarks with the following startling and suggestive home thrust:

"There are people—hard-hearted, matter-of-fact people—who affect to despise both newspaper influence and newspaper writers. I should like such people to have a momentary glimpse, if it were possible, of the mere business world as it would be, if all newspaper facilities were annihilated. Extinguish all the light which the Press has shed upon the wants and interests of society; let all the information it has gathered from all parts of the world, and scattered among its readers, be forgetten; let all the intelligence it has imparted, all the enterprise it has awakened, all the ingenuity and energy it has stimulated, be cast into oblivion; and in what stage of advancement may we suppose the mercantile world would be found? Would not the unfortunate English traders fancy himself transported back into the dark ages? But if such the commercial, what then the social and moral aspect of society? Let any one reflect an instant upon the gigantic power for good or evil exercised by even one ably conducted journal, and then tell me, if you can, of any other human agency that is at all comparable to it?

Fear of Death.

Above all things, the fear of death should be valiantly combatted. "To love life without fearing death," said Hufeland, "is the only means of living happy and dying at a good old age."

People who dread death seldom attain longevity. If death presents itself to us under a repulsive and terrifying aspect, it is solely owing to our habits and prejudices having per-

verted our feelings. Montaigue justly said that it is darkening the room, the faces full of grief and desolation, the moaning and crying, that make death terrible. Civilization, by investing death with the most lugubrious associations that it can conjure up, has also contributed to rendering it a hideous spectre. It is the reverse with the patient. In nine cases out of ten, death is not only a relief, but almost a sense of voluptuousness. Sleep daily teaches us the reality of death.—"Sleep and are twins," said the poets of antiquity. Why, then, should we fear death when we daily invoke its brother as a friend and a consolation? "Life," said Buffon, "begins to fail long before it is utterly gone." Why, then, should we dread the last moment, when we are prepared for its advent by so many other moments of a similar character? Death is as natural as life. Both come to us in the same way, without our consciousness, without our being able to determine the event of either. No one knows the exact moment when he goes to sleep, none will know the exact moment of his death. It is certain that death is a pleasurable feeling. Lucan used to say that life would be in-supportable to man if the gods had not hidden from him the happiness he would experience in dying. Tullius Marcellinus, Francis Saurez, and the philosopher La Mettrie, all spoke of the voluptuousness of their last moments. Such are the consolations which philosophy presents to timid minds that dread death. We need not say that much higher and loftier consolations await the christian who is firm and steadfast in his faith, and has before him the prospect of ternallife.

Weise kan zum Herrn Christum.—Ein deutscher Prediger fand eines seiner Gemeinde glieder eines Tages in grosser Betrubniß. Was fehlt Bruder? frug der Prediger. Ei, der Bose war an mir, war die Antwort. Und was hat er gesagt: "Er sagt, es sei alles umsonst, daß ich Gott diene, es gabe keinen Himmel noch Hölle, keinen Heiland brauche man nicht, es sei alles lauter Einbildung und Betrug, die Bibel sei ein Fabelbuch. Da hat er mich schon heute den ganzen Tag geplagt."

"Und was hast du ihm geantwortet?"

"Geantwortet? Ich wußte daß solches nichts hilft, denn er ist mir viel zu schlau zu Argumentiren. Ich habe blos zu ihm gesagt: Gehe hin zum Herrn Christus; dann ist er davongangen."

CORRESPONDENCE

Correspondence of church news solicited from all parts of the Brotherhood. Writer's name and address required on every communication as guarantee of good faith. Rejected communications or manuscript used, not returned. All communications for publication should be written upon **one side** *of the sheet only.*

Brother Holsinger; By the mercies of God, we were permitted, according to previous arrangements, to hold sweet fellowship, with our brethren and sisters in the south part of this county, on Saturday and Sunday last, and to listen to words of exhortation, and the Gospel of Christ; Brother David Wolfe being the laborer on this occasion. Three discourses were given and the eager multitude gladly listened. to the word of God. Many going their way saying within themselves. and with one another, "It was well for us to be here, and hear the truth as it is in Christ Jesus." We sincerely trust much good may yet be done in this community, and the word of God run and be glorified by many dying and dependent mortals.

I send you eight names for the *Companion*, each for one year, commencing Jan. 1-t. 1871. This is a sufficient evidence of its *endorsement*. We are here without a shepherd, save the great Shepherd of all. A visit from ministering brethren would be thankfully received. May the Lord grant that we may so live that all may be worthy to enter into the Haven of eternal rest and felicity, is my desire.

Your's in love and the hope of eternal life, through Christ our Lord. Farewell.

PETER WOLFE.

REBERSBURG, PA. }
Feb. the 1st 1871. }

My first report was mailed at Mastersonville, Lancaster county, where I arrived on the evening of the 18th of January, accompanied by brother Samuel Gibbel. In this branch Elder Philip Ziegler is the housekeeper. Here we had six meetings, mostly well attended; at four of those meetings, brother Jonas Price of Hatfield Pa., and brother William Hertzler of Dauphin county, were in attendance. On the afternoon of the 27th, we all visited the family of Elder P. Ziegler, the old sister being somewhat afflicted, so that she could not attend meeting. We had a very pleasant time—a time, I trust that will not soon be forgotten. On the afternoon of the 28th, was conveyed to the Tulpehocken branch, by brother George Bucher. Here Elder John Zug is the housekeeper. Attended four meetings in this branch; three in company with brother Solomon Seiber of Juniatta, and brother Isaac Bartow of Perry county. The weather being fair and the roads good, the meetings were well attended in this branch. Tuesday afternoon visited the family of Elder J. Zug and had quite a pleasant time. On the evening of the 30th, conveyed by brother John Witters to Myers's meeting house Lebanon county, in the Little Swatara branch. Here Elder David Markey is the housekeeper. Had three meetings here, well attended and excellent order. From there conveyed by brother Benjamin Garber to Ziegler's meeting-house, Berks county, same branch, one meeting A. M. The members generally enjoy good health, and manifest much love and christian courtesy.

My health generally has been good. Owing to having taken cold I had the headache a few days: and afterwards a hoarseness that caused labor very hard. But at this time hoarseness has nearly left me, and I still try to take courage for the future, by trusting in the promises of the Gospel.

DANIEL M. HOLSINGER.

Report.

Received of the White Oak church, Lancaster county, Pa., by the hand of Jacob Stehman, for building our church, $43,00.

Accept our most heartfelt thanks, dear brethren, for your kind remembrance of us who are struggling to plant the banner of peace here in the South. Now, dear brethren will you add your prayers to the substantial aid you sent us? The of

fectual fervent prayer of the righteous man, availeth much."

If the editor of the *Companion* will permit us, we will state our circumstances.

We have a very healthy climate, and a good country, but devastated and impoverished by the late war. We have a little church organized, but have no place of worship of our own. Our members are poor, and to the poor we wish to preach the gospel, but without a place of worship, our efforts are crippled. Owing to these circumstances, the church held a council some time ago, and concluded to send an appeal to the various churches, where they might hope to obtain some aid. The following is a copy of the appeal:

"BELOVED BRETHREN: We, the Brethren of Oakland Congregation, Tenn., have no meeting house or other place of our own for preaching or practicing the ordinances, and being too poor to build a house without aid, and too far removed from neighboring congregations of the Brethren to avail ourselves of their churches, we look to you as instruments in God's hands to aid us in building a meeting-house for the spreading of the gospel over this part of the south.

Any aid your bounty and generosity may remit to either of the subscribers will be thankfully received.

By order of the Church.

S. Z. SHARP, *Elder.*
J. W. BYRNE, *Deacon.*

Brother Henry: I will say that our little number of brethren is still increasing slowly. Our increase, this season is eleven. One of them was buried in a channel cut out of the ice, although the ice was about six inches thick, he was very calm and cheerful; the Lord blesses his means of grace, so that cold weather is warm to those that sincerely repent. Our prospects are good for more soon. Our church appears to be at peace. JOHN J. COVER.

Brother Henry: In the C. F. C., No. 2, Queries, it is asked: "What king do we read of in the Bible, whose height was as the height of the cedars, and his strength as the oaks; yet the Lord destroyed his fruit from above, and his root from beneath?" In Amos 2:9, the Amoriteswere those people, and Sihon was king of the Amorites.

I neverhad taken the *Companion* until 1871. I am well pleased with it with but one exception, and that is the Tobacco. I think, brother Henry, you might fill the pages with something worth more to the dying soul, than tobacco. I don't use it myself, I am against the use and also the abuse. Some brethren will use it to extremes, while others will write to extremes, and two wrongs will never make one right. I will admit it goes hard to meet a brother with the kiss of charity, when he has his mouth, lips, and beard all bespattered with tobacco- Brethren we are to make ourselves lovely. We read in Phil. 4:8, "whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things." I believe that tobacco certainly grows to be made use of in some way, for when God created the heaven and the earth, God said: "Let the earth bring forth grass,the herb yielding seed," and God "saw that it was good." Can any one give sufficient proof through the C. F. C., that God did or did not create the tobacco in the beginning? I think we ought to bear with each other brethren.

JOSEPH E. BOWSER.

Dear Brother: As I did not get to meeting to-day, and have not been for some time,our nearest place of meeting being four miles, I feel somewhat lonesome, and thought I would write for the *Companion*. I love to read its columns, and to hear from the brethren and sisters, in so many parts of the country. It is but a few years since I have joined in with the Brethren; but I love the brethren and sisters, and love to meet them in the house of worship. We all have a work to do; we all have to work out our own soul's salvation; therefore let us go to work at once, for we do not know how soon we will have to meet our God, and if we are not prepared, what will be our end! Let us ask God to give us new hearts, praying hearts, hearts fully resigned unto his holy will, that when we come to die, we can say:

"Come welcome death, the end of fear,
I'll gladly go with thee."

Sinners, why stand ye here all the day idle? Have you nothing to do? Have you no soul to be saved? Have you no God to meet? Then why do you not try to make heaven your home?

Dear brethren and sisters: perhrps some of you have friends, who were near and dear to you, who have gone to try the realities of another world unknown to you, and you are trying to meet them in heaven. I have two little sisters, who were dear to me, gone to heaven, and my heart's desire is to meet them there, and I hope also to meet my dear brethren and sisters in the Lord. It is my prayer.

MARGARET J. BURKHART.
Nolo, Pa.

Brother Henry: I herewith send you a little church news, with extracts from letters that I think would not fail to be of interest to the readers of the *Companion*. About ten days ago I received a letter, requesting me to come to a council meeting on Saturday the 28th of January, which was about twenty miles distant. Accordingly, on Friday afternoon, the day before the meeting, I started and went about 12 miles, and stopped for the night. Next morning took our leave, and went on our way to brother Samuel Bowman's, the place of meeting, where an election was to be held for a minister. On arriving, a number of members had already collected, among them Eld Jacob Metzger.—Soon after Eld. F. P. Loehr, from Mich., and Eld. Joseph Cripe, from Marion county Ill,, arrived. The result of the meeting was, the election of Jacob Snell to the ministry; a brother much beloved. Had a very

pleasant meeting. Had public services at night. Brother F. P. Lœher led out in the ministration of the word. After meeting, went home with brother Jonas Umbaugh, and was pleasantly entertained for the night. Next morning all went to the same place to meeting, where we tried to preach to the people; followed by F. P. Lœhr, who had been preaching for the brethren about a week. Good attention, good congregations,and brethren all alive.—At 15 minutes before 3 a. m., took our leave of the family, and started off a distance of 18 miles, where ElderSamuel Murray was preaching. Arrived at about 30 minutes after 6 p. m. There was a large congregation present at this meeting. Bro. D. Bonebrake handed me some letters, and told me to take them home with me, and read them, and then let him know by letter what I thought of them, which I did, when I at once saw his anxiety for me to read them. A part of these letters will be of interest to the readers of the *Companion*. Here they are:

TROY, Doniphan, Co,, Kan.)
July 25th, A. D. 1870. (

Dear father and mother, it is with great pleasure that I seat myself to write you a few lines, to let you know how we are getting along. We are all well at present. We have had another death in our family: a little boy four months old. And the old man Ilnur died last April Hope this may find you all well. Well, now, pap, I will tell you that we have no "Dunkard" church here. The people in our neighborhood belong to the Christian New lights: and we have been telling some of them about the "Dunkard" church, the way they do, and their doctrines, and the way they take the Lord's supper; and they would have us write to you to come out to see us this fall, and bring a "Dunkard" preacher with you Some say they would go a hundred miles to hear a "Dunkard" preacher, Sarah and I want to join the church, and we don't want to join any but the "Dunkards." If you will bring a good preacher, I think that there would be one of the largest meetings that has ever been in Kansas. Some have never seen a "Dunkard" and they are anxious to hear one preach. Now, pap, the New Testament says, go ye, therefore, and preach to all nations; and if the "Dunkards" want to follow the New Testament, they must send a preacher to preach to this people; for there never has been a "Dunkard" preacher here yet in Doniphan County, Kansas. You won't treat us in a God-like manner, if you don't come and bring a preacher with you.—Write as soon as this comes to hand, and let us know how soon you will come. Now do come as soon as you can, for the people want to see that meeting. Don't forget,to write. No more. We remain your affectionate children.

Mr. G. P. Simpson says he wants you to be sure and come, and bring a good preacher along. I must say once more, that you must come as soon as you can.

GOLIAS BONEBRAKE.
SARAH BONEBRAKE.

Dear brethren, think of children five or six hundred miles from home—far off in the wilderness—out of Christ, and death doing his work in their family. with such vehement appeals to a kind father to come and see them, and bring a preacher with him, as they desire to unite with the church. They, of course, don't know that there are "Dunkard" preachers close to them. There are brethren Joseph Besloar and Geo. Witwer, the brethren Sells, with brother Harper, and others that we might name in western Missouri; as also brethren living nearest in Kansas. The address of Golias Bonebrake is Troy, Donephan Co., Kansas. The address of the father, Daniel Bonebrake, is Huntingdon, Indiana.

A. LEEDY, JR.

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VOLUME VII. TYRONE, PA. TUESDAY, FEB. 21, 1871. NUMBER 8.

For the Companion.

The Waste Places of the Earth.

What different events have transpired on the same spot! we must all exclaim. Where once the sea gull perched on Plymouth rock, a company of devoted Puritans landed, and through hardships and trials succeeded in planting a colony, which has extended, and now embraces many hundred miles, known as the Eastern States. Where once the stealthy step of the wolf and panther, was heard over the autumn leaves, and the smoke from the Indian wigwam arose, the busy population of New York city now sweeps along. Where once the Western Reserve was considered the far West, and a few adventurous settlers availed themselves of their right of possession, a populous portion of the country now causes no remark. Where once to remove to California, was to leave home and kindred and bid them a final farewell for a journey through the Isthmus, enterprise has built a rail-road through the heart of the country, which connects the Atlantic and Pacific Oceans. Where once the impenetrable forest was tracked by the Red man, civilization has removed the forest, and built thriving cities and towns. An instance of this, *Bourbon*, where only thirty years ago solitude was scarcely undisturbed, to-day takes its place among other Western towns. Has school privileges with the older cities of the East. Its college lately established, to be second to none in the country. Where once a *band* of *seven*, came to this country, settling at Germantown, in their humble efforts to do good, they have spread, till nearly every state of the Union contains some disciples.—Where once these unpretending followers of Jesus saw no benefit, but much injury arising from education, (as some who have possessed learning used it only for the furtherance of Satan's kingdom (which check has kept the church pure,) yet now we see them endeavoring to establish an institution where their own children can be educated, nurtured in the church's protecting arms, believing that the times demand a wider scope of knowledge to confute and confound error.

Where once stood the great temple, now stands a Mohammedan mosque. Where once stood the Son of God, "When after six days he taketh with him Peter, James and John into Mount Tabor, and was transfigured before them;" Napoleon brought to bear his deadly weapons of warfare, upon thirty seven thousand Turks in the valley below.

Where once, the Vandoise valley was the scene of much confusion and blood-shed, and the trembling peasant scarcely dared to send forth a hymn of praise to the Creator, lest his hiding place should be discovered to his persecutor, the peaceful hamlet and the village church now rear their heads in undisturbed repose. Where once Dr. Judson and wife toiler over the tropical sands of India, endeavoring to proclaim the Gospel, many have obeyed the call of other missionaries, and more than one church stands as a monument of their untiring zeal. And so in almost all countries the way has been opened for the entrance of the light of divine truth. But men must be prepared to do this.

It is sometimes said that the Apostles were illiterate men. This seems to be true of them at the time they were called, but they were with the Master three years, and learned from him. And so after his ascension when a man was needed for a great work, a *great* man was required, he was provided by God, says some one, as in the case of Paul. Very true, but the days of miracles are past, and the Lord requires human agencies, and has put it into the hearts of men to provide them for his work. Let us then in any undertaking that has for its object the aggrandizement of the human family, and the glory of the Lord, "Come up to the help of the Lord, to the help of the Lord against the mighty."

H. F. MILLER.

Bourbon, Ind.

To appear poor, disarms poverty of its sting

For the *Companion*.

The Resurrection.

BY C. H. BALSBAUGH.

How soon do we get beyond our depth when we occupy ourselves with "the mystery of godliness!" The simplest feature in the life of Christ runs into the fathomless abysses of the Godhead. Every word he uttered as a man was, in some sense, the voice that broke the silence of Eternity, and ushered the universe into being. His name is "Wonderful," and his life is replete with Marvels. He was "God over all, blessed forever," whether in the swaddling bands of infancy, the agony of the cross, or on the Throne of Universal Empire. The evidence of Divinity is strongest where to sense he is the weakest. "He was conceived through weakness, yet he liveth by the power of God." No state can be more helpless than that of death, which is the wages and culmination of sin; and the power that redeems *itself* from this ultimate issue of evil, must be Omniptent. The love that constrains to die for a sin-smitten, hell-threatened race, must be combined with power to exhaust the utmost penalty of violated law without losing capacity to emerge from the deepest under-swell of penal woe, and take his place on the Mediatorial Throne as the World's Redeemer.—The power of Jesus, as "the Resurrection and the Life," is a doctrine than which none yields sweeter comfort to the child of God. Whatever our blessed Saviour has been to the church, and to each individual member of it since his ascension to glory, has been by virtue of his resurrection. The All-power, in heaven and on earth, which was requisite for the recovery of sinners to holiness and to God, must be exercised through a glorified human body. "Emmanuel" has become a word in which all the appellations of God, and all the terms of salvation find their true meaning in the scheme of reconciliation. "God with us" is an everlasting verity, whether we be lost or saved. God *in our nature* is as true in relation to the sinner, as the saint. Jesus could not take on himself a body exempt from the wages of sin, and, consequently, not exempt from the causes that naturally issue in death. Herein lies all the sinner's hope. That "Christ died for our sins, according to the scriptures," is our anchor as fallen beings; that he "could not be holden of death," is the ground of the "hope that maketh not ashamed." For if, when we were enemies, we were reconciled to God by the *death* of his Son; *much more*, being reconciled, *we shall be saved by his life*," that is, by his resurrection-life. Rom. 5: 10. What he gains for us by his death, he now lives to plead and apply. "I am he that liveth, and was dead; and beheld, I am alive for evermore." The life of Jesus is the substance of the Bible, the life of life, and the bliss and glory of Heaven. The quickening of the slain Lamb in the rocky tomb of Arimathea was felt by the progenitor of the race, by patriarchs and prophets, by the elect in all ages of the world. He will judge the quick and the dead, in the resurrection state, but the righteous only will rise as he rose. All that sleep in the dust will hear his voice, and come forth, but he is in a peculiar sense "the Resurrection and the Life" to those who constitute the bride. "He is risen," are words of Divine majesty and sublime import to all who "have tasted the powers of the world to come."—With such a guarantee, what is more reasonable than that the heirs of grace should "rejoice with joy unspeakable and full of glory." Every obstacle that lay in the way of salvation, has been removed, and the conqueror of Satan, sin, hell and death, now sways the sceptre of Universal Dominion, as our elder brother, our sympathizing high Priest, God forever enshrined in our glorified humanity the fountain of our hope the Conservator of our interests, our strength and confidence in weakness and peril, our security in temptation, our light and stay in dark providences and the pledge of our ultimate triumph over sin and death. Such a Redeemer can never be baffled by any machinations of Satan. The powers of hell have marshalled all their forces, made their mightiest onset, and met with a signal overthrow in the resurrection of Jesus from the dead. They can never approach the saint with such panoply and advantage as that with which they assulted the Godman. Every regenerate soul is vitalized by the resurrection-life of Jesus, and has all the resources of Deity at his command against the wiles of the devil. If it is a vital concern to the believer that Jesus is risen, the advantage is co-extensive with all the love and sympathy and faithfulness and power that exist in the Divine human Mediator. He has no attribute or qualification that He holds not at the disposal of those who have been "baptized into His death," and rose "in the likeness of his resurrection."—No petition will be accredited in the court of Heaven that comes not with the signature of a *living* Savior.—The blood that congealed in death for sin, must be applied by the authority and power of him who retouched the life current with the underived life of Deity, and rose from the dead by his inherent power. It was necessary to show us what he *can* do, and to inspire us with confidence that what he can do, he will.

From first to last we are dependent on Jesus as he is, and where he is. All that that he has been went with unbroken history through the grave, and was made the exhaustless reservoir of grace in the glorified Being. There could be no living Savior, had there not been first a bleeding sacrifice on the Cross; and all the humiliation of the manger, the life of toil and derision and dejection, and the dreadful tragedy of Golgotha, had been in vain, but for the resurrection. In his life he provided a righteousness which would satisfy Infinite Justice, in his death, he sustained what was equivalent to our penalty, in his resurrection he exhibited his omnipotence and the validity of his claims as "Lord of lords," and now occupies the Throne of Heaven dispensing the spoils he gathered from the time he vocated his Father's bosom, until he returned with the approbation of the Trinity, and amid the acclamation of Heaven's principalities and

powers. The chief of sinners has the same place at the Throne of Grace as he who has no other stain on his soul than a single vagrant fancy.—The felon on the cross found no less efficacy in the prospective atonement than the child-saint of ten years now does through faith in a *risen* Savior. His resurrection connects with every stage of the new life, and is the source whence the first tremulous pulsation is derived. "He is *exalted* to give *repentance*." Without conviction of sin, there can be no "repentance unto life," and without the function of the Holy Spirit, there can be no conviction; and it is the Savior's own declaration that "if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you." This same agent was, first of all, to "*convince* the world of *sin*;" and this conviction must spring from a saving apprehension of the resurrection-power of Christ. And in order to make this doctrine the means of such power to the soul, it must include the antecedents of the Redeemer's resurrection-state. A knowledge of sin derived from a Spirit-directed contemplation of Jesus on His Throne, will lead to the brink of hell, from which the soul was snatched by the *death* of Christ. This begets such loathing of self, and horror of sin and desire for deliverance that the sinner receives in a sense the nails of the cross into his own hands and feet, in his acknowledgment of sin's doom, and his appreciation of sin's atonement. Here the soul emerges from what is termed the body of death, into a life whose activities he is conscious spring not from anything inherent, nor from anything beneath him. He has taken hold, by faith, of the terms that involve sanctification, which is a greater matter with the properly illuminated soul than forgiveness.—The faith of the elect, from the first dawn of light and first thrill of joy, to the full blaze of eternal day, and the unrestrained rapture of finished redemption, is faith *from* and faith *in* a risen Savior. Thus argues the Apostle: "if Christ be not risen, then is our preaching vain, and your faith is also vain." "If Christ be not raised, ye are yet in your sins." Oh, what tremendous issues depend on a *living* faith in a living Redeemer. If we look back by faith into the open tomb of Emmanuel, and *up* to the Throne where the once shrouded Nazarene now reigns, and strive to make the radiation of his risen life in our daily walk the supreme object of our existence, we may look forward with blessed assurance to the august event of "the first resurrection." To the true believer, the great day which is to unseal the grave of every saint, wears an alluming aspect. Oh the direful calamity of lying down in the grave with a seal on ear and eye which the dread phenomena of the second advent cannot break. One sin clinging to us through the dark valley, will fold us in a shroud which "the voice of the arch-angel and the trump of God," the flaming heavens and the shuddering earth, the warring elements and the thunders of Jehovah cannot unwrap. But "there is no condemnation to them which are in Christ Jesus." "They shall walk with me in white, for they are worthy."—"Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years." Glorious destiny! The resurrection of the body! "This corruptible must put on incorruption." The earthly tabernacle which death dissolves, shall be rebuilt, and be embellished with the perfect excellences and eternal glory of the Godman. He shall change our vile bodies, that they may be fashioned like unto his glorious body." Wonder of wonders! "Awake, and sing, ye that dwell in the dust." The blessed jubilee day of creation is not far distant. Soon shall we greet the saints of all time, in glorified bodies. Do we "love his appearing?" Do we long for the coming of his kingdom? Are we "looking for and hastening unto the coming of the day of God?" Do we study his providences, meditate on his law day and night, and make it the great end of life to be holy as he is holy, and take his great purposes upon our deepest sympathies, and offer ourselves as instruments for their accomplishment? Oh, brethren, is the amen of our inmost souls ready to rise to our lips, in answer to these questions? If his resurrection-life control us not in our affections, conversation, and actions, we cannot share his reign. His life on earth was but an episode; his heart and home were in Heaven. If our strongest attachments and profoundest delights are in things perishable, we have not the spirit of Christ, and no title to the inheritance of the saints. The power that is to issue in a glorified body, must transform the life *continually* until it be consummated in the resurrection. This consideration should have a mighty influence in correcting all polluting personal habits, and in guarding our relations to the world. Our love to Jesus, our desire for holiness, and constant fear lest we come short of the joys and glories of the resurrection morning, should be sufficient to overcome all indulgences and practices incompatible with the solemn thought that we are to be temples of the Holy Ghost. A right view of the manger, the cross, the mercy-seat the Judgment throne, would soon purge the church of every voluntary habit that defileth it. I aim my remarks at no one in particular, but simply plead for that purity of life which christianity demands, and which is to culminate in a body like unto the glorified humanity of Jesus.—"He that hath an ear, let him hear what the Spirit saith unto the churches." "If ye then be risen with Christ, seek those things which are above." "Mortify your members which are upon the earth." Regard every artificial appetite as hateful to God, and hurtful to the soul. Die rather than be enslaved by any form of sensual indulgence. "Walk in newness of life." "Be ye holy, for I AM HOLY."

A white garment appears [illegible] with slight soiling than do colors [illegible] when much soiled [illegible] the fault is a [illegible] attention than [illegible] much

Christian Family Companion.

Tyrone City, Pa., Feb. 21, 1871.

The Passover and the Lord's Supper. No. 9.

PASSOVER.

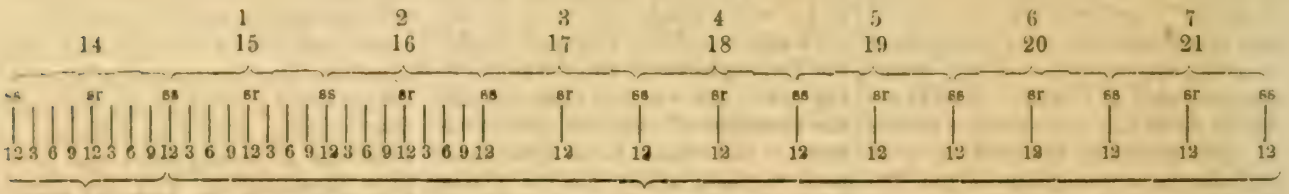
Diagram No 2, includes eight full days from the beginning of the fourteenth day, to the end of the twenty-first day of Abib, or Nisan; and it is intended to illustrate the Passover and feast of unleavened bread. These eight days are called "the days of unleavened bread." Acts 12: 3; 20: 6. Josephus in one instance calls them "the feast of unleavened bread." He says:

"So the Hebrews went out of Egypt while the Egyptians wept, and repented that they had treated them so hardly. * * * But as they went away hastily, on the 3rd day they came to a place called Baal Zephon, on the Red sea; and when they had no food out of the land, because it was a desert, they ate of loaves kneaded of flour only warmed by a gentle heat, and this food they made use of for 30 days, for what they brought with them out of Egypt would not suffice them any longer time; and this only while they dispensed it to each person to use so much only as would serve for necessity, but not for satiety. Whence it is, that, in memory of the want we were then in, we keep a *feast for* 8 *days*, which is called the feast of unleavened bread. Vol. 1, Ch. 15, B. 2, § 1.

But Josephus did not understand, that the feast of unleavened bread proper consisted of eight days, for we have heretofore quoted his language where he says, "The feast of unleavened bread succeeds that of the passover, and falls on the 15th day of the month, and continues 7 days, wherein they feed on unleavened bread."

We shall now proceed to speak of these feast days in order, and hope the reader will be mindful to refer to the diagram, as by so doing the services of the several days will be more firmly fixed in the mind in their proper time, order, and connection.

DIAGRAM NO. 2.



EXPLANATION. The figures 14, 15, 16, &c., signify the days of the month; and 1, 2, 3, &c., the days of the feast of unleavened bread. The ss marks sunset; and sr sunrise. Between ss and sr is night: and between sr and ss is day. The figures 12, 3, 6, 9, 12, &c., show the hours of the day and night.

As this diagram is on a small scale, the reader should also refer to Diagram No. 1.

The first day represented in the diagram is the fourteenth day of the month Nisan. On this day they were required to kill the Ptssover: "And ye shall keep it up until the fourteenth day of the same month; and the whole assembly of the congregation of Israel shall kill it in the evening." Ex 12: 6 "And they killed the passover on the fourteenth day of the first month."—2 Chron. 35: 1.

On the fourteenth day of the month they must put away the leaven out of their houses, and eat unleavened bread at even, the close of the day: "In the first month, on the fourteenth day of the month at even, ye shall eat unleavened bread, till the one and twentieth day of the month at even." Ex. 12: 18. Another argument, to prove that the leaven must be removed on the fourteenth day of the month, will here be introduced. The fifteenth day of the month was the first day of the feast of unleavened bread. Throughout the seven days of this feast, there was to be no leaven found in their houses, nor seen with them in all their quarters. "Seven days shall there be no leaven found in your houses." Ex. 12: 19. "Unleavened bread shall be eaten seven days; and there shall no leavened bread be seen with thee, neither shall there be leaven seen with thee in all thy quarters." Ex. 13: 6. Since then, there was to be no leaven found in their houses, nor seen in all their quarters, during the seven days of the feast of unleavened bread, and the fifteenth day was the first of the seven days, it must be clear to the mind of every one, that the leaven was removed before the fifteenth day set in; for, on the day of its removal, it must be both found and seen. As an item of interest upon this point, we give the following quotation from Newman's Bib. Ant pp 375, 376

"Exceedingly great care was taken to have every particle of the leaven cleared from the houses before the time of the passover began. The law on this subject was very strict, and to make sure a proper observance of it, the most diligent pains were considered necessary. As early as the beginning of the 14th day, that is, the night before the feast, there was a general search made all over every house with lighted candles, not leaving unexamined the smallest corner or hole where it was possible for leaven in any shape to be lodged. The next morning before noon, all that could be found was carefully burned, or thrown into the water, or scattered to the wind; and every one, as he thus put it away, was accustomed to repeat the established form of execration. *'All the leaven that is within my possession, which I have seen or which I have not seen, which I have cast out*

or which I have not cast out, be it as though it were not: be it as the dust of the earth." Thus was every house purged for the celebration of the pass over; and after this it was not considered proper even so much as to make use of the word *leaven*, lest the thought of it should pollute the mind. The unleavened bread, which was now prepared for use, was baked in the form of thin cakes, full of holes, to keep them from the slightest fermentation, unseasoned with salt, and made only with water, without any sort of oil; in some cases the higher class of people had them enriched with sugar and eggs, though even such bread was not allowed on the first day of the feast, but only on those that followed."

From the fact that the most important service connected with the observance of the Passover, namely, the killing of the victims, fell on the fourteenth day of the month, it was spoken of as the day on which they kept the passover, although it was not eaten until that day had closed. See Lev. 23: 5, Num. 28: 16, Chron. 35: 1. And because on the fourteenth the leaven was removed and the unleavened bread baked, the passover sacrificed, and all the preparations made for the feast of unleavened bread, it, the fourteenth day, was called "the day of the preparation;" (Math. 27: 62, Lu. 23:54,) and "the preparation of the passover," John 19: 14. From the same considerations, in connection with the fact that the law enjoined the eating of unleavened bread at even, the close of the fourteenth day, (Ex. 12: 18,) it was called the day of unleavened bread," (Lu. 22: 7) and "the first day of unleavened bread." Ma. 14: 12. Let it be remembered by every reader, that the fourteenth day was "the passover of the Lord," the day on which the passover must be killed in the evening the close of the day, the preparation day, and the first day of unleavened bread. The precise time for killing the passover was heretofore shown to have been from the ninth hour to sunset, the close of the fourteenth day.

In the diagram, the second day represents the fifteenth day of the month, which was the first day of the feast of unleavened bread. It has already been shown that this feast was of seven days continuance, and that it was designed to commemorate their departure from Egypt. It has also been shown that in Egypt they ate the passover on the night of the fifteenth day, and that they left Egypt in the morning, or latter part of the same night. It is not necessary here to repeat the arguments by which these facts are established; but the facts themselves are stated, that the reader may have a clearer view, and a more systematic arrangement of them. It is proper, however, to notice in this connection, that as the *time* of *their deliverance* is particularly mentioned as a part, at least, of that which was to be commemorated, it was necessary to observe the same time. The language of inspiration is, "In this selfsame day have I brought your armies out of the land of Egypt; therefore shall ye observe this day in your generations by an ordinance forever." Ex. 12: 17. "Thou shalt therefore keep this ordinance in his season from year to year." Ex. 13: 10.

As the fifteenth was the first, it is plain that the twenty-first was the seventh day of the feast. Both of these days were holy convocation day: "And in the first day there shall be an holy convocation, and in the seventh day there shall be an holy convocation to you: no manner of work shall be done in them, save that which every man must eat, that only may be done of you." Ex. 12: 16

Nevin observes: "Soon after it became dark, that is, with the commencement of the 15th day, the passover table was spread, and surrounded by its little company in all the houses of Jerusalem." Bib. Ant. P. 377. Thus the passover feast served as a solemn and impressive introduction of the feast of unleavened bread. This meal was so different from their ordinary meals, as to excite the curiosity of children, and induce them to ask what was meant by it; and it is said with reason, that, if the query was not presented by a child, some other person brought it forward. Then followed an account of its institution and an explanation of its design. This was rendered all the more impressive from the consideration that the great deliverance which they recounted, was wrought on the same night of the same month. Thus it was a memorial to them indeed in the fullest sense of the term, having the same service that they had in Egypt, and that in the same night. Ex. 13: 26, 27.

We will here ask of the reader to call to mind the following facts: The passover was sacrificed on the fourteenth day, but it was eaten on the night of the fifteenth; the fourteenth day was "the first day of unleavened bread," but the fifteenth was the first day of the feast of unleavened bread;" on the fourteenth day the leaven was sought out, found, seen and put away out of their houses, but on the fifteenth day, no leaven was to be found in their houses, nor seen with them in all their quarters; the fourteenth was "the preparation day," in which the work preparatory to the feast must be done, but the fifteenth was "an holy convocation" and they were allowed to do "no manner of servile work therein"—it was a rest day,—a sabbath.

The day following this sabbath, was the sixteenth day of the month, and is represented by the third in the diagram. This was the second day of the feast of unleavened bread; and it, too, had its special services. On this day the priest was required to wave the sheaf—the first-fruits of the harvest. The law relating to this service is found in Lev. 23, 10–14, which reads as follows: "When ye be come into the land which I give unto you, and shall reap the harvest there-

of. then ye shall bring a sheaf of the first-fruits of your harvest unto the priest; and he shall wave the sheaf before the Lord, to be accepted for you: *on the morrow after the sabbath* the priest shall wave it. And ye shall offer that day when ye wave the sheaf, an he lamb without blemish of the first year, for a burnt-offering unto the Lord. And the meat-offering thereof shall be two tenth-deals of fine flour mingled with oil, an offering made by fire unto the Lord for a sweet savour; and the drink-offering thereof shall be of wine, the fourth part of an hin. And ye shall eat neither bread, nor parched corn, nor green ears, until the self-same day that ye brought an offering unto your God: it shall be a statute forever throughout your generations in all your dwellings."

This offering of the first-fruits of their harvest, was a grateful acknowledgment of the goodness of God, who gave them rains and fruitful seasons: it was also typical of Christ the first-fruits from the dead. Until this offering was made, they were not allowed to eat in any form, either green, parched, or baked, of the new fruits.

From this day also they commenced to count the seven weeks, or forty-nine days, which intervened between the first day of the feast of unleavened bread, and the day of first-fruits, the feast of weeks, afterward called Pentecost, because it was the fiftieth day after the first day of the feast of unleavened bread. See Lev. 23: 15–20, Num. 28: 26–31, Deu. 16: 9–12.

Our space forbids a particular notice of the remaining five days of the feast, but we will briefly refer to the law partaining to sacrifices and offerings throughout the feast. It required them on every day of the feast to offer for a burnt-offering, two bullocks, one ram, and seven lambs of the first year, and a kid for a sin-offering, with their respective meat-offerings and drink-offerings; and silver trumpets were to be blown over the burnt-offering, as it lay upon the altar. On the second day after the sheaf was waved by the priest, it was to be threshed, and the barley dried and ground, after which a homer of the meal was to be taken, heaved, and waved with oil and frankincense; then a part of it was to be burned on the altar, with a lamb of the first year for a burnt offering, with two tenth deals of fine flour for a meat-offering, and a fourth part of a hin of wine for a drink offering. Lev. 23: 6, Num. 9: 9–14; 28: 17–25.

The importance of the feast of the Hebrews, and their influence over their civil, social, and religious relations, can be seen only by remembering that but few copies of their law were written, and that they had not the advantages of spreading intelligence throughout the land by steam and lightning which we have to-day.

Answers to Correspondents.

S. Bollinger. We do not advertise the Lexicons by the dozen, but will send you a dozen for $7.80, and Tuck (Pocket book form) at $10 75, or a half dozen of each for $9.25.

Nachusa. You failed to give us your name. We received no money by the hands of Wm. C. Dysort, to our knowledge. Please write again stating the particulars.

Reuben Young. According to our books we owe you 61 cents. You failed to give Allen Rhode's address. We are sending the paper to Camden.

James S. Switzer. We have no club rates, but allow our agents 10 per cent on all amounts sent us for their trouble.

David Frantz. It was your mistake; you had not sent his name. The paper is now being sent to him.

Tillie Fiant. Through a rush of business, your list did not receive the attention it deserved. The names were not entered on the subscription book. We have done so now, and sent back Nos. We beg pardon.

D. A. Lichty. Our books say that you owe us $10 62.

John Brindle. We have sent the Almanac as you ordered.

John Forney Sr. We do not remember anything of having a letter from you at the time you mention; neither do our books give any account of one from you. Quite likely it was lost.

Daniel Yount. The price of the C. F. C., and P. Y., is $2.25. Your money was therefore 75 cts, short.

S. A. Walker. That makes it all right.

Aaron Michael. We have no account of having received $2.30 from you in the time specified. We do not agree to bear the risk of money sent by mail unless the letter is registered, for any amount above a dollar Your letter may yet come to hand, or may be returned to you, unless it was appropriated by some dishonest official.

Jer. M. Messemore. The subscription of Julia A. Messamore expired with last year, having paid 65 cents, and commenced with No. 29. Other errors have been corrected, and money credited.

S. W. Bollinger. B. C. can have it for 75 cents. We have credited you with 25 cents. Your item of correspondence suffered delay on account of having been written on the back of the sheet containing your business note. Always write matters of that kind on a separate slip.

Isaac Young. We do no bookbinding of our own. We get our volumes bound, for single volume 75 cts, two volumes together, about $1.25. More than two volumes could not well be bound together. You could no doubt get your work done near home for the same price. Brother H. J. Kurtz could no doubt give you profitable information.

S. P. Brumbaugh The check for $15.00 came to hand, and is credited to you. It was overlooked in the moneys received

Jacob Mack. Your subscription expired with the year 1870.

Jacob Beeghly. We received a letter some time ago containing $5.00 ordering the paper to be sent to J. J. Harshbarger but did not notice your name on the envelope, so we gave Harshbarger credit for the money, but have now transferred it to your account. We have entered your name on our book for the Pious Youth.

J. R. Frick. Your subscription is now paid to No. 26.

MISCELLANEOUS.

MORAL GEMS.

"A Word fitly spoken, how good it is."

We may lose Heaven by NEUTRALITY as well as by HOSTILITY.

When a believer prays, he is not alone,—there are three with him: the Father, seeing the secret, His ear open; the Son, blotting out sin, and offering up prayer; the Holy Ghost, quickining and giving desires. There can be no true prayer without these three.

To "resist the devil" successfully, one must always act on the contrary with him; that is, he must believe the opposite of what he says, and do the opposite of what he suggests.

Dear anxious soul, why do you keep away from Christ? You say Christ is far from you; alas, he has been at your door all day.

He that negotiates between God and man
As God's Ambassador, the grand concerns
Of judgment and of mercy, should beware
Of lightness in his speech. 'Tis pitiful
To court a grin, when you should woo a soul;
To break a jest, when pity should inspire
Pathetic exhortation, and to address
The skittish fancy with fictitious tales,
When sent with God's commission to the heart!
So did not Paul.

For men to judge of their condition by the decrees of God which are hid from us, and not by his Word, which is near us and in our hearts, is as if a man wandering in a wide sea in a dark night, when the heaven is all clouded above, should yet resolve to steer his course by the stars which he cannot see, but only guess at and neglect the compass which is at hand, and would afford him a much better and more certain direction.

The Bible should be the text-book or foundation of all intellectual and religious training, for whenever its blessed doctrines and precepts are embraced, treasured in the heart, and carried out practically in every-day life, there true grace prevails, true wisdom shines, and what things soever are true, honest, just, pure, lovely, and of good report. To verify the proof of this assertion, instance Scotland. Her "rich and poor, bond and free," at morn and eve assemble around the family hearth; the verses are sung, the chapter read, and prayers sent up to heaven. Hence the children, like Timothy of old, know the Scriptures from their youth.—Every man and woman and child read the Bible and write their own name. Hence comparatively speaking, you find no Scotchman in the almshouse, penitentiary, or state-prison.

One of the Savior's most delightful discourses, second only to the sermon on the Mount, is that delivered at Jacob's Well to but one listener—and that one, a poor, despised Samaritan woman. It encourages the heart of a minister, of course, to be able to preach to multitudes—often it fosters vanity and pride. But let him not count it condescention, when the occasion calls for it, to speak the truth of the Gospel to solitary listners, or "two or three," gathered together in the name of Jesus. For, he that converts but one sinner from the error of his way, saves a soul from death, and hides a multitude of sins.

Though holy in himself, and virtuous.
He still to sinful men was mild and piteous;
Not of reproach imperious or malign,
But in his teaching soothing and benign,
To draw them on to heaven, by reason fair
And good example, with his daily care.
The love of Christ and his Apostles twelve
He taught—*but first he followed it himself.*

"One should think," said a friend to the celebrated Dr. Samuel Johnson, "That sickness and the view of death would make men more religious." "Sir," replied Johnson, "they do not know how to go about it. A man who never had religion before, no more grows religious when he is sick, than a man who has never learned figures can count when he has need of calculation."

"Wicked men stumble at a straw in the way to heaven; and climb over great mountains in their way to hell."

A good woman who had been to the house of God was met on her way home by a friend, who asked her if the sermon was done. "No" she replied, "it is all said; it has yet to be *done*."

Garrick showed Dr. Johnson his fine house, gardens, statues, pictures, etc., at Hampton court. "Ah! David David," said the Doctor, "these are the things which make a death-bed terrible."

The greatest thoughts, it has been said, spring from the heart; but the maxim is far more true with respect to the noblest actions.

In the judgment-day there will be a fearful reckoning against soft, white hands as well as against hard, black, hearts.

Crime in New York.—Judge Barnard, in charging the Grand Jury of the Oyer and Terminer Court, said: "I presume that from this time onward this court will have to be in an almost continuous session until such time as a generation shall have passed away, so that the vast majority of men now engaged in the commission of crime shall either be incarcerated, run away, or dead. I use the word generation, because history tells us that after every great war, it requires a generation to clear out the bad men that have grown bad as camp followers, swindlers and robbers."

Do little things as if they were great because of the majesty of the Lord Jesus Christ, who dwells in thee; and do great things as if they were little and easy, because of his omnipotence.

"When a stranger treats me with want of proper respect," said a philosophic poor man, "I comfort myself with the reflection that it is not myself he slights, but my old shabby coat and hat, which, to say the truth, have no particular claims to admiration. So if my hat and coat choose to fret about it, let them: it is nothing to me."

Charity.—The best charity is not that which giveth alms, whether secretly or with ostentation. The best charity—that which "worketh no evil"—is the charity that prompts us to think and speak well of our neighbors. Even if they be openly condemned, and that with warrant, it is a noble charity in us not to gall their wounds by multiplying knowledge of their offences.

If you do but take and pierce God's word, and do but stay upon it as the bee doth on the flower, and will not off till you have something out of it, this will make you rich in knowledge

The Family Circle.

Especially recommended to the consideration of [poor parents with large families, ED.]

Which?

"Which shall it be? Which shall it be?"
I looked at John—John looked at me—
(Dear patient John, who loves me yet
As well as though my locks were jet)
And when I found that I must speak,
My voice seemed strangely low and weak;
"Tell me again what Robert said?"
And then, I let my head
Fall on his breast:

"'I will give
A home and land while you shall live,
If, as it seems, from out your seven,
One child to me for aye is given.'"
I looked at John's old garments worn,
I thought of all that John had borne
Of poverty, and work, and care,
Which, though willing, could not spare;
I thought of seven mouths to feed,
Of seven little children's need
And then of this.

"Come, John," said I,
"We'll choose among them as they lie
Asleep:" so walking hand in hand,
Dear John and I surveyed our band.
First to the cradle lightly stepped,
Where Lillian, the baby, slept,
A glory 'gainst the pillow white;
Softly the father stopped to lay
His rough hand down in loving way,
When dream or whisper made her stir,
And huskily he said, "Not her—not her!"

We stooped beside the trundle-bed
And one long ray of lamplight shed
Athwart the boyish faces there,
In sleep so pitiful and fair.
I saw our Jamie's rough, red cheek—
A tear undried. Ere John could speak,
"He's but a baby, too," said I,
And kissed him as we hurried by.

Pale patient Robbie's angel face
Still in his sleep bore suffering's trace,
"No, for a thousand crowns, not him,"
He whispered, while our eyes were dim.
Poor fading Dick, our wayward son,
Turbulent, reckless, idle one—
Could he be spared? Nay, he who gave,
Bade us bring him to the grave;
Only a mother's heart could be
Patient enough for such as he;
And so, said John, "I would not dare
To take him from her bedside prayer."

Then stole we softly up above,
And kissed our Mary, child of love.
"Perhaps for her 'twould better be,"
I said to John. Quite silently
He stooped o'er each fair head that lay
Actors her cheek in wilful way,
And shook his head. "Nay, love, not thee."
While my heart beat audibly.
Only one more, our eldest lad,
Trusty and truthful, good and glad—
So like his father. "No, John, no—
I cannot, will not, let him go."

And so we wrote, in courteous way,
We could not drive one child away;
And afterward toil lighter seemed,
Thinking of that of which we dreamed;
Happy, in truth, that not one face
We missed from its accustomed place:
Thankful to work for all the seven,
Trusting the rest to One in heaven.

The Lord Will Provide.

In some way or other the Lord will provide;
It may not be *my* way,
It may not be *thy* way;
And yet in his *own* way
"The Lord will provide."

At sometime or other the Lord will provide;
It may not be *my* time,
It may not be *thy* time;
And yet in his *own* time
"The Lord will provide."

Despond, then, no longer, the Lord will provide;
And this be the token,
No word he hath spoken
Was ever yet broken.
"The Lord will provide."

March on then right boldly, the sea shall divide,
Thy pathway made glorious,
With shoutings victorious,
We'll join in the chorus,
"The Lord will provide!"

—*American Messenger.*

Comfort in Privations.

A philosophical old nonagenarian finds these comforts in growing old White-headed grumblers should take notice:

I have become very deaf. What a blessing! There is such a lot of silly talk I cannot hear, such scandals, etc.

My eyes are failing. How fortunate! I do not see a tithe of the folly and wickedness that is going on around me. I am blind to faults that would provoke me to censure.

I have lost my teeth, and my voice is not very audible. Well, I find it no use babbling to folks who won't listen, so I save my breath for better purposes. I don't show my teeth where I can't bite. I venture on no tough meat.

My taste is not so discriminating as in days of yore, and the good is that I am more easily satisfied; don't keep finding fault, am contented and thankful. A nice palate is a plague to get rid of.

My joints are rather stiff. Well, if they were ever so supple, I do not want to go and see the sights, hear concerts, make speeches, nor carouse at feasts.

I am not so strong as I was; but for what do I need to be stout? I am not going to wrestle or fight with anybody. My morals are generally improved.

THE SEED AND THE FRUIT.—A young man who recently committed suicide in Indiana, ascribed his downfall to the influence of the "vilest kind of novels," which he was allowed to read when eight or nine years old. "If good books had been furnished me," he says, "and no bad ones, I should have read the good books with as much zest as I did the bad ones. Persuade all persons over whom you have any influence not to read novels," was his parting message to his brother. The chaplain of Newgate prison in London, in his annual report to the lord mayor, referring to many fine-looking lads of respectable parentage in the city prison, says that he discovered "that all these boys, without one exception, had been in the habit of reading those cheap periodicals which are now published for the alleged instruction and amusement of the youth of both sexes."

If three men were to have their legs and arms broken, and were to remain all night exposed to the inclemency of the weather, the whole country would be in a state of the most dreadful agitation. Look at the wholesale deaths on the field of battle, ten acres covered with dead, and half dead, and dying; and the shrieks and agonies of many thousand human beings. There is more of misery inflicted on mankind by one year of war than by all the civil peculations and aggressions of a century. Yet it is a state into which the mass of mankind rush with the greatest avidity, hailing official murderers in scarlet and gold, and cock's feathers, as the greatest and most glorious of human creatures. It is the business of every wise and good man to set himself against this passion for military glory, which really seems the most fruitful source of human misery.

CORRESPONDENCE

Correspondence of church news solicited from all parts of the Brotherhood. Writer's name and address required in every communication as guarantee of good faith. Rejected communications or manuscript used, not returned. All communications for publication should be written upon **one side** *of the sheet only.*

A Visit to Carroll Co., Mo.

Agreeably to previous appointment, Elder Peter Overholtzer came to the house of the writer on the 26th, day of January last, where he expected to meet Elders George Witwer and Daniel D. Sell, to accompany us on a visit to Carroll Co. The last two named brethren however failing to meet us, we set out, leaving my house at 7 o'clock, and reached the house of our friend Dennis T. Davis, at sundown. On the evening of the 27th, we reached our destination, brother William Kneppers. On the morning of the 28th, all the members living in this settlement, so far as known, except three, met at the house of brother Knepper's in church council; and finding that they number some 13 members, living here remote from any organization, they favored an organization. Whereupon their letters being presented and read, it was revealed that they had already one deacon among them, namely, brother Wm Knepper. The unanimous voice however was, to appoint a brother to the ministry, and another one to the visit, which resulted in the choice of brother Richard Morris to the ministry, and brother Henry Capler to the visit. Their congregation is designated as the Grand River, Carroll Co., congregation. We had an appointment for public worship at the same place that evening, after which we went home with brother Henry Cayler. On the morning of the 29th, (Lord's day) we filled an appointment at the school house in that vicinity, and after meeting, accompanied brother Richard Morris and family, to their home, took dinner, and met again at the schoolhouse in the evening, where we again found a large house thronged with an eager and waiting audience. After services we repaired for the night, with brother Daniel Loro and family to their house. On the morning of the 30th, there was an appointment for us at the house of our old brother Frederick and sister Michaels', from Wabash, Ind. Here we met at eleven o'clock; but owing to the thaw and rain the audience was not large. Another appointment for that evening at the school-house in that vicinity, had been well published, and was equally well attended. Better order and attention than was manifested at all these meetings, cannot be desired. From this, our last meeting here, we were kindly and comfortably received and entertained for the night by our friend Clayburn and sister Ray, of whom we took leave on the morning of the 31st, and arrived safely at home that night, where we found all well.

We wish to tender our heartfelt thanks to all our dear brethren, sisters, and friends, for their kindness and hospitality which they bestowed upon us everywhere we went. And for all this, praise we God, to whom all praise belongs.

CHRISTIAN C. ROOT.

Mirabile, Mo.

Answer to B. F. Koons.

In *Companion* No. 3, page 46, brother B. F. Koons requested that some brother give his views as to how long Noah preached to the Antediluvians, and how long he was engaged in building the ark. Now the Bible does not inform us how long he preached, nor does it directly tell us that he preached at all; but the Apostle Peter terms him "a preacher of righteousness," see 2 Pet. 2: 5, from which we infer that he preached, but as to how long, we must be contented to remain in ignorance. Neither are we informed how long he was engaged in building the ark. Brethren sometimes preach that he was one hundred and twenty years in building it; but where they get this information from I don't know; certainly not from the Bible; for the Bible tells us that the Lord commanded Noah to make an ark of gopher wood &c., and that he should come into the ark, he, and his sons, and his wife, and his son's wives with him. Now we find that "Noah was 500 years old; and Noah begat Shem, Ham, and Japheth." Gen, 5: 32. Now if we suppose that his sons were married at the age of 25, then Noah must at least have been 525 years old when the command was given him to build; and as he was 600 years old when the flood came upon the earth, so, if we subtract 525 from 600 we see that he could, at the outside figure, not have been engaged more that 75 years; and it seems to me very unreasonable that he should have been employed that length of time in constructing it; and I doubt very much whether he was. But let us not trouble ourselves about this, but let us hasten to enter the ark of the New Testament, the church af Christ, which is the antitype of Noah's ark, and hold out faithful unto the end, and we will be admitted into the golden city.

DANIEL SNOWBERGER.

New Enterprise, Pa.

Dear Brethren and Sisters: I wrote last from Rehrersburg, Berks Co., on the 1st inst. At that time, I had attended four meetings in the Little Swatara branch. Afterward I attended five more, on the southern side of the Blue mountains, and three on the northern side, all belonging to the same congregation. In this branch the annual meeting is to be held this year. The following are the names of the ministers of this branch: Elder David Merkey, John Pfoutz, Samuel Gettel, south, and Joshua Struphar, and George Smith, north of the mountains. On the 2nd, inst., I was conveyed by brother John Hertzler to the house of brother John Merkey; the place where our next A. M. is to be held. We took a hasty survey of the location and advantages of the premises, in view of said meeting, and as there is scarcely a place to be found against which no objections can be raised, it is not claimed that this is free from disadvantages, but on the whole, I consid

er it will answer the purpose very well, if the arrangements and preparations will be properly carried out, of which I have no fears.

On the evening of the 5th, had the last meeting in this branch, in the United Brethren church at Pine Grove, Schuylkill county. Next morning at 7 A. M. took cars at Pine Grove, and landed at Palmyra, Lebanon Co., about half after nine; but being one train in advance of what the brethren expected, no one waited my arrival, so I made my way to the house of Elder John Etter, house keeper of the Big Swatara branch. In this branch attended five appointments. On the 7th, a funeral came in, in connection with the appointment at the West Hanover meeting-house. I was told this was the eleventh funeral attended to at that house since New Year. Scarlet Fever is quite prevalent in this locality. In a general way I found the members well, since my last manifesting much love and christian courtesy. My health during the last week has been quite good; the hoarseness has wore off again, and my voice as good as usual. God be praised for his goodness. To-day I leave Dauphin for Franklin County.

DANIEL M. HOLSINGER.

Dear Companion: I have recently returned from a tour in Ohio, which may be published if you please.

I left home on the 10th of January, and stopped first in the Canton congregation, in Stark count., O.—Had some interesting meetings.

Then passed on to the Chippewa congregation, in Wayne Co. Then to the Mohiccon congregation, same county. Then to Black River congregation, Medina Co. Then to Maple Grove congregation in Ashland Co. Then to Ashland congregation, same county. Then to Loudonville congregation, same county.

We held a number of interesting meetings, and had the pleasure of seeing some added to the church.—May God awaken and draw many more. Amen.

I returned home on the 2nd day of February, and found all well.—Thanks to God for his goodness and mercy. My health has been rather delicate for some time, but I am now better.

affectionately yours,

J. WISE.

Scenery Hill, Pa.

Brother Holsinger: After so long an abscence I again take my pen to contribute a few lines to the columns of the *Companion*. According to previous arrangements with Elders Peter Overholser of Caldwell Co., Mo., and George Witwer, of Hamilton, Mo., we were all to meet with the brethren in Carroll Co., Mo., near Dewitt, for the purpose of organizing them there. But the day before I was to start, I was thrown from a horse, injureing my arm so badly and producing such pain that I could not go. It is with difficulty that I can hold my pen to write; therefore I mention this to let the brethren know the reason of my abscence. I hope the brethren had a pleasant time as well as, a profitable one. Brethren let us hear from you through the C. F. C. I have nothing of any note to write about our little flock here at this place; except that we are trying to do our duty as best we can, and trust the Lord for future prosperity.

DANIEL D. SELL.

Plattsburg, Mo

Dear brethren and sisters: My health has been very poor for several years, but more so for the last year. Part of the time I cannot lie in bed nor rest in any way. My complaint is mostly Spinal affections My physician, as good as we have in the West, recommended me to wear a brace; saying that if I would I could soon do my own work. This indeed would be of great advantage be-side the relief from my suffering, as I have to hire my work done. I therefore feel like asking a favor of the brethren, which is, to lend me fifty dollars, the cost of the brace, until I can pay it back. I would not ask it, but we settled here in the woods and had debts to pay. We made one payment on our little home this fall and we have one more, and then we will, if favored, be out of debt. Will not some brother, or more than one together, lend me the amount mentioned till I can return it?

We have but few brethren in this country, but we still live in hope that we may be blessed in a minister coming to our country. I hope some one may locate here. Any traveling through this section and wishing to give us a call, will stop at Easton Rapids, Mich., and there inquire for Leander Milbourn.

SARAH JANE MILBOURN.

Brother Holsinger: I am not ashamed nor afraid to say that I always was, and am yet, a very warm friend to the *Companion*; and must say I feel sorry to hear that some of our brethren think that $1.50 cts is too much for 50 visits of such good news as the *Companion* gives its readers; and that they would prefer a certain Baptist publication. We do not say but what said paper may be a good one, (we think it should be for the price, $2.00,) but still we beg leave to differ with those brethren as it being the cheapest paper of the two; so much so, that if the latter costs two dollars, and the *Companion* cost three times the amount it does, we prefer the *Companion*. We want to hear from the brotherhood. We think number 4, present volume, contains glorious news indeed—such as our brethren report from Sommerset county; twenty additions at one series of meetings. Good news indeed. Send along the *Companion*, we would like to hear more such good news, although we have given our agency to our brother David, yet we shall see that we get our share of names.

Your's in love.

STEPHEN HILDEBRAND.

CLERMONT, FAYETTE CO., IOWA.)
FEB. 4th, 1871.)

Friend Holsinger: In reading the columns of the C. F. C. I noticed an article dated Jan. 12th, 1871, Lees Summit, Mo., and signed Richard Arnold, soliciting a little history of an old woman described by him. Five years ago this month, a woman answering the description come to my house, and said she was lost; said she lived in Bedford county, Pennsyl

vania, said she had three daughters, one dead, one married to a "Dunkard" preacher near Freeport, Ill., one at home single: represented herself as a "Dunkard," and said Jacob Steel requested her to call and see how we were getting along. My mother-in-law being a sister to Jacob steel, and also a member of the same church, we kindly received her, and gave her all freedom (and more confidence than she deserved) and privilege of our house. She remained with us three weeks. She knew something of everybody and every place. We missed some small articles of clothing, when she left—suppose she made presents of them to other friends.—We believe her to be an imposter. She gave her name here Anna Nicodemus. With friend Arnold, I hope the old lady will get some good advice; I think I could remind her of several falsehoods practiced on us while here.

Your's truly.

D. W. DORLAND.

Answer to Landon West.

Dear Brother: I have been looking for an answer to brother Landon West's querey on page fourteenth, present volume; and as the brethren are slow in answering said querey, I thought I would try in my weakness to give my views upon the subject.

The passage of scripture referred to reads as follows: "God is a spirit; and they that worship him must worship him in spirit and in truth." John 4: 24.

First, "must worship him in spirit." "It is the spirit that quickeneth, the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life." John 6: 63. Also read the latter clause of Rom. 8: 9, "Now if any man have not the spirit of Christ, he is none of his." Now the spirit of Christ is an humble, obedient, and unassuming spirit, and always ready to do his Father's will. Unassuming, why? Because he said, "Why callest thou me good? there is none good but one, that is God." Matt. 19: 17.—We further read that "the fruit of the spirit is love, joy, peace, long-suffering, gentleness, goodness, faith. Meekness, temperence: against such there is no law." Now, if we are thus minded, we worship in spirit. But how in truth? Why, worship agreeably to his word; for the Savior said, "Sanctify them through thy truth: thy word is truth." When we say agreeably to his word, we mean, keep his (the Savior's) commandments. In love

A. BERKEBILE.

Delta, Ohio.

Dear brethren and sisters: My third report was written in the house of brother George Smith, Dauphin Co. By him I was conveyed to the city of Harrisburg, where, while waiting for the train, I fell in company with brother John Reiff of Ind., with whom I had a pleasant conversation. At 1.55 P. M., took cars for Cauffman's station, Franklin Co. On the evening of the 10th, had meeting in the Antrim meeting-house, Falling Spring branch; 11th, A. M., at Hayde's meeting-house; thence to Price's meeting-house, Antietam branch, where we had three meetings. Thence to Snowberger's, where we had two meetings. Thence to the Amsterdam meeting-house, where we had a small meeting this forenoon, owing to the state of the weather, being snowy.

I found the members and friends mostly well, in this county. On the night of the 10th, lodged with brother Jacob Zarger, who has his parents living with him, having attained the age of 86 years, raised 7 children, all living yet. The youngest being now forty-seven years old. An extraordinary family! The old members are quite frail. On the 12th, visited Elder Jacob Price, who has been afflicted for some weeks, but now appears to be slowly recovering, and from present appearances, may soon be able to attend meeting again, if the Lord wills it so.

On the 13th, visited aunt Nancy Baker, at present confined to her bed. Her age is near 87 years.

My health has been good since my last. I am writing this in the house of brother Abraham Shockey.

DANIEL M. HOLSINGER.

Waynesboro, Pa.

H. F. Holsinger: The series of meetings at Spring Run, Mifflin Co., Pa., is now over. Public preaching was held in six different places; and at two or three places at one time. The word preached was with power, and effect. Those who engaged in proclaiming the good news—glad tidings, and giving saint and sinner a portion, were, Samuel Longanecker, Grabill Myers, Daniel Snowberger, Wm. How, Adam Beaver, George Myers, James Lane, and Christian Myers.

S. W. BOLLINGER.

McVeytown, Pa.

Correction.

Brother Henry: The information you gave to J. D. Mast is not correct. The house-keeper in the congregation where John S. Kline lives, is David Merkey, Bethel, Berks county, Pa., and where John L. Kline lives, is John Zug, Shaefferstown, Lebanon Co., Pa.

JOHN HERTZLER.

Queries.

Why do you omit the letter *e* in spelling the Savior's name.

WM. BOOKWALTER.

We omit it, because we have been taught to spell the name without it. Second, Because our judgment approves of it. Third, Because it requires less labor and is better.

Brother Henry: I should like for some brother to give an explanation of Matthew 7: 15, "Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves."

T. GREY.

John 10: 9, latter part: "And shall go in and out and find pasture." Query: Is there any pasture outside the door or fold of God?

JOSIAH BEECHLY.

Did the Savior baptize personally?

JAMES ASHBROOK.

It is according to the Gospel, for a brother who is a private member to appoint meetings, and read a passage of Scripture, and exhort therefrom.

H. J. WEIMER.

Brother Henry: Could you or some one else give me the address of Brethren, Elias Steel, and Jacob Hochstetler. They both live in the state of Indiana. I have letters to be sent to these, and do not know their address.

C. G. LINT.

CHEROKEE SEMINARY, TENN. /
Jan. 14th, 1871. (

Brother Hollinger: Although I have been rather negligent in my correspondence to you of late, yet I have by no means forgotten you, nor my duty as contributor to your paper.

My engagements of late have been such that I scarcely ever have any leisure time to write you, owing to the long continued feeble state of my health, and consequently neglect of my business, both secular and ministerial. I think this will be a sufficient apology for my protracted silence. But, as my health has, through the providence of God, considerably improved, so much so that I am again able to resume my business and also to engage in my ministerial duties, I, therefore feel that it is my privilege, and also my duty to write you something for the *Companion*.

On Friday morning before Christmas—by request of the Brethren in Blount County, Tenn., I took the cars at Jonesborough, in order to perform the visit.

Nothing worthy of note occurred on the journey. Arrived at Knoxville in due time. Knoxville is a considerable town, consisting of several manufactories, and machine shops, and a population of some 1500, or 2000 inhabitants. There are several very fine churches in the place. Almost every Denomination extant in our country, except the Brethren, and even to the Roman Catholics, have churches here

I visited this place about two years ago, and had meeting here, which, I believe was the first that the Brethren ever preached in the place. There seemed to be a great deal of curiosity manifested by the citizens in coming out to hear a "Dunkard" preach. When my discourse was ended, the Pastor of the church, who was a Methodist Minister, came forward and introduced himself to me, and requested me to make an appointment for the next day, and insisted that I should continue the meeting for some days; but as I had other engagements, I was obliged to forego the pleasure of so doing. From this circumstance I am inclined to the opinion, that notwithstanding the vanity and pride of a majority of the place, yet there might be much good effected by the Brethren, if they would more frequently visit such places. And, really, these are the very places where the doctrine which the Brethren preach, needs most to be promulgated,—"for how can they call on Him in whom they do not believe, and how shall they believe on him of whom they have not heard, and how shall they hear without a preacher, and how shall they preach except they be sent?"

I left Knoxville on the evening train for Maryville, and arrived at the latter place at 5 o'clock, where I was met by bro. J. W. Byrne, and shown to bro. S. Z. Sharp's who lives in the neighborhood of the place, where we had an appointment for a Conference meeting.

The weather being extremely cold we thought it not prudent to have any meeting on Saturday; but as there was an appointment for meeting at Carpenter's Camp ground on Sunday—which place was some six miles from Maryville—we left Bro. Sharp's in the evening, to go to bro. John Bowman's, who lives in the vicinity of the Camp-ground where we had an evening meeting. Owing to the extreme coldness of the weather—it being decidedly the coldest we have had in this latitude for a number of years,—we did not have a very extensive "turn out" on the occasion.

On Sunday morning bro. Sharp and myself, accompanied by several other Brethren and Sisters, set out for the "Camp ground." We arrived at the place of appointment in good time, and found a considerable number of persons assembled, and awaiting our appearance with apparent anxiety. This is another point at which the Brethren had never preached, except bro. Sharp a few times. The people received us very kindly, and seemed very much interested in hearing "the word of truth," which we endeavored in our imperfect way, to expound in their hearing.

We reasoned with them for four successive days and nights, on the proposition "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." Paul to Timothy.

It is not my intention to enter into an elaborate treaties of the proposition which we had under consideration on the occasion, but only to advert to a very few remarks on the last clause of the proposition, or rather, the last proposition of the subject, "rightly dividing the word of truth."

We remarked that we believed that a very large proportion of the discensions in the Christian world, were mainly attributable to our lack of understanding of the word of God, and our lack of understanding, was in consequence of our failing to read the word intelligently, and our failing to read the word intelligently, was in consequence of our want of understanding its proper arrangement and division. I therefore proposed to devote one hour to the examination of the subject, of the proper division and arrangement of the Holy Scriptures. And believing that this part of our labors would not be uninteresting to many of the readers of the *Companion*, I herein give some of our conclusions:

The Holy Scriptures are properly divided into two grand divisions, the Old and New Testament. These two divisions are sub-divided into three minor divisions, and they are systematically arranged in the following order. 1st. The first grand division, or Old Testament pertains exclusively to the old dispensation, i e, the dispensation prior to the coming of Christ in the flesh. This is sub divided and arranged as follows: 1st—History, 2nd.—Law, 3rd.—Prophecy. The Historical part treats of the creation of the world, and of the people of the earth of what kind of beings they were, of the deluge, of the wars and fightings among the nations, how they lived and what they did, &c.

The 2nd sub division treats of the Laws by which they were governed, and is contained in the books of Leviticus, Numbers, 1st and 2nd Samuel, &c.

The 2nd sub division treats of the Laws by which they were governed, and is contained in the books of Leviticus, of Numbers, 1st and 2nd Samuel, &c.

The 3rd sub division is prophecy, and is contained in the *Book* of Zion, of Nehemiah, Psalms, Songs of Solomon, Isaah, Jeremiah Ezekiel, Daniel, &c. Although we often find those divisions rather interchangable treating of all these subjects promiscuously, yet, by a little discrimination, we are able to keep up the proper divisions.

The history is a chronological record of the geneology, and doings of the people. The law is a system of types and shadows of the Christian Law, and the prophecy is the annunciation of the certainty of the coming of Jesus Christ in the flesh.

The Law is said to be "our school master, to bring us to Christ," and again it is said that "Christ is the end of the Law for righteousness, to every one that believeth, therefore, this brings us down properly to the 2nd Grand division of the word of truth.

The 2nd grand division of the Holy Scriptures is the New Testament. This, like the first, is sub-divided into three subordinate or minor divisions.

The 1st is history, 2nd Law, and 3rd Prophecy. The first is a historical account of "the birth," the character, the life, the death, the burial, the resurrection, the forty days sojourn with his disciples, in giving to them their last commission, and finaly his assension up into Heaven.—This is called the Gospel. We then have a further historical account of how the Apostles acted upon this commission, how they preached the Gospel, what they called the Gospel, and how the people received it, and what they did in obeying it—Pentecost—Acts 2.

The first part of this account, or the gospel proper, is of John. The second part of this Historical record is contained in the "Acts of the Apostles," therefore it is very clearly to be seen that any faith which we may be in possession of, which is predicated upon any proposition contained in this part of God's word, is of a historical character. This, then is the 1st sub-division of the 2nd grand division of "the word of truth" and treats of history entirely; hence it is denominated the gospel of Jesus Christ, the Son of the living God.

The 2nd subdivision of the word of truth is the "Law of the spirit of life in Christ Jesus, which makes us free from the Law of sin and death."

This is that Law which was to go forth from Zion, and is the law which is given by inspiration of the Holy Spirit, and through the medium of the Apostles of the Lord Jesus Christ. This is contained in the Epistles of the Apostles for the government of the Churches. This part or division is exclusively applicable to the Christian, to those who have been inducted into the Kingdom, and adopted into the family of the faithful, have become heirs of God, and joint heirs with our Lord Jesus Chrst.

The 3rd and last sub division of the second grand division, is the prophetic part, or the revelations of St. John, in the Isle of Patmos.

This is a prophetic description of the rise and progress of the Church, of its final triumph, and of the second coming of Jesus Christ to reign in it as King, until he has put down all rule and authority, and until he has destroyed the last enemy—which is Death; then shall he deliver up the kingdom unto the Father—that God may "be all in all." After having discussed this subject at length untill Wednesday night, and to a very attentive, and well ordered congregation, the weather still continuing to be very unfavorable, we thought it prudent to not protract the services longer, dismissed our meeting, and returned to Maryville, in order to recuperate, and enjoy the society and hospitalities of brother Sharp and family.

On Thursday night we had a little social meeting with some six or eight Brethren and Sisters, who had convened at the house of brother Sharp for the occasion.

I must here be permitted to state, that, in all experience since engaging in the solemn vocation of the ministry, I have never enjoyed myself better than in this social meeting. All the Bretheren and Sisters present seemed to enjoy and feel that freedom which the occasion offered. Several subjects for conversation were introduced, and discussed upon by the bretheren and sisters, but more particularly were we all interested upon that of "anointing the sick with oil in the name of the Lord." I have no doubt but many of the readers of the *Companion* would be interested with a recital of that conversation, but time and space forbid.

On Friday morning, I left on the Maryville train to go to Rogersville Junction, where I had an evening appointment. I was met at the Junction by some bretheren who conveyed me to the meeting house, (Whitehorn,) where I continued until Monday noon, when I again took the train for Jonesborough, where I was met by my son at 5 p. m., with my horse, to convey me home, where I arrived about 7 o'clock, and found all well. Thank the Lord for his goodness.

JESSE CROSSWHITE.

Dear Brethren: Being alone this morning I will make an attempt to contribute to the C. F. C., though I am aware of my inability. I will willingly leave it to the option of the editor to publish or reject.—Knowing that brother Holsinger is accountable to the church and to God for what he publishes. I feel that the church should appeal to God, to give wisdom to those who bear glad tidings in a public capacity, to the sons and daughters of Adam: and especially to those who have charge of the press, that they may be able to decide between good and evil, and that which is best calculated to be spread over the length and breadth of the land. Yet the publishers should not depend on the church alone, but with much prayer

and fasting expect God to deal liberally. 1st. Kings 5: 12; James 1: 5.

When I arose from my couch this morning, I could look in any direction, and all seemed clean and white; the earth is bound with ice and snow. O the snow! how pure and white, without a visible spot or blemish. It is too pure and white to be trodden down with out feet.—But alas! how soon its pureness is spoiled by the interruption of other bodies. In this way my thoughts were carried to the dear infants, who are pure, fit subjects for the kingdom. Mark 10: 14. But like unto the pure snow, their purity becomes defiled by the interposition of other bodies; yea, a mother, or father, brother or sister may be instrumental in giving the pure body an impure appearance. Dear sisters; do you, or can you ask God's blessing upon you and yours, when you decorate the little ones with all the fashions of the day: and thereby fill their little hearts with pride? Let us consider our relationship to him with whom we have to do, as we are living in a fast age, so that when our summons come to join the innumerable caravan, we may be prepared to meet him, "who shall come the second time without sin unto salvation." Is it not worth denying ourselves any seeming pleasure, to gain the smiles of heaven, to meet the approbation of God; and, in the end enjoy the happy privileges that are promised to all those that love his appearing. Let us lay aside every weight and the sin which doth so easily beset us, and run with patience the race that is set before us. The sin of unbelief, oh! it makes my heart ache to see so many turning to the allureing evils which are prevalent in the world. Be it remembered that the things of this world are transitory and will soon pass away. "Which the wayfaring man, though a fool, shall not err therein," Isa. 35: 8—it seems that many are leaving the narrow path to pluck flowers by the wayside, expecting to return again. I would call the attention of such to the days of Jeroboam, when he made priests contrary to the directions of God. The Lord specified, the qualifications: and beside this they must belong to the royal priesthood. Take notice, the Lord's prophet who made manifest to Jeroboam the consequence of his wickedness. (1st Kings 13: 3) after he became weary and rested under an oak, verse 14) he was there induced by the lying prophet to withdraw from the Lord's path to partake of that which (in his imagination) appeared pleasant. What follows? Read 24th verse. To us it is said the soul that sins shall die, and those that forget God shall share with the unbelievers.

Then let our aim and object be,
For Jesus' precious face to see.
To-morrow! mortal, boast not though
Of time and tide that are not now;
But think, in one revolving day,
How earthly things may pass away.

MOLLIE GIBBON

Linganore, Md.

Brother Holsinger: I feel like writing a little for the *Companion*, and hope it will not be lost labor. You request church news, which no doubt all love to hear; especially when in a prospering condition. Yet I cannot say that we are advanced in our spiritual welfare as we should be, on account of disappointments, made by brethren who were to come and preach for us the first of January. I wish to inform those brethren that we have arrived at many conclusions with regard to their not coming; yet we cannot but think that Providential occurrences hindered.

There are but few brethren here, and we are compelled to attend other churches, or stay at home: except once a month, we have preaching, if it is possible for a brother to come thirty or forty miles; if not, we wait till the next month, and perhaps meet the same fate.

It seems that, when as high as eight or ten speakers will attend one meeting, and four or five speak, one after the other, until the patience of worldlings is so wearied that they declare they will not go to "Dunkard" meeting again, it were better if some would go where they are needed.

Brethren, do you all do your duty, those who scarcely ever go from your immediate vicinity to preach? Some do, I know they have become servants of God, and have their fruit unto holiness, and the end, eternal life. We had anticipated a season of spiritual refreshing, during the series of meetings the brethren proposed holding with us.

But alas! all our hopes were blighted when the hour for services arrived, with a large audience, and, to our surprise, no speaker Imagine our anxiety, when the people are frequently inquiring to know when those preachers are coming, and tell us, if ten dollars or more were ready for them, as other preachers get, they would not fail to come.

Brethren, let not the world have occasion to say that we are grasping only for earthly treasures. When appointments are made, meet them; let nothing but sickness or death hinder. We think much good might be done here at this time. The people hear but little preaching and appear anxious to hear the doctrines of our Lord. Brethren, ministers, who will be first to respond, and grant us a series of meetings? We need it *just now.*

We hope it will be those brethren by whom we were disappointed, if congenial, and suitable for them. They will thus aid us in advancing the cause of Christ in this part of God's moral heritage. Any brother who can, come and help us.

LUCINDA SHICK.

Grove City.

Gleanings from Subscribers.

The tobacco question has not frightened me away from the *Companion.* I think the subject needs still harder pressing, for it is a little like the Queen of Sheba, said to Solomon; much has been told us of the evils of it, but the half has never been told that can in truth be said about it.

JOHN FORNEY SR.

I fear that brethren are finding fault with the paper on account of the advertisements in the C. F. C. I think we have much good reading matter, and very few advertisements. Come, brethren, let us have charity.

JOHN H. STAGER.

It seems as though one member of our family has been missing since the *Companion* has stopped coming. I miss it so much, I cannot do without it. The brethren and sisters here are well, except brother Joseph B. Bashor's wife: I fear she will never recov-

er. We ask the prayers of the brethren and sisters in her behalf.

LOUSIA J. BASHOR.

Whitesville, Mo.

"I think a few dollars spent for useful reading, is money wisely invested. The mind needs to be fed as well as the body. Pampering the body and starving the mind, is the height of folly. So also is providing for the body the best that earth can afford, and feeding the mind on trash and poison." ROBERT A. PATTON.

Second Creek, W. Va.

MARRIED.

At the residence of the undersigned, Mr. THOMAS BROADWATE, to Miss BETTIE MILLER, all of Allegany Co., Md.

ELIAS WHITZEL.

At the house of the bride's parents, in Juniata Co., Pa., by the undersigned, on the 21st of January, brother SPENCER BEAVER, of Union county, and Miss MINERVA BESHOAR. By request. George Myers.

By the undersigned, Jan. 12th, at the residence of the bride's father, brother DANIEL B. SELL, and sister FRANCES WITWER, daughter of Elder GEO. WITWER, all of Hamilton, Mo. D. D. SELL.

On the 7th inst., at the residence of the bride's parents, by H R. HOLSINGER. Mr. B. F. MYERS and Miss KATE CHERRY, both of Blair county, Pa.

At my residence, Feb. 9th, JOSEPH C. KAUFFMAN and Miss MAGGIE KAUFFMAN, both of Bedford county Pa.

S. A. MOORE.

On Thursday December the 22nd 1870, at the residence of the bride's Father near Antioch, Indiana, by Daniel Heiney, E. T. BROWN and SARAH J. LEEDY, all of Huntington County Indiana.

On Sabbath day, February the 5th at the residence of the bride's Father by the same, L. N. HALLOWELL and ANGELINE R. BAILY, all of Huntington Co. Indiana.

DIED.

In the Swan Creek branch, Lucas Co., O., MARY MYRTIE daughter of brother HENRY and sister MINERVA MANCHLEY, aged 7 months and 18 days. Funeral services by the writer from Matt. 19: 14.

AARON BERKEYBILE.

In the Aughwick branch, Huntingdon Co., Pa., February, 12th, sister CATHARINE Consort of brother John SPANOGLE; aged 54 years, 8 months, 6 days. Occasion improved by the brethren from 2 Tim. 4: 6, 7, 8, to a large congregation of people.

A. L. FUNK.

In the Pleasant Valley church, Washington county Tenn., Dec. 26th 1870, sister ELIZABETH KEBLER; aged 37 years, 5 months, and 19 days. She died in the triumphs of a living faith, and bid all her kindred and friends meet her in heaven.

J. B. PENCE.

In Westmoreland county Pa., January 19, William BAKER; aged about 61 years and 9 months. The subject of this notice was blind for the last few years, and died at the house of friend Daniel Baker, near Jone's Mills, Pa. The occasion was improved by the writer from the words, "Set thy house in order."

D. D. HORNER.

In the Aughwick branch, Huntingdon Co., Pa., January 3d, PAUL WITSAL; aged 83 years and 3 days. Funeral service by the brethren.

In the same branch, January 16th, DILLIA M. MILLER, only child of Jacob and Ellen Miller; aged 1 month. Occasion improved by the brethren.

In the same branch, Feb. 1st, sister ELIZABETH BLOCHER; aged 76 years, and 17 days. Funeral service by the brethren.

Sister Blocher was formerly from Adams county, Pa. A. L. FUNK.

Fell asleep in Jesus, in the Woodstock Branch, Shenandoah Co. Va., January 30th, brother ISAAC GOCHENOUR; aged 46 years, 3 months, and 6 days. He leaves an affectionate wife and four dutiful children to mourn their loss; but they are not alone in their grief, the church feels that one of its devoted members, has gone to join the disembodied spirits, and his well attended seat is vacant in the house of the Lord, and his voice will be heard no longer leading his brethren and sisters in the songs of Zion, and his presence will be seen no more in the earthly sanctuary where prayer is wont to be made. Though he labored for a long time under the afflicting hand of a chronic disease, yet he faithfully discharged the duties of his calling in the office of a deacon. We mourn not as those without hope. Words of comfort were spoken to a large concourse of people by Elders George and Samuel Shaver and J. Wakeman, from Philippians 1: 21

E. B. SHAVER.

Visitor please copy.

In Huntington Co., Ind., January 26th, PETER HASLER, born January 31st, 1810, in Berks county Pa. He was joined in matrimony to Polly Liech in 1834. They raised a family of 9 sons and 1 daughter. He was buried on the 28th. Funneral occasion improved by the writer and D. Shidler, from Heb. 27: 9. Elder SAMUEL MURRAY.

Visitor please copy.

In the Aughwick branch Huntingdon Co. Pa. December 4th, 1870, SARAH E. BOOK, aged 1 year, 8 months, and 6 days.

In the same place December 5th 1870, Willie Book, aged 5 years, 11 months, and 1 day.

The above are all the children of brother Isaac and sister MARY BOOK. We truely condole our bereaved brother and sister, and their family, but we need not sorrow as those who have no hope. The Lord gave, and the Lord taketh away, and blessed be his holy name. JOHN G. CLOCK.

In the Upper Twin-creek branch, February 1st, of Consumption, sister MARY SWIHART, wife of brother James Swihart, (deacon) and daughter of Elder Daniel Miller in Preble county, Ohio; aged 42 years, 4 months and 28 days. She left a kind husband and three children to mourn the loss of one that was much loved by all who knew her. By her request the funeral occasion was improved from 2 Tim. 4: 6-8, by Samuel Garber, and Nathan Haywood, to a large concourse of people. NOAH MILLER.

Visitor please copy.

In the Range Branch, Hart county, Ind., Dec., 15, 1870, WILLIE, son of Harvy and —— PLY, aged 12 years. Disease fever. The occasion was improved by Brethren Senour and the writer.

In the same branch near Wakarusa, Jan. 17, JOHN RITZMAN, aged 71 years. Disease, lung fever. Funeral services from Heb. 13: 14, by the writer.

JOHN METZLER.

In the Quemahoning branch, Somerset Co., Pa., Jan. 30, sister ELIZABETH PETERSON, aged 75 years, 7 months and 28 days. Her disease was cancer. She suffered great pain, but endured it with much patience. Funeral services by Elder Tobias Blough and the writer from Phill. 1: 21.

In the Indiana Creek branch, Westmoreland county, Pa., Nov. 1st, 1870, MARY SOPHIA, daughter of brother Jeremiah and sister Lydia FOUST, aged 1 year, 6 months, and 7 days. The funeral occasion was improved by Eld. Soseph Berger and brother Jonas Bennet, from Lu. 18: 16.

In the same branch, Dec. 29th, 1870, infant son of brother David D. and sister Mary HORNER, aged 1 month and 7 days. His days on earth were few, like those of the lovely, blooming flowers. The funeral occasion was improved by the writer.

Also, in the same branch, Jan. 18th, 1871, our aged brother WILLIAM MURRAY, departed this life, aged almost 67 years. He was called to the ministry in the prime of life. He has not preached much for the last few years; but he earnestly contended for the faith once delivered to the saints. His disease was fever. He bore his affliction with patience. He has left a widowed mother, 4 sons and 2 daughters, with Many friends to mourn their loss. On the 21st he was taken to the Indian Creek church, where the occasion was improved by Eld. Burger and the brethren from 2 Cor. 5: 1-21; after which his remains were taken to their resting place, followed by a large concourse of people.

Also in the same branch, Jan. 25th, ISAAC youngest son of friend Peter and sister Regeno SMITH, aged 2 years, and 5 months.—Disease croup Occasion improved by the writer. J. FOUST.

LIST OF MONEYS received for subscription, books, &c.,

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VOLUME VII. TYRONE, PA. TUESDAY, FEB. 28, 1871. NUMBER 9.

The Barberism of Christendom.

Considering that last christmas day was the eighteen hundred and sixty-ninth anniversary of the birth of Christ, (this article was written in 1870,) and that the religion he founded was above all things the religion of love, the condition of the christian world presents a curious spectacle. Some forty millions of German christians are helping in every way in their power to kill and maim a similar number of French christians. Large numbers of young French christians, too, are lying in wait behind hedges and in ditches, trying to shoot passing German christians in the head; and when German christians catch them, they shoot them through the head. Over half of France the christian churches are turned into hospitals for persons whom their brother christians have horribly gashed and mutilated.

In another quarter of Europe, Russian christians announce their determination to kill and maim any number of Latin Christians, besides Mohammedens, that may be necessary in order to secure themselves the privilege of keeping in the Black Sea as many instruments for destroying human life and property as they think proper; and the Latin Christians reply that they will, in turn, slaughter any number of Greek Christians sooner than submit to anything of the kind.

Over here we do not at present propose to kill anybody, but it is only a few weeks since a notorious Massachusetts Christian got up and calmly proposed, as a means of making political capital for the party, that American Christians generally should go to killing English and Canadian Christians, and destroying their property, on account of a certain sum of money. To a Heathen looking on from the vantage ground of centuries of civilization and christianity, the whole thing, the war and the talk, would be as good as a play.

Believing the above to be a true representation of degenerate humanity, I thought I would copy and send it for publication in the *Companion*. Is it not strange how professed followers of the Prince of peace disgrace their calling, by imbruing their hands in one another's blood? Do they by this confirm the declaration of their Savior: "By this shall all men know that ye are my disciples, if ye have love one toward another?" A strange declaration of love, to kill one another. Such is loving only in word, (hardly that,) instead of loving indeed, as the beloved Apostle John admonishes the brethren to love.

W. J. H. BAUMAN.

For the *Companion*.

A Few Words to Sinners.

"Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light.—Matt. 11: 28-30.

Sinner, are you laboring under sin? Do the cares of this world and the riches thereof, seem more precious than Jesus? If so, you had better stop and think, before you fall into darkness. Hear what Jesus says: "Come unto me, and I will give you rest." Does not sin make you feel weary? And at night when you are upon your bed, you try to sleep, but cannot. How often do you think, were you to die to-night, where would I awake? You have no rest now; no, none. Jesus says come unto me, and I will give you rest. Oh! what a sweet rest, rest in hope of being one of Christ's disciples.

Sinner, out of Christ there is no promise. You cannot claim that rest in disobedience. You must take the yoke upon you and learn of him. Then it is that you shall find rest to your souls. Some people make a profession of the word; but it is only in word, no fatal hope, and is found to be dead. Jesus says, If ye love me, keep my commandments. You see there is a work to be done. It is faith with the works is dead. You must leave sin and believe the Gospel, and obey the same, or you cannot really find rest for the soul.

Sinner, death is around you, calling some there by sickness, some by accident, and others by age. Oh! think that the next may be you—and unprepared! Oh! come to Jesus, ere you perish, and he will save you. He will take away your sins, and you will have rest.

Do not think that there is no pleasure in serving the blessed Master. There are pleasures in serving him that the world can't give nor take away. Just look for a moment at the children of God, and see their pleasures. They are the children of the Most High, there is love, joy, peace, holiness there. Then look at the sinner. What do you see there? pride, malice, ungodliness, foolishness, and all manner of wickedness, which must shortly have an end. you will either have to end it yourself, or God will end it. It will be a terrible end. You will have to sink down to that miserable place called hell; and in it there is no rest! But hear what Christ says about that place: "There shall be weeping and wailing, and gnashing of teeth." And again, the rich man was not content with it. Yes, though he was tormented in flames, and would a drop of water to cool his parched tongue. [illegible] that he could get a drop of water. You'll pay too late to draw water from the wells of salvation. His doom was sealed.

Reader, I love your souls. Remember, if you do not turn to the Lord and will live and die in your sins, you must take up your abode "where the worm dieth not, and the fire is not quenched."

Dreadful thought will it be to dwell with the devil and his angels, while [illegible] and you repent. There is [illegible] Jesus is coming soon [illegible] Now is the day of salvation.

Remember now Thy Creator in the days of thy youth, while [illegible] come, and the years draw nigh, when thou shalt say, I have no pleasure in them. Turn the word of the Lord. I love to answer [illegible] and ye shall be my [illegible] Oh! to be in [illegible] how [illegible]

watches over you. When you are asleep, he keeps you safe; and all you have comes from him. And are you not willing to obey his calls? Why it is no wonder he is angry with the sinner every day. But turn to him, he loves you. He gave his Son for you. Yes, he came into this world and died that you may live. And if you love this blessed Jesus and keep his commandments, you shall enjoy his presence forever; for he has gone to prepare a mansion for you, that where he is, there you may be also. O blessed thought of living in Heaven. Where there is no sickness, no pain, no death; where God shall wipe every tear from our eyes! There we will only appreciate the blessedness of serving God. Come, then, before it is too late, and while you may obtain that rest: for "there remaineth a rest for the people of God."

"Hasten sinner to be wise;
Stay not for the morrow's sun;
Wisdom if you still despise,
Harder is it to be won.

D. B. CONDRIE.

Dillsburg, Pa.

For the *Companion*.

Eternal Salvation—How to Obtain It.

"And being made perfect, He became the author of eternal salvation to all them that obey him." Hebrews 5: 9.

The subject of salvation, though very apparent to seekers after divine truth, is one of vast importance. The word "salvation" means deliverance, and not a whit more. Before the time of Christ there were many instances of salvation by the miraculous power of God. We will however say but little upon the subject of salvation prior to Christ, but will lead you in another direction. It is upon the subject of eternal deliverance—the great Gospel plan of salvation delivered by Jesus Christ himself—that we shall make a few suggestions for the careful consideration of our readers.

Salvation, previous to Christ, did not, neither could it, meet the general wants of fallen humanity. The salvation of the Hebrews at the Red Sea, and of the Antediluvians, was only temporary in that it only saved them from sudden death and destruction. To make anything else out of it, we would do injustice to the salvation by Jesus Christ. Eternal salvation—a salvation that would forever harmonize humanity with divinity—place Finite and Infinite both into one sphere—could meet the wants of depraved humanity through none other than the efficacy of Christ's blood. He, "being made perfect," could, and did, "become the author of eternal salvation to all them that obey him." *To all them that obey him.* This phrase which we have from the pen of the inspired apostle, will place forever upon a baseless foundation all Universalian and Unitarian creeds.

Having briefly noticed the impossibility of salvation without Christ in it, or it by Christ, we now purpose to show that without obedience, salvation is not promised. We cannot infer from any of the epistles of that learned and eminent Apostle, that salvation was attainable without obedience. "How shall we escape, if we neglect so great salvation?" shows that something is demanded from the recipient, in order to obtain eternal salvation; and all who have a knowledge of the conditions of salvation before the incarnation of the Son of God, know that it could only be obtained by obedience. Had not the Hebrews obeyed the voice of Moses ere they arrived at the Red Sea, or even afterwards when they received the command to "go forward," they would not have been saved, but would have fallen a prey to the enemy, or, have been buried beneath the waves of the briny deep. We might also notice other instances to prove our position in arguing this point, but will let the foregoing suffice. Our object is to give the skeptic a death blow, and must come a little closer the subject; yet we hope that none of our readers are such. If we thought the skeptic's position a safe one, God forbid that we should say anything against it. But, that inspiration should place the atheist or skeptic and the christian both into Christ's yoke is a matter of incredibility. Where are the inspired Apostles? What have they done? Have not they clearly set forth the conditions of salvation? Have they not passed from time to eternity, and that, too, by the cruel hand of skepticism? O inconsistency! inconsistency! where art thou not? To maintain that mortal man shall obtain eternal salvation without respect to God and obedience to his Son, will exalt man, and abase his Redeemer. All that the Creator did to rescue fallen man, was to place within his reach the means whereby he could work out his own salvation. Indeed it would have been a great pity, had God permitted man to die as he is prone to live, & then give him an existence in eternity, there to live in sorrow throughout its unceasing ages as he lived while clothed with mortality, and while forming character void of the Holy Spirit and all the qualities necessary to make him happy, whilst surrounded with the magnificent works of the Deity, and in the presence of him whose wisdom and goodness the universe can but contain. Though life's sorrows are great, the effusion of the Holy Spirit upon the soul will fill the hearts of the obedient with ineffable joy, until they arrive at their glorious destiny which awaits them, there to continually enjoy happiness begun on earth.

Hence what will truly beautify the soul while in its house of clay, will make it happy while inside the magnificent walls of Zion. Who are they that fail to enjoy life? Are they not those who have not a cheerful view of what pertains to future bliss, and that, too, because they would procure salvation without seeking for it? If such be the case, we can come to no other conclusion than that they hold the plan of salvation as of but minute importance. Don't know whether they would enjoy heaven or not. True, such is the case. Shall corruption inherit incorruption? Verily no. Neither shall the wicked then mar the peace of the righteous. Oh! why is humanity in this enlightened age so blinded! Was not disobedience the whole cause of human suffering? We must admit that it was; but through obedience to Christ, "the author of eternal salvation," we can come to that sphere of bliss, where sorrows cannot enter, and where suffering is unknown.

Dear readers, you who have heretofore estimated the plan of salvation of but little consequence, can you not yet see the importance of it? Would you not rather take the wings of salvation, faith and obedience, and fly away and be at rest, "where the wicked cease from troubling" than to be hurled where "the wicked shall be tormented" forever? With what fear shall ye meet him in eternity whom ye would rather not now see! But submit to the will of God who holds in his mighty hand the thread of your being, and his appointed time will then be your time. The way of salva-

tion is not so hard as you may think. Christ through his sufferings has made it comparatively easy. To obey God in all his appointed ways, will plant his Holy Spirit in your souls, cause his image to shine through yours and thus move all darkness from your pathways, that you may behold in everything that God has created, his love, wisdom, and goodness, until you arrive safely in that peaceful clime, illuminated with the presence of the Deity himself, and the Son of God at his right hand, "who has become the author of eternal salvation to all them that obey him."

F. M. SNYDER.

De Graff, O.

For the *Companion*.

Self-denial.

"Then said Jesus unto his disciples, If any man will come after me, let him deny himself and take up his cross and follow me." Matt. 16: 24

This is a subject worthy of our attention. It seems that if any would follow Jesus, they must deny themselves and take up their cross. Now comes the question, what is that? The Apostle says, "knowing this, that our old man is crucified with him, that the body of sin might be destroyed." Now I think our old man means our nature, or carnal mind. I wish here to be understood that our nature of itself is not sinful, but only subject to sin. If we believe our nature is sin, we will destroy the faith in the atonement, and would believe with some others that our infant children die in sin. Now I believe we are sinners by transgression, and not any more by nature or inheritance. All that come to a knowledge of God's will, can see at once that their nature leads them away from God, or into transgression, which is sin; and will do so until they crucify that nature themselves, and bring it into subjection to the will of God, which is righteousness. We need not wait for God to do all the work: when we have willingly transgressed, we should willingly repent, or cease to sin; and this we will never do while we let nature have its way. We may, however, change some of our habits, and think we have fully reformed; but if we are not able to control our whole nature, we may begin to think the old man is not yet fully crucified. I have had conversation with different persons in regard to the manner of worship and faith in the gospel, and it is not uncommon for them to become angry as soon as their manner of worship or faith is spoken against. Although they believe their hearts have been changed by divine grace, yet they will follow the inclinations of their own corrupt nature. But I must come home to our own brethren, I have read the "Visitor" and *Companion* from their origin; and have seen much fire kindled which I thought ought not to have been, if the old man had been kept in full subjection, especially about politics and tobacco. I think, if our American continent were looked over from sea to sea, and the annals of history ever since we are a nation, there could not any other two subjects be found so completely wrapped in with the carnal nature, and so useless as well as opposite to Christianity; but only nature's slaves, and yet, as soon as there is a word spoken against either, there are some brethren already offended. What does this prove to the church, or to the world at large? If it is true that the church of Christ is the light of the world, or as a city that is set on a hill, there must be something to show that fact to the world; and the world should see it in every member. The brethren in an early day, were very particular and zealous in the wearing of the apparel in a style separate from the world, which I glory and rejoice in and think it should ever continue so; and I feel sorry that it is so fast depreciating; and yet they overlooked and allow these unnecessary habits in the church. Now, in this late age of the church, it is not much worth while to speak against these things that nature clings to so closely, when some brethren would much rather gratify their nature than the wishes of the church.

A few years ago, when the brethren were contending against political voting, I was in hopes they would make it a test of church fellowship; believing that we would not lose many in number, but receive a heavenly blessing. But the tobacco question is different. Brethren and sisters are so engaged in the use of tobacco, that its use has become stronger than their minds; and many would rather leave the church than the use of tobacco. Now, the minister of the Gospel, who wishes the increase and progress of the church—with how much greater zeal and power, could he call to a sinful world to leave all unrighteousness and unnecessary habits, and come to the church that he knew was free from them? I have expressed myself at different times that if the church could be freed from the use of tobacco, I would give a thousand dollars; so that we could show to the world that we have crucified the old man, and thereby give more proof of our profession. Now, I think our brethren should think of these things. If they are so determined not to quit the use of tobacco themselves, they should, at least, not speak in favor of it, and give encouragement to a rising generation. What I have written is for our consideration and the advancement of the kingdom of Christ on earth.

DAVID RUPEL.

North Liberty, Ind.

A History of the Popes.

The *Neue Freie Presse* of Vienna sums up in the following severe terms the history of the Popes:

"From St. Peter (in supposing that he ever was at Rome) to Pius IX. there have been 297 Popes, including 24 Anti-Popes, and one Female Pontiff; 19 of them left Rome, and 35 reigned in foreign countries; 8 ruled a month only; 40, one year; 32, two years; 54, five; 51, fifteen; 18, twenty; and nine only for a longer period. Among the 297, 31 were declared to be usurpers and heretics. Out of 266 legitimate, 64 died a violent death; that is to say, 18 were poisoned, and four strangled, the rest perishing in other ways. Independent of the Popes of Avignon, 26 Pontiffs were deposed, expelled, and banished from Rome; 28 others could only maintain themselves by the aid of the foreigner. Out of the whole number 15, or more than half, showed themselves unfit for their office; 6, in spite of their vows, had children. Leo IV., it is said, was a woman. Urban V. confessed his infallibility, and submitted to the censures of a Council; two other Popes, Victor III. and Adrian VI. confessed in public that they had sinned, &c. Certain it is that in this long history of Christ's vicars, note may be taken of frequent absences of the Holy Spirit."

If we would be pleased by [illegible] for it is with words as with sunbeams—the more they are condensed the deeper they burn.

For the Companion.

To the alarmed but unconverted, in the Community of the Berlin Church, Somerset Co., Pa.

BY C. H. BALSBAUGH.

This is, in a gracious sense, "the time of your visitation." The Eternal Father has "visited his people" in your midst with a special outpouring of His Spirit, quickening them to more searching self-scrutiny, and greater zeal in their efforts to reclaim sinners, and blessing their endeavors in the conversion of many who a short time ago were, with you, "in the gall of bitterness, and in the bond of iniquity." Your own hearts have been wrought upon by the Divine Agent whose office it is to "convince of sin," and you are sufficiently awakened to see that impenitence merits a terrible doom, and that "it is a fearful thing to fall into the hands of the living God." Some of you have such a view of your moral defilement, and such a sense of Divine displeasure on account of it, that it can be exceeded only by the torments of the damned.—In the light which has been shed upon you, Heaven and earth beseech you to begin the all-important task of "working out your own salvation with fear and trembling." God has signified his readiness to "work in you both to will and to do of his good pleasure," and if you neglect the present opportunity to secure the advantages which abounding grace offers, you incur sevenfold guilt, proclaim to Heaven and earth and hell that you count the precious blood of Jesus unworthy of comparison with the honors and gains of the world, and the ease and pleasures of the flesh, and "treasure up unto yourselves wrath against the day of wrath and revelation of the righteous judgment of God." While others, whose attachments to what is fleeting and forbidden were as strong as yours—who had no less to lose and no more to gain than you,—have forsaken all for Christ, and pressed into the kingdom, you are still balancing the claims of God and the joys and glories of salvation, against the applause and preferments of the world, and the low, shortlived enjoyments of sense. Your condition is extremely perilous. You stand on the narrow isthmus that divides consecration to God and devotion to the interests of time, Heaven and hell. Your eternal destiny may hang on your present decision.—To not a few of you this will unquestionably prove the solemn truth. "What thou doest, do quickly," is the emphatic behest of Heaven; and the manner in which you pass this momentous crisis, will either "seal you unto the day of redemption," or rivet body and soul with the fetters which you must clank in the prison of damnation forever. All Heaven is expectant as to the result of the Divine mercy in your conviction of sin; and the church of Christ is bearing you perpetually to the mercy-seat in the arms of prayer, with intense yearning for your accession to their number. And we may with reason believe that all hell is anxious and active to defeat the gracious purpose of God in awakening you to a sense of your guilt and danger. Oh, did you know the unutterable interests at stake in the treatment of your serious impressions—could you gain a glimpse of the eternal joy or woe which must date from this opening year of grace 1871,—could you see in your present visitation the awful occasion which is to stamp the irrevocable seal of Eternity upon your immortality, you could no more be induced to remain one hour longer in the bondage of curruption and under the curse of the Almighty, than be undecided in a house in flames which is momentarily threatening to crash to the ground a mass of fiery ruin.

There is a deep, startling signification in the words, "*the hour is come;*" "*for this cause came I unto this hour;*" "*this is your hour.*" This is emphatically and solemnly true to you. Every responsible creature is bound to do the will of God, being so constituted as to find his happiness in such service, and this is your "high calling,"—not to-morrow, but to-day. Two words comprise all that concerns you for time and Eternity, and have in them all the weight of the Godhead, in his "power to save and to destroy." They are these: "COME, NOW." All the wondrous arrangements of God's wisdom, and wondrous exhibitions of his power and love, in all his dispensations in Heaven and on earth, concentrate in the present crisis of your life.—All that transpired in a by-gone Eternity in the conference of the Holy Trinity—all that was felt and thought and purposed and sacrificed in Heaven when the Second Person in the Godhead became flesh—all that was achieved and endured in the life and death of Incarnate Deity—all the fullness of grace and powe rlove and which the Holy Ghost bore to earth from the

bosom of the Godman—all that the Triune Deity ever did for a guilty, rebellious, accursed race, *is connected with your present hour of conviction.* To convince of sin and save of sin, sum up all the purposes and accomplishments of God. All that Jehovah has purposed, and the Son excuted, has been committed to the Spirit for the consummation of the great work of redemption in the calling, conversion, and sanctification of the individual sinner. And the function of the Holy Spirit is manifest in your case, in the deep revulsion of feeling in relation to sin, in the sharp upbraidings of conscience, in the irrepressible anguish that rends your inner being, in "the terrors of the Lord" which shake your soul as with a tempest of wrath, in the fearful quarrel you have with yourself on account of sin, and with God on account of his hatred of it and threatenings against it. "Your hour is come;" this is "the time of your visitation." Suffer this to pass unimproved, and you are already numbered with the wretched multitude whose doom human language cannot depict. There is a crisis in every life that determines the ever-future. It reaches the deepest elements of our being, and stereotypes them for Heaven or hell. There is a moment that turns the scale for Eternity, when the Holy Spirit has thrust the arrow of conviction into the soul's finest and inmost sensibility, and we make choice of "the reproach of the cross," or the treasures and pleasures of earth. All the varied and unspeakable mercies of God for you and to you, contemplated this hour, and He will "see of the travail of his soul" in your emancipation from sin, or you will see and feel the horror that whelmed Him in Gethsemane, and the agony unutterable that flooded His soul from Heaven and Hell on the cross. There was a point in *His* life to which everything comerged, and on which everything depended: "the *hour* is come;" "*for this cause* came I unto this hour." So with us all. Your hour is now. Conversion is not an isolated event, any more than the great transaction in the life of Christ which makes conversion possible. All that went before, of Divine influence and its results, is taken up in it, and carried forward into the sanctified state. You cannot reasonably expect occasions more favorable than the present for the great transition from guilt and condemnation to holiness and justification. Your hour is come, and you are to find in it almighty strength to deliver you, and infinite love to pardon. This is God's hour in your behalf, and it is your hour as probably the only opportunity of availing yourselves of the offers of salvation; and you cannot allow this season of grace to pass into indifference and coldness without mocking God, insulting the sufferings of His Only Begotten Son, grieving the Holy Spirit, branding the work of hell deeper into your soul, and rendering your ultimate salvation extremely problematical. It may be now or never! In the face of all opposing motives you are to decide for God and holiness and eternal life.

That the glorious work now progressing in your community is of God, you cannot but admit. That it has affected but not saved you, quickened to a sense of sin but not of peace, you are painfully conscious. While others have been "plucked as brands from the burning," and now rejoice in "the glorious liberty of the children of God," You are still aliens and strangers, desiring deliverance, yet unwilling to "escape the judgment of God" on the terms proposed in the Gospel. The remarkable manifestation of Divine power, the exhibition of Divine tenderness and love in calling and pardoning so large a number of sinners at the same time and in the same place, and all this before your eyes, with the same offers of mercy tendered you, not only leaves you without excuse, but renders your hesitation and delay a sin of fearful magnitude. The bread of life has not only been brought to your door but held to your lips, and you have been earnestly entreated by Christ and His ambassadors, to put forth your hands and partake of the blessing, and "make your calling and election sure." But you stand today outside the Ark of Grace, unreconciled to God, and exposed to the deluge of fiery indignation which will sweep all the uncovenanted into bottomless perdition. If you refuse to come to an immediate and positive decision in a matter so plain and imperative, and followed by such unspeakably glorious consequences, God will hasten the day in which he will decide for you, by putting forth his sickle to gather you as tares and briers for the "everlasting burnings." As great and marvelous as is the mercy of God in making you sensible of your need of a Savior,

and offering you Heaven and eternal glory as a free gift, so great will be your tribulation and anguish of heart on your death-bed, when repentance will merge into despair, and every encouraging aspect of Deity will be lost in the vivid presentation of what is terrible and relentless and consuming in the Divine Character. To continue in sin under such extraordinary advantages and wonderful tokens of God's presence, and displays of mercy, is to "sear the conscience as with a hot iron," to harden the heart and stiffen the neck against future appeals and means of grace, and prepare for yourselves a hell equal in torment to the depth and intensity of God's love for your rescue, and the greatness of His sacrifice to make His love available, and the many opportunities and pressing invitations given you to escape from the undying worm and unquenchable flame. As great as would have been your joy in the immunities and beatitude of the kingdom of God, so intolerable will be your punishment in the realm of woe.

What response do you return to these heart-piercing, soul-quaking considerations? With Heaven and Hell unveiled, and endless bliss and misery brought into appalling proximity, and the present hour offered as the time in which to seal the great, irreversible transaction, will you turn your back on Christ, deliberately choose "the beggarly elements of the world," and be content with the coarse, sapless husks of sense? God forbid. With "strong crying and tears," with holy violence and unsparing self-crucifixion, unclasp your affections from every thing perishable, and entwine them around the cross and the glories to which it leads. What keeps you from immediate and unreserved consecration to God? Are the pleasures of sin so sweet that holiness tastes insipid? Is "the man of sin" so fascinating that Christ seems "without form or comeliness?" Is the drudgery of Satan so delectable, and the companionship of sinners so delightful, that the service of God is a galling weariness, and the fellowship of the saints an unbearable vapidity? Does not a faithful inspection of the heart bear affirmative testimony to these interrogations? Oh, "the deceitfulness of sin," and the "desperate wickedness" of the human heart! How can you, awakened by God's Spirit, steadily and soberly contemplate the nature and consequences of sin for one hour —your relation to God as a sinner, your constant liability to death, and the abyss of dire ruin into which you would sink were you to be called hence in your present state,—without having your whole being convulsed with apprehensions of the wrath of God? Your salvation is made the subject of importunate prayer by many of the elect. Those who have lately been restored to holiness are wrestling in prayer for your enrollment with the pilgrims of the cross, and the inscription of your name in the Book of life. How long will it be ere you make Heaven and earth rejoice by your acceptance of the overture of mercy? Fathers and mothers, brothers and sisters, friends and neighbors, would unite in a song of thanksgiving, were you to enter the ark that is floating them to the evergreen shores of Paradise. The angels would strike their harps with rapture, and roll a joyous halleluiah along the dome of the Celestial Temple. They would not defer their anthem till you had passed through the threefold crystal gate into the church militant, but as soon as you would "repent unto life" they would break forth in a jubilation that would swell like an ocean of billowy harmony from heaven to heaven. Can you ponder all this, and not sink down upon God's footstool in profound self-abasement and unqualified submission to "the Father of Spirits?" But if you continue in sin, all this will be reversed. Parents and friends will weep, angels be amazed, the Spirit grieved and quenched, Jesus rejected, His blood despised, God dishonored and provoked, the sword of justice furbished, the vial of vengeance filled to overflowing, and your soul given to the dominion of evil to be ripened for the great conflagration! A momentous alternative—a deliverance of "joy unspeakable and full of glory," or a catastrophe of endless, unmitagated, ever-deepening horror! "Escape for your lives," "look not behind you," "flee to the mountain" before the descending "fire and brimstone" overtake you, before death drives the bolt that shuts the door of mercy forever! "Flee from the wrath to come." Oh, those unutterably fearful words: "*the wrath to come*"—"*the wrath of the Lamb*!" "I beseech you, in Christ's stead, be ye reconciled to God." Halt no longer "between two opinions." Advance not another step hell-ward. Lose sight of every other object in the contem-

plation of Golgotha, sin, death, judgment, eternity. "Suffer the loss of all things, so that you may win Christ." There is no neutrality in religion. "He that is not with me is against me." Compromise is the back door to hell. "Whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple." "Turn ye, turn ye, for why will ye die?" "The Spirit and the Bride say, COME."

For the Companion.

The Ungodly and the Sinner.

BY NOAH LONGANECKER.

Does the Bible make a distinction between the ungodly and sinner? Ungodly men are always sinners, but sinners, are not always ungodly men. A few evenings ago I listened to a homily on Psalm 1 : 5, in which the minister affirmed that there was no difference between the ungodly and sinners; and as others hold similar views, I will submit my views to the readers of the *Companion*, with the desire to edify, giving you to understand that I court information on all subjects.

I first refer you to the first Psalm. "The ungodly shall not stand in the judgment, nor sinners in the congregation of the righteousness." The use of the connective nor, as well as the manner of its use, does, in my estimation, make them out two different classes. But if there were no other passage in the Bible but the one in 1st Peter 4 : 18, namely, "where shall the ungodly and sinner appear?" I would be forced to the conclusion that there is a difference between the two characters. I once conversed with a professed minister on the language of Christ, when he says "born of the water and of the Spirit," and when I asked him what Christ meant when he said "born of the water," he remarked he meant that we must be baptized with the Spirit, and that the reason he believed so, was, because the spirit was frequently referred to, figuratively, by the term water. Now, while I admit the last to be so, I can never consent to the former. Such tautological language does not become the Bible, for it would involve us in many difficulties never to be removed.—Born of the Spirit and of the Spirit! two baptisms of the Spirit. But to my subject, where shall the ungodly and the sinner appear? While I admit that sinners shall not stand in the congregation of the righteous, yet I must believe that there will be a marked difference between them and the ungodly.

I will yet refer to a few passages in the Bible and then give my conclusions of those referred to. Paul says that the law is made for the ungodly and sinner; what use for this repitition, of the same? Again, in Jude we read of "ungodly sinner," and by a careful examination we will find that they denied the only Lord God, and the Lord Jesus Christ, and they spake against him, to use Jude's own language, with hard speeches. There are those in the world that fear God, but do not keep his commandments,—who believe he is, who never speak of God, or of his word, but with fear and respect, and acknowledge all to be true; but while they know to do good, and do it not, it is sin to them; and if they neglect so great salvation, how shall they escape? I admit that sinners, as well as the righteous, will be gathered before the Judgment seat of Christ; but while the righteous, or sheep, will be on the right, the sinners will be on the left. Compare Matt. 25, with Rev. 20. But while the sinners spoken of in these passages may have brass enough to stand on his left during the judgment, Rev, 20 : 12, the ungodly will not have even that brass, but knowing their doom, they cannot bring one plea like those referred to in Matt. 7 : 22, and Luke 13th, but merely await there final doom of being tormented day and night for ever and ever. The Bible everywhere teaches that men will be judged "according to their works," and judging from the doom pronounced on the ungodly, they committed crimes above those of the sinner referred to in the above named passages. The ungodly then must be the Atheist, the Infidel, those who deny the existence of God, and those who deny Christ to be the Savior, God manifest in the flesh; while another class will have so much respect for Christ that they will do the disciples of Christ good, because they belong to Christ, and they shall in no wise lose their reward, yet they have neglected their salvation, and how shall they escape, where shall they appear? Holy God, "thou art of purer eyes than to be-

Holy God, "thou art of purer eyes than to beho'd evil, and canst not look on iniquity; therefore may we be holy because thou art holy. If the reader be familiar with the different stages of the Judgment, let him compare the connections of Matt. 25th chapter. What I have written, I have written. Prove all things, and hold fast to that which is good

Christian Family Companion

Tyrone City, Pa., Feb. 28, 1871

The Passover and the Lord's Supper. No. 9.

THE PASSOVER TYPICAL.

The typical import of the passover is worthy of a more detailed notice than we have yet given it. Of all the types, in the legal services under the Mosaic dispensation, there is none more striking than that of the passover, which was typical of "Christ our Passover," who "is sacrificed for us." As a type we shall notice: 1. The living lamb; 2. The sacrificing of the passover; 3. The solemn feasting upon the passover.

1. The living lamb. "Your lamb shall be without blemish, a male of the first year: ye shall take it out from the sheep or from the goats." Ex. 12: 5. They were permitted to take either a *lamb* or a *kid*; but the sentence, "Your *lamb* shall be without blemish," seems to favor the use of lambs; and as Christ is frequently spoken of under the emblem of a *Lamb* and never under that of a kid, it would appear that lambs were generally preferred. Be this as it may, the victim was to be taken from that class of animals which was afterward pronounced *clean*, representing the chosen people of the Lord; and not from the unclean, which represented the Gentile nations. Thus was clearly taught in figure, what was also foretold by prophecy, that Christ should be the seed of Abraham: "The Lord thy God will raise up unto thee a prophet from the midst of thee, *of thy brethren*, like unto me: unto him shall ye hearken." Deut. 18: 15. See also the 18th. and 19th. verses: "I will raise them up a prophet *from among their brethren*, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command them. And it shall come to pass, that whosoever will not hearken unto my words, which he shall speak in my name, I will require it of him." Peter in Acts 3: 20-23, applies this prophecy to Christ.

The type was to be "a male of the first year"—in its prime: thus Christ the antitype, was sacrificed in the prime of life—in the vigor of manhood; and not in his infancy with the babes at Bethlehem, nor at an old age when time and toil had wasted his human vitality and physical strength. It also denotes the strength and sufficiency of Christ, on whom was laid the iniquity of us all: who "hath borne our griefs, and carried our sorrows." (Isaiah 53: 4-9.)

It was to be without blemish—perfect, according to the standard of judging. This denoted the spotless purity of Christ, by whose precious blood, "as of a lamb without blemish and without spot," we have been redeemed from our "vain conversation, received by tradition" (1 Pet. 1: 18)—from the galling yoke of sin. No unholy, unjust, or evil thought, desire, word, or action, ever marred the perfection of the sinless, harmless, spotless Lamb of God: he was without blemish. In order to know whether the victims were without blemish, it was necessary to examine them closely; so was Christ examined before Caiaphas, Pilate, and Herod, and yet there was no fault found in the man: he was sacrificed, a victim without blemish, to bear the sins of many. Matth. 27: 24, Lu. 23: 4, 14, 15, 22, John 18: 38; 19: 4, 6, Hebrews 9: 28.

The lamb was to be set apart in the tenth day of the month, (Ex. 12: 3) which was in the fourth day preceding that in which it was to be sacrificed. This, counting a year for a day, would represent Christ's entrance upon his public ministry, which was in the fourth year before that in which he was sacrificed for us. Matthew Henry, according to the Comprehensive Commentary, understands this as "denoting the designation of the Lord Jesus to be a Savior both in the purpose and in the promise." He adds: "It is very observable, that, as Christ was crucified at the passover, so he solemnly entered into Jerusalem four days before, the very day that the Paschal lamb was set apart.

2. The sacrificing of the passover. This we understand as typifying the sacrificing of Christ; "for even Christ our Passover is sacrificed for us." 1 Cor. 5: 7

The passover was to be killed on the fourteenth day of the month. (Ex. 12: 14.) pointing out the precise day in which our Passover was to be sacrificed. It has been shown that the fourteenth day, the day on which the passover was killed, was called *"the day of the preparation,"* and *"the preparation of the passover;"* but by examination we find that he was crucified on *"the preparation of the passover"*; therefore it follows that he was crucified on the fourteenth day of the month, the day on which the passover must be killed. Matthew speaks of the day following the day of the crucifixion, as follows: "Now the next day, that followed the day of the preparation, the chief priests and Pharisees came together unto Pilate." Matth 27: 62. As the day "that followed the day of the preparation" was the next day after the crucifixion, the crucifixion was on "the day of the preparation;" but "the day of the preparation" was on the fourteenth day of the month, therefore Christ was crucified on the fourteenth day of the month, the same day on which the type was slain. This will be fully developed and demonstrated hereafter.

The passover was to be sacrificed "in the evening," or "between the two evenings." Ex. 12: 6. This time, as we have abundantly proven, referred to the middle of the afternoon, the ninth hour of the day. This pointed to the hour of the day in which the Lord Jesus, the great Passover, should yield up his life, have his blood shed, to prepare a token

that the Lord may graciously pass over and save many that would otherwise be destroyed. "And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? that is to say, My God, my God, why hast thou forsaken me?" And "Jesus when he had cried again with a loud voice, yielded up the Ghost." Matth. 27: 46, 50. It is clear that he expired on the cross, not only on the day, but, also, at the very hour specified in the law for the sacrificing of the passover.

The first observance of the passover, in Egypt, was not commemorative; and as a test of fidelity and a condition of safety, there was nothing in it that would require these particular times to be enjoined for the selecting of the victims, and the killing of the passover; but as God has a purpose in all his appointments, and as he intended this sacrifice to be a type of Christ, he fixed the time of the most important services so as to meet, in point of time, the facts which they typified.

It was to be killed by "the whole assembly of the congregation of Israel." So in the sacrificing of Christ, "the whole multitude of them arose, and led him unto Pilate;" "And they cried out all at once, saying, Away with this man, and release unto us Barabbas." Lu. 23: 1, 18. Peter in allusion to this, in addressing the "men of Israel," said: "The God of Abraham, and of Isaac, and of Jacob, the God of our fathers, hath glorified his son Jesus; whom ye delivered up and denied him in the presence of Pilate, when he was determined to let him go. But ye denied the Holy One, and the Just, and desired a murderer to be granted unto you; and *killed* the Prince of life, whom God hath raised from the dead; whereof we are witnesses." Acts 3: 13-15. Also on the day of Pentecost the same apostle said: "Ye men of Israel hear these words: Jesus of Nazareth, a man approved of God among you by miracles, and wonders, and signs, which God did by him in the midst of you, as ye yourselves also know: Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken and by wicked hands have crucified and slain." Acts 2: 22, 23.

In reference to the passover it was said: "Neither shall ye break a bone thereof." Ex. 12: 46: Num. 9: 12. This was expressly said to be fulfilled in Christ: "But when they came to Jesus, and saw that he was dead already, they brake not his legs; but one of the soldiers with a spear, pierced his side, and forthwith came thereout blood and water. * * * For these things were done that the scripture should be fulfilled, A bone of him shall not be broken." John 19: 33-36.

"The *sprinkling of the blood* was typical. (1.) It was not enough that it was shed, but it must be *sprinkled*, denoting the application of the merits of Christ's death to our souls; we must *receive the atonement*. Rom 5: 11. (2.) It was to be sprinkled with *a bunch of hyssop*, (ver. 22.) *dipped in the basin*, denoting the benefits and privileges purchased by the blood of Christ. (3.) It was to be sprinkled on the *door posts*, denoting the open profession we are to make of faith in Christ, and obedience to him, as those that are not ashamed to own our dependence on him. (4.) It was to be sprinkled on the *lintel* and the *side-posts*, but not on the *threshold*; (ver. 7.) which cautions us to take heed of *trampling under foot* the blood of the covenant, Heb. 10: 29. It is precious, and must be precious to us. (5.) The blood thus sprinkled, was a mean of the preservation of the Israelites from the destroying angel, who had nothing to do there where the blood was. If the blood of Christ be sprinkled on our consciences, it will be our protection from the wrath of God, the curse of the law, and the damnation of hell. Rom. 8: 1."—*Matthew Henry, in the Compreh. Commentary*, on Ex. 12 chapter.

3. The solemn feasting upon the lamb, was typical of our duties and privileges under the Gospel of Christ. The lamb was not killed to be burnt, or thrown away, or merely to be looked upon, but to be fed upon: so we must by faith feed upon Christ, the slain Lamb, or we have no life in us. "Then said Jesus unto them, Verily, verily, I say unto you, except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day. For my flesh is meat indeed and my blood is drink indeed. He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him. As the living Father hath sent me, and as I live by the Father, so he that eateth me, even he shall live by me." John 6: 52-57. As we receive nourishment from food, so we must receive spiritual nourishment from Christ by feeding on him; which we do by meditating upon, and heartily doing, his will. As he who is hungry delights in eating and drinking, so he who hungers and thirsts after righteousness, delights to feed upon Christ.

It was to be all eaten; and if any of it remained until morning, it was to be burned; it could be of no service to them afterward. (Ex. 12: 10.) So it is with those who by faith—a living faith—feed upon Christ: they must feed on an undivided Christ. "Is Christ divided?" 1 Cor. 1: 13. We must take, not only Christ and his crown, but also Christ and his yoke, Christ and his cross. We must not only live the life of Christ, but we must bear in our bodies the dying of our Lord. So says Paul: "Always bearing about in the body, the dying of the Lord Jesus, that the life also of Jesus, might be made manifest in our body." 2 Cor. 4: 10. If we fail to feed upon Christ in the time appointed, thereafter Christ will profit us nothing.

"They were to eat the flesh, roasted with fire." This denotes the sufferings of Christ, and the afflictions

and persecutions which attend a faithful feasting on him; for we must be partakers of his sufferings, if we would be the recipients of his consolation. (2 Cor 1 : 7.) "Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing had happened unto you: but rejoice, inasmuch as ye are partakers of Christ's sufferings; that when his glory shall be revealed, ye may be glad also with exceeding joy." 1 Peter 4 : 12, 13.

It was to be eaten with unleavened bread. Leaven is used to denote corrupt doctrines, and also malice and wickedness; and unleavened bread, to denote sincerity and truth. Christ in warning his disciples against the corrupt doctrines of the Pharisees and of the Sadducees,said to them: "Take heed and beware of the leaven of the Phariseess and of the Sadducees, and of the Sadducees." Matth. 16 : 6. Paul also said; "Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our Passover is sacrificed for us; therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth." 1 Cor. 5 : 7, 8. In the performance of all our Christian duties, and in the enjoyment of all our Christian privileges, we must be sincere and upright in heart. The hypocrite's doom is lamentable in the extreme.

It was to be eaten "with bitter herbs," in remembrance of their bitter bondage in Egypt. So must we feast upon Christ with bitter, pungent sorrow and brokeness of heart, in remembrance of our rigorous service while in bondage to Satan. The remembrance of the bitterness of their bondage, rendered their liberty more pleasant, and the bitter herbs, the passover more palatable: so the remembrance of our wickedness and bondage to corruption, renders our liberty in Christ more delightful, and our feasting upon him, soul-satisfying.

It was to be eaten in haste, and in a departing posture. So should we eagerly feed upon Christ by partaking of the rich provisions furnished and offered to us in the Gospel; and with waiting, willing, anxious hearts, we should embrace the earliest opportunity to depart from sin, and the service of that Pharaoh who is king over the Egypt of all vice and folly, of all crime and corruption of every sort and every name.

In short, the living lamb without blemish, was typical of the living Lamb of God, who was holy, harmless, spotless, undefiled, and separate from sinners. The sacrificing of this unblemished victim and the nature of all the concomitant services connected therewith, were typical of the death of the God-man, the only victim in heaven or earth—in the wide universe of God—that could satisfy the demands of Divine Justice. The feasting upon the lamb, after it was sacrificed, and the connected observances, were typical of all the gracious benefits of the atonement made by the sacrificing of Christ our Passover, who is sacrificed for us.

The feast of unleavened bread for seven days, and the abundant offerings during the feast, were a type of the Christian life, which is a life of love—a life of sincerity, free from all envy and ill-will, and from the leaven of malice, and wickedness, and hypocrisy. The waving of the sheaf, the first-fruits of harvest, we regard as being a type of the resurrection of Christ the first-fruits from the dead. (1 Cor. 14 : 23). The sheaf was waved on the morrow after the Sabbath, which was the 16th day of the month; so "Christ the first-fruits" arose from the dead and manifested himself to his disciples on the morrow after the Sabbath, which was also the first day of the week. (Matth 28 : 1, Jno. 20 : 19.)

We now eave this general outline with the reader, in hope that he will continue to investigate this subject for himself, and that he may purge out the old leaven that may yet be found in his heart, and feast upon "Christ our Passover," who "is sacrificed for us." "Blessed are they who hunger and thirst after righteousness; for they shall be filled." Matth. 5 : 6.

Editorial Correspondence.

Brother Assistant: We have been thinking of you much since we left the office. How we do wish that during our abscence, none of our correspondents may forget to give his name or address, or tell half what he wants, and compel you to guess at the remainder. Hope, too, that none will presume that we remember the contents of all previous letters received during the past year, but will plainly and explicitly state what he wants, just as though we had never known him before. And then when changes of addresses are desired, hope it will be remembered that we need the post-office, wherefrom as well as whereto the address is to be changed. If those things would be observed by all our correspondents much labor would be spared you.

And especially have we been made to think of you, and of the *Companion* family since we have been permitted to breathe this pure Maryland, country air, and enjoy the comfortable habitations and hospitalities of the good people of this community. We are living on the fat of the land, with absolutely nothing to do but eating and talking, neither of which you know we regard as labor, while you are confined to the narrow walls of the editorial sanctum. But never mind, be encouraged, keep in good spirits, we expect to recuperate so that when we return, we shall be able to take charge of the office for a while, and allow you a furlough.

We are surrounded by many temptations. Poor dyspeptic! Rich viands are set before us on every table. So far we have been enabled to resist

them to a healthful degree, and the superfluous luxuries of coffee and tea in every instance. If we cannot become a reformer, perhaps we may still reform ourself, which, if every one would do, the work would be accomplished.

We made our landing point at Hagerstown on Friday evening, were met by brother Benjamin Emmert and conveyed to brother Samuel Emmert's in Funkstown, where we met in public worship in the evening.—The weather was bad, and the congregation was small, but the greetings of the brethren and sisters kind and warm.

We made our head-quarters at brother Emmert's during our stay at Funkstown. On Saturday we visited sister Ella Williams, one of our most worthy contributors, and our agent at this place. We found her an invalid, giving more promise for the life which is to come than for that which now is. Had meeting on Friday and Saturday evenings, and on Sunday forenoon. At that time brethren David Long and Daniel Wolf, ministers from the Manor congregation, and brother Harmon from Welsh Run congregation were also with us. The attendance was respectable and with considerable interest In the evening (Sunday) brother Stouffer conveyed us to Fahrney's meeting-house, stopping by the way at the house of brother Daniel Stouffer, one of the ministers in the Beaver Creek congregation, and the most popular auctioneer in Washington Co. How is that for news, an auctioneer and a "Dunkard" preacher? It is all right, however, for it is by consent of the church, and brother Stouffer is amenable to the church for any misconduct or impropriety indulged in while engaged in his business. We presume it is not necessary that an auctioneer should make a monkey of himself in order to become a good salesman.

In the evening we had a meeting at Fahrney's meeting-house, bro. Myers remaining to fill an appointment at Funkstown. It therefore fell to our lot to try to preach. We had good attendance and excellent order and attention. After meeting we went home with Dr. Daniel P. Fahrney, who resides on the old homestead where the famous old Dr. Peter Fahrney, used to reside. We made our home with the Doctor for several days He enjoys a good practice an enviable reputation. Hope he will not content himself with having a good name here but will also secure a right to the name which is above all others. His wife has already chosen that good part.

This is the principal meeting place in this branch of the church, (Beaver Creek). We have now made the acquaintance of all their ministers; who are Jos. H. Wolf and Andrew Cost, Bishops, Leonard Emmert, Daniel Stouffer, Ed. S. Miller and Samuel Foltz, all zealous supporters of the cause. Brother Wolf is aged and feeble. Poor brother Cost, how we do feel for him. A heart and a soul big enough to take him around the world, but hardly physical strength enough to hold soul and body together. He accompanied us from Saturday during the meetings, and the longer we were with him the better we loved him.

Now, brother editor, if you have not time to write any better editorial than this, you may publish it, but do not insert it and then blame us for spoiling your paper. In our absence you will be held accountable for the reputation of the paper, and we wish you to use your privileges. I am still,

Yours truly,

H. R. Holsinger.

Feb. 20th, 1871.

Attention.

We invite attention to the Editorial Correspondence in this number: especially to that part which refers to the transaction of business with this office. If some of our friends would be more careful, and be sure that they tell us clearly what they want—just as they would if they thought we knew nothing about it—they would save us much time and trouble, and themselves much anxiety and cause of complaint. Frequently, by the addition of a few words, which would require only a few moments, we might be spared a half an hour of unpleasant and unprofitable labor. J. W. B.

Answer to Correspondents.

F. F. Murray. Thank you. It was our mistake. We are sending a paper to John Lehman at Upton, Pa. and the Post Master informs us that there is no such a person living in the bounds of the delivery of that office. Who knows anything about it.

Jesse Roop. You have credit for $10.00 received Feb. 2nd.

Jos. Strickney. Your name was overlooked in transferring the names from the old to the new book. Thank you for correcting. Give us the name and address of the subscribers you say you sent some time ago; also say if you sent the money. We do not know who to look for, or who to send the back Nos. to.

Josiah Beeghly. Your name is on our subscription book all right. We will send back Nos. Think they will come all right now.

John Harley. It was an oversight. Thank you for calling attention to it. Hope all will be right now.

Mrs. Belle Ripple. The money came to hand about the time you mentioned and your name entered, but was missed in transferring to our new book.

Dan'l Trump. All right, you need not send it back.

Isaac Bartow. Yes, it came. We are sending the C. F. C., as directed.

B. Teeter. It is all right; the Pious Youth for Feb. is behind time.

C. Hoover. Who sent you and Isaac Steel's name, and did you pay, we have no account of you. We have now entered your names at Willaman.

D. N. Yothers: Your subscription is paid for both volumes, six and seven. We have no farther charges against you.

CORRESPONDENCE.

Brother Holsinger: As before stated through the *Companion*, in No 8, Vol 6, by brother Harper, that the brethren there had decided to build a meeting house, and still seeing the great necessity of it, have determined to build next spring. We again met in council on the 23rd of December, to see what means we would be able to raise. The brethren subscribed liberally; but being few in number, we still lack some $300 or $400 dollars — Therefore we have decided to make another appeal; and I have been requested to address the Brotherhood through the *Companion*, so that all who have not responded to our former request, can now have the opportunity of aiding us in the work. If each one would give only a small amount, —even down to a dime—altogether would be a great help in our undertaking, and in spreading the glorious gospel of Christ. If some brother in each branch would see what he could get for us, the amount being ever so small would be thankfully received.

All money can be sent to D. B. Bowman, or J. Vantrump, Harden, Ray Co., Mo., which will be acknowledged through the *Companion*.

S. B. Sherkey.

Money received:

From P. P. Brumbagh,		$1 00
"	Joseph Miller,	1 00
"	Solomon Garber,	2 00
"	John Oaks,	2 00
"	Holt Co. Mo. brethren	30 00
		$36 00

Brother Holsinger: As it is always very encourageing to me, to hear of the progress of the Kingdom of our blessed Lord and Master. I have also concluded to give an item of the progress of Zion in this part of God's moral vineyard. We commenced a series of meetings on the 27th of January, and continued until the 4th of February, with very encouraging results — Brethren Grabill Myers, and Jacob Rinehold were with us from a distance, assisted by our own brethren; they all labored very faithfully with us in presenting the truth as it is in Christ Jesus, and many were powerfully wrought upon. Three precious souls were made willing to renounce the kingdom of darkness, and to enlist under the banner of King Emmanuel; and many more were almost persuaded to become Christians. May the Lord carry on his good work here in our midst, and not here only, but every where, that many may yet be brought out from nature's darkness into the marvelous light of the Gospel. So, dear brethren and sisters, let us all be right faithful in our calling, that we may so let our lights shine that men may see our good works, and glorify our Father which is in Heaven; that we may be instrumental in bringing others into the vineyard of our master. We all have our talents to improve. Let us not bury our talents, but improve them while it is called to-day; for the night is coming wherein no man can work, when we shall all be called to give an account of our stewardship. Oh! may the Lord impress it solemnly upon our every heart to work for the salvation of our fellow men, is the prayer of your unworthy brother in Christ.

Wm. N. Clemmer.

Seven Spirits of God.

Brother Henry: I noticed a query some time ago, in which the querist wanted to know the view of the Brethren concerning the seven Spirits of God, spoken of in Rev. 4:5. Feeling it our duty when called upon to answer queries punctually, although I have not been punctual, and my reason was this, I always would rather hear the views of my brethren and sisters. Since the query has not been answered, and is probably forgotten by some, though not by the querist who probably felt and still feels disappointed, I would feel a willingness to give my views. If not correct, convince me by the word of God that I am wrong and I will yield.

1. Love: "God is Love." Jno. 4:16.

2. Truth: "A God of truth." Deut. 32:4.

3. Mercy: "Be ye therefore merciful, as your Father also is merciful." Luke 6:36.

4. Wisdom: "For after that in the wisdom of God." 1 Cor. 1:24

5. Power: "Christ the power of God." 1 Cor. 1:24.

6. Justice: "Justice and judgment are the habitation of thy throne: mercy and truth shall go before thy face." Ps. 89:14.

7. Peace: "The everlasting Father, Prince of Peace." Isaiah 9:6.

We notice there are seven spirits dwelling in the Supreme being of God, which constitute his eternal, living principle, or Nature, which is divine; hence the word of the Lord attributes the above spirits (Attributes) to him, which constitutes his Divine Nature.

Aaron Berkeybile.

Delta, Ohio.

From the Antietam Church, Franklin Co., Pa.

Brother Henry: It is encourageing to me to read church news, and especially such news as causes the angels to rejoice. What can be more joyful to read than to hear that poor sinners are converted to God. On New Years day we baptized seven. At that time we had a series of meetings in our arm of the church. The brethren came to our assistance, and up to this time we have baptized twenty-nine in all, and there yet remain others who are seriously impressed. and are not far from the kingdom. Oh! that the Lord would continue to work among us; for there are so many around us who are occupying unsafe ground—walking on slippery ways in dark places. How many we see whose gray hairs, and furrowed cheeks indicate their short stay here, and yet they seem to delay their return to God! We shall still continue our petitions to the Lord in their behalf. In this protracted effort of the ministry, the church has become alive and much revived. Oh! how we should bless and praise God for the love and union which now prevail among us, and for the increase of God's people. May we feel more and still more zealous in the cause of Christ; helping those that need spiritual help, and in this way we can glorify God in our bodies and spirits which are his.

Fraternally yours,

I. F. Oller.

Sabbath School.

I wish to call the attention of the brethren to the subject of Sabbath-schools, requesttng them to give us, through the *Companion*, the best plan for organizing and conducting Sabbath-schools. I am a friend of Sabbath-schools, and desire to see them conducted in the most interesting manner possible. Let several brethren write and give us their best instruction.

Jacob Bahr.

Moulton, Iowa.

Reply to B. F. Koons.

My answer was, "Two, viz: Caleb and Joshua;" and so I still say, and so every body preaches. In volume 6, page 790, brother Koons in his reply to my answer contends that there were others, who were over 20 years old when they left Egypt, that entered the promised land, even the whole tribe of Levi. If the Levites did enter the promised land, they were not included in the number of the Israelites who left Egypt. It is always understood that there were 600,000 men above 20 years old that left Egypt; of these only two entered the promised land.

Now I will admit that the Levites were not included in this number; and will endeavor to prove that they were not counted Israelites. To do this we will go back to the 49th chap. of Gen. where Jacob blessed his sons, and we find that Levi had no blessing, for some reason best known to that old patriarch himself. This is one strong proof that they were not to be counted with the rest of the tribes.

Also by referring to the 13th chap. of Num., where Moses sent out the 12 spies, to spie out the land of Canaan, there was no spy sent from the tribe of Levi, but in lieu thereof, he sent a spy of the tribe of Ephraim, which I understand was a grandson of Jacob, Joseph's son. Num 3: 9. "And thou shalt give the Levites unto Aaron and to his sons; they are wholly given unto him out of the children of Israel." 12th verse, "And I, behold, I have taken the Levites from among the children of Israel, instead of the first born that openeth the matrix among the children of Israel; therefore the Levites shall be mine." In the 15th verse we find that the Levites were to be numbered from a month old and upward. In the 39th verse we find that the number of the Levites as they were numbered "were twenty and two thousand."

Now it appears by reading the concluding part of this chapter, that the Levites were to be substituted in the place of the first born of the children of Israel, as an offering to the Lord. Also Num 8: 5, 6, "And the Lord spake unto Moses, saying, Take the Levites from among the children of Israel, and cleanse them. (vers 14th) "Thus shalt thou separate the Levites from among the children of Israel: and the Levites shall be mine."

Next we will refer you to the book of Joshua 14: 3, "For Moses had given the inheritance of two tribes and a half tribe on the other side Jordan; but unto the Levites he gave none inheritance among them." There are numbers of other texts which go to prove that the Levites were not counted Israelites, but let this suffice for the present. They had no part in dividing the land; neither had they any inheritance in it, only what the others gave them; they were to give them a certain number of cities, with their suburbs for their cattle. Fearing my remarks will become tedious, I will add no more at present, but hope if my views are wrong, some brother will be good enough to put me in the right way. May the Lord add his blessing, is my prayer. Amen.

A. B. Miller.

Antioch, Ind.

Dear Brother Holsinger: I was down in Missouri last December, as far as where the brethren are in Clinton Co. They have some fine country there, and there are some fine, large farms for sale there, on fair terms; some of which would suit for good Pa. farmers' homes. There are places that have plenty of timber and stone. The timber on the west and north of good prairie, make it a great stock rai-ing country. The price and terms are favorable, where the improvements are not of much value. Land to make a very desirable stock farm, in a good state of cultivation, and a cheap order of buildings thereon, can be bought for $20.00 to $30.00 per acre: with railroads plenty, and all the conveniences commonly found. The brethren there, are anxious to have others of the faith, to come and settle among them. I would also state, that we have here, in Cass Co., Iowa, better land than I saw in Mo., anywhere, and plenty of it in its wild state. But, we have no Christian church here, and, the Gospel in its purity has never been preached here as yet. Some here would gladly receive the truth if they had the opportunity. The false teachers have made some quite skeptical; still, the truth in its purity, would take effect, with a few at least. I believe that in such places, where the people have never heard the Gospel preached, it takes far more effect than it does among people that are Gospel hardened; so I will live in hope that, ere long, some true minister of the truth as taught by the Savior, may come this way, and, be able to turn some from darkness.

J. N. Crosswait.

Lewis, Iowa.

Brother Holsinger: I was favored by Thomas Gray, with a copy of notes taken by him, while himself and several other brethren, have been visiting our church; which I thought it would not be amiss to publish in the *Companion*. I will therefore give you the notes as I received them from him.

Left home on Dec. the 31st, 1870, in company with Joseph and Andrew Myers, to visit the Tulpenhocken church, Lebanon county, Pa. Arrived at Myerstown station, at half past three P. M. Were met by brethren John Zug, and Martin Witters, and were conveyed to Witter's home and family. After supper left for the first appointment in the Tulpenhocken meeting-house: had good attendance. After meeting, was taken to brother Jonathan Hertzler's, (father of William and John Hertzler ministers) for the night. Next morning, January the first, was taken to the Heidleburg meeting-house; also good attendance. After meeting were taken to brother Samuel Witter's; and in the after-noon to the Richland meeting-house. Had meeting in the after-noon, and also in the evening: had a crowded house, but good attention. After meeting went home with brother Daniel Hostetler; stayed over night, and next morning we were again conveyed to the Tulpenhocken house. Had meeting in the forenoon, and after meeting were taken to brother Benjamin Weber's. After dinner, left for brother Jonas Royer's; took supper, and then went to meeting at same place. After meeting stayed all night with brother Royer. January 3d, had meeting in the morning at same place; went with brother Daniel Weber. After dinner visited our old brother Weber, who has been very much afflicted, for some time with dropsy. After supper went to meeting at same place,—the meeting still on the increase. After meeting again lodged with old brother Hertzler. Jan 4th, meeting at same place,—the meeting still on the increase. After meeting again lodged

with old brother Hertzler. January 4th, meeting at same place in the morning. After meeting went to Joel Rovers; and in the afternoon went to visit an old friend. Upon inquiry as to whether he is still satisfied without the folds of the church, he made answer that he still intends to become a brother before he dies. Took supper with him and too of his daughters that still live with him, and are members of the church. Evening meeting at the same place, when also our old brother David Eshlermen, brother Wm. Nice, joined our preaching force. Found a very large audience assembled. Had good order at all the meetings at this place. It seemed as if we had a God-fearing people before us; and hope the seed sown will spring up and not soon wither away. After this our last meeting at this place, were taken by brother Levi Hertzler to his home for the night. Next morning, the 5th, brother Hertzler took us to the Heidleburg meeting-house, where we had meeting in the forenoon; after meeting, went home with brother John Witters, took dinner and supper, and then went to meeting. Met a full house and attentive congregation. Come back to brother Witter's, and his mother also, a sister, stayed all night. Jan. 6th, meeting in the forenoon at the same place. After meeting were taken by brother John Gibble to his point; and were taken back for the evening meeting, and met an attentive congregation for the last meeting, and have given farewell to meet where parting will be no more. Were taken by brother Samuel Kurtz, to his home. Next morning on our homeward way, stopped in with our old brother John Zug; had a short season of devotional exercises; thence to Lebanon. Dined with sister Ross, and then were accompanied by brother Kurtz and wife, and sister Ross, to the depot. Took the cars at 12 o'clock, and arrived safely at home in the evening. Found all well, and were gladly received.—Thanks be to God for his kind protection. Should have had mentioned that brother Eshleman and Nice remained at last place of meeting, to continue several days longer.

LEVI HERTZLER.

Richland, Lebanon Co., Pa.

Brother Henry: As we all feel interested in the welfare of our fellowman, especially in a spiritual point of view, and as we love to hear of the success of the churches in the accession of members and of the revival of God's grace in our midst, we feel like communicating a few thoughts in reference to our series of meetings, held in this branch of God's moral vineyard, namely, Eagle creek, Hancock Co, Ohio, commencing Jan. 28th, and ending Feb. 5th, brother James Quinter arrived on the 28th, and commenced the series of meetings, and on the 30th, brother Joseph Kauffman came to his assistance and both labored very earnestly and zealously for the cause of Christ during the meetings, which were well attended and good order manifested and all seemed deeply interested. Though the result was not such as we desired, but three accessions to the church by baptism, yet if there is more joy in heaven over one sinner that repenteth than over ninety and nine just persons, who have not went astray; we can of a truth say the result was good: so precious in the sight of heaven is the return of the prodigal But we hope the impressions made on many, are lasting, and will finaly result in their return to God. We hope and pray that the good seed sown, may be as "bread cast upon the waters, that it may be gathered many days hence." May the Lord enable us all to heed the instructions and exhortations, so faithfully delivered unto us by the brethren, that we may be fully aroused to a sense of our duty, serve God as he directs, and let our light so shine, that others may see our good works and be constrained to go with us and glorify God.

S. T. BOSSERMAN.

Dunkirk, Ohio.

Brother Holsinger: I greatly feel the need of the *Companion*, since I have moved to this place, as there are no brethren in this part of the country. Speaking of this fact, brings me to think of the missionary cause, which is so neglected by our brethren. As an instance of this, I would say, that I am living about half way between the Sangamon county and Bond county churches, being about thirty-five miles from one, and about forty-five miles from the other—both old standing churches, and there is scarcely any body in the neighborhood, that ever heard the brethren preach. Now I do not wish any one to think that I am trying to impeach the brethren, for want of energy to spread the Gospel: to the contrary, they are very energetic, but the trouble is, the labor and expense falls too much on the laboring brethren under the present system of spreading the gospel. Hence the necessity of adopting some other plan. Where could we find a person that never heard a Methodists preach? I presume it would be a difficult matter to find one. The reason is obvious. Then let us learn from their example. With these few poorly written and scattering remarks, I close, subscribing myself, Yours truly,

WM. S. BEANBLOSSOM.

Nokomis, Ill.

Slander.

Dear readers of the *Companion* having so often been encouraged on my weary pilgrimage, through the lovely admonitions, wholesome advice, and encouragement from the pens of dear brethren and sisters, that I too ought to cast in my mite, has long been impressed upon my mind; but feeling my inability to write for public perusal, I have hitherto declined. In *Companion* No 3 present Vol., is an article written by a sister, on slander, which I think contained much good sentiment.

Cruel, indeed, is he who will, with harsh words and bitter reproaches, wound the heart of his fellow creatures; but far more cruel yet is he who assists in circulating an unfavorable report, though it be merely by insinuation or assent, thereby encouraging what another may say. I think no one can as fully realize the keen anguish of such wounds as those who have waded through deep waves of sorrow, or as highly appreciate the noble, who stand faithful through storms of adversity, as in sunshine, testing the validity of the slanderous gossip, before giving it room in their heart, much less in their conversation. How very careful we, as christians, ought to be in speaking of others. We will have enough of evil to answer for, without having assisted in casting stain on an innocent character, or in binding bundles to lay on the already burdenened shoulder. When we are tempted to speak reproachfully of others, let us endeavor to place ourselves in their stead; remembering that they have many secret sorrows that the world knows not

of. In this manner we may heal the wounded heart, instead of crushing it still more deeply into despondency. I have written through love, not excluding self, or with a design of censuring any one, but merely endeavoring to impress this important matter upon the minds of many I love. May God grant us grace to keep a watch over our words as well as actions, and finally admit us into his glorious kingdom, where we shall err neither in word or deed, is the prayer of your unworthy sister.

SALLIE TIBBALS.

Franklin Grove, Ills.

Brother Henry:—I see in the *Companion* many calls from the west for preaching the Gospel. I will say we are as needy of a preacher here in Cumberland Co., Ill., as anywhere else. We do not live as far in the west as some do; and we have a good country, a rail road convenient, and another under contemplation.

DAVID ROTHROCK.

Hazledell, Ill.

Queries.

Is it in accordance with the Gospel, for a brother to participate with a person, who is a member of another denomination, in holding prayer meetings, reading the words of eternal truth and thereby exhorting?

A full explanation desired through the *Companion*.

JACOB T. MYERS.

Somerset, Pa

Brother Henry: I should like for some brother to give an explanation of John 4 : 37, 38 : "And herein is that saying true ,One soweth and another reapeth. I sent you to reap, that whereon ye bestowed no labor, other men labored, and ye are entered into their labors."

L. B. REPLOGLE.

Will some brother answer through the *Companion*, whether it is right, and according to the Gospel, for brethren to wear soldier overcoats, or any soldier cloth; or is it not in fashion with the world?

J. S. KEIM.

Centropolis, Kansas.

On page 21, Vol. 7, C. F. C., bro. A. Leedy gives an explanation to brother C. P. L. Robert's query, about Christ preaching to the dead, in which he says: "While his body lay in the tomb, his quickened spirit was with the disembodied antediluvians in the prison of the underworld." Now, I would like for brother Leedy to tell us when his spirit was killed, that it hed to be quickened or made alive.

Yours in the bonds of the Gospel.

J. THOMAS.

MARRIED.

By the undersigned, on the evening of 5th of February, Mr. D. F. BURKHART and Miss ELLEN JANE SHAFFER, all of Mineral Point, Cambria Co., Pa.

Stephen Hildebrand.

DIED.

We admit no poetry under any circumstances in connection with obituary notices. We wish to use all alike, and we could not insert verses with all.

In the Clear Creek district, Huntingdon, county, Ind., Jan., 29th, of Lung Fever, HENRY SPRINKLE, aged 69 years, 4 mo., and 13 days. He led an exemplary Christian life for many years. We are glad to know that the children and friends need not sorrow as those who have no hope. O dear children, follow the example of your deceased father, and you will meet again to part no more.—The subject of this notice, was born in Lancaster county Pa. He was married to Susannah Summers, Jan. 2nd, 1831. They lived in matrimony 23 years, 9 months and 25 days, and were blessed with 6 children—2 son and 4 daughters. His companion died May 27th, 1855. Two sons and two daughters are still surviving the parents. May the Lord enable them to live in Christ, that they may die in him, and meet their parents again. Funeral services by the Writer, from Rev. 14 : 13, to a large and attentive congregation.

Eld. Samuel Murray.

Visitor please copy.

In Benton county, Iowa, June 10th, 1870, NOAH ALIVE BONSTEIL, infant son of brother N. D. and sister Emeline Bonstell; aged 8 months, and 10 days. Funeral services by the writer, from 1 Peter 1 : 24, 25.

Same place Oct. 31st bro SAMUEL LONG; aged 45 years. Funeral services by the same and others, from Rev. 14 : 13. The deceased was a worthy brother, and is greatly missed by the church and his family. He was elected to the ministry some years ago; and although he seldom spoke in public, his seat was seldom vacant. We hope the loss sustained by his kind family and the church, is his great gain.

In the Norristown Branch of the Mingo church, Pa., Jan. 13th, after a long illness, our beloved brother J. B. ROTES, aged 54 years. He endured his illness patiently. We hope our loss is his great gain, and that we shall all meet him where parting shall be known no more. Funeral occasion improved by brethren John and Jacob Gotwaltz, from 2 Cor. 5 : 1, 2. W. N. Clemmer.

At the residence of her son, in Washington, county, M. D., January the 24th, our much beloved sister CATHARINE WISSINGER; aged 87 years, within 3 days. She was a poor sister; but her holy life was the key that would unlock every door at a single trial: every house of the brethren and sisters was a home for her. She was so full of the love of Jesus that her countenance shone all around with the splendor of her Master. Brethren L. Emmert and D. F. Stouffer addressed the congregation with the deepest sympathy; they moved many to tears, in speaking of her kindness. Brother Stouffer remarked that after singing and praying with her, she would take hold of his hand and kiss it, saying, "Danie, don't make it so long till you come again." In this we are reminded of righteous Abel: though they are dead, yet they speak.

Elder A. Cost.

Visitor, please copy.

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D. M. Witmer	1.40	D. F. Wagner	1.50
Wm. Bookwater	7.50	S. M. Aukerman	1.50
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VOLUME VII. TYRONE, PA. TUESDAY, MAR. 7, 1871. NUMBER 10.

Selected by J. Y. HECKLER.

"Give to him that Asketh."

Oh, stay not thy hand when the winter winds rude
Blow cold through the dwellings of want and despair,
To ask if misfortune has come to the good,
Or folly has wrought the sad wreck that is there.

When the heart-stricken wanderer asks thee for bread,
In suff'ring he bows to necessity's laws;
When the wife moans in sickness—the children unfed—
The cup must be bitter—oh! ask not the cause.

When the Savior of men raised his finger to heal.
Did he ask if the suff'rer was Gentile or Jew?
When the thousands were fed, was the bountiful meal,
To be given alone to the faithful and true?

Oh, scan not too closely the frailties of those
Whose bosoms may blend on the cold winter's day:
But give to the friendless who tells thee his woes,
And from him that would borrow, oh! turn not away.

For the Companion.

Salmagundi.

TO A YOUNG BROTHER.

BY C. H. BALSBAUGH.

To answer the questions contained in your letter would fill a volume. They are, most of them, of sufficient importance to warrant a reply through the press. I can do no more, however, than simply drop a hint on those of general interest.

1. To attend revivals conducted by the United Brethren, or any sect entertaining similar views, accords not with the fundamental principle of the christian religion. Any method of conversion of which the anxious-bench is the central idea, or an essential concomitant, is a miserable subversion of the Divine order. The element of unintelligent excitement is the very corner-stone of its existence, which debars the soul from that deliberate, Heaven-directed introspection which the deepest and most momentous of human interests demands. The revivals of which you speak are the fruit of wrong principles, and oftentimes of wrong impulses; for to make the anxious-bench a success, its advocates must needs appeal to elements in human nature that true religion seeks to suppress and eradicate. If you feel at home in such a scene, breathe freely in such an atmosphere, "you have need that one teach you again which be the first principles of the oracles of God." Heb. 5: 12.

2. There is perhaps no very grave objection to hearing a *sermon* preached by a minister of another denomination, provided you have sufficient equanimity to bear its absurdities, and sufficient root in truth to prevent your inoculation with error. As a general thing sectarian preaching is too dry and chaffy for a spirit illumined soul, and too adroit and tricky for an ignorant one. It will disgust or poison. I would rather hear a brother present the truth feebly and in fragments, if he can do no better, than to listen to an alien preach with the tongue of a seraph, so artfully gilding error and shaping it into the semblance of truth as to lead the imagination captive, and bring us into sympathy with the doctrines and traditions of men. A filial spirit will prefer a dry crust of Heaven's loaf to the buttered and honeyed impositions of those who claim to be wise above what is written.

3. The doctrine which you heard preached at Mechanicsburg, Pa., asserting the origin of the Church in the descent of the Holy Ghost on the day of Pentecost, is one of the wiles of the devil to assist his ministers in getting rid of baptism, feet-washing, and the Lord's supper, and what not. This is the worn out hobby of Campbellism. Christ is the Head of the Church *historically* no less than vitally and doctrinally.

4. How many were present at the pentecostal effusion is not definitely stated. A short time previous one hundred and twenty "continued with one accord in prayer and supplication." But "when the day of Pentecost was fully come, *they were all* with one accord in one place." Before his ascension, Christ was seen of above five hundred brethren at once." 1 Cor. 15: 6. Whether these were all present at the time of the Spirit's descent, the record does not show. There is but feeble evidence that the number exceeded one hundred and twenty, and the probability is that it was still less. It is immaterial.

5. You want an explanation of Luke 9: 62. I presume you know something about farming

A tiller of the ground knows that success in his vocation depends mainly on the proper management of the soil. If you were to enter the field with your plough, commence a furrow, and instead of fixing your eye on your *work*, and the *implement* with which it is done, you turn your face in the opposite direction, and *habitually* look back, *would you be fit for a farmer?* I trow not. To put one's hand to the plough is to be consecrated to God, enter his field of service, and this requires "all the heart, all the soul, all the mind, all the strength." How much is left for the world? He that looks back—turns his deepest, most controlling personality worldward—how can he be fit for the kingdom of God? It is well enough for one that follows the plough to stop occasionally and look along the furrow he has drawn. It is proper frequently to review our course of life, and profit by the discoveries we make. But this is not looking back in the sense rebuked by the text. The look that renders unfit for the kingdom, is not for *improvement of the new life*, but *resumption of the old*. It is not a look that humbles but fascinates and wins the soul. It is not a look that may enable us to plough better, but one that shows the style and quality of the man to be a product of nature. His eyes and heart are with the world, and his hands must needs be there too.

6. My rejoinder to the "Western Goliath," as you term him, appeared in the November No. of the Visitor. It is a dissection of the calumnies and outrageous falsehoods with which religious quacks and creed-mongers are incessantly assailing us. Had the Father of lies no abettors in the disguise of religion, such painful, nerve-tearing strictures, would not be called for. Would to God that errorists would confine themselves to terms which are truly expressive of their anti-christian dogmas. But they "steal the livery of heaven to serve the devil in."

7. David's mother was the daughter of——— who knows? The Bible is silent, and perhaps we had better be. She is best known in the exemplification of the lofty virtues of her royal son—the man after the heart of God.

8. The word baptize, signifies to immerse, and to maintain the contrary is as absurd as to contend that the river Jordan can be compressed into a tea-cup. The Rev. Mr. Dale's great work on classic and Judaic baptisms is about as much to the point, as if he had attempted to prove that we ought to wear only a collar and a spur, because some savages have been found running naked. It is the weakest argument and the greatest show of strength that has recently appeared. The circumstances connected with the institution, are sufficiently clear and significant to designate the mode without wading through a thousand years of mythological mire. "I thank thee, O Father, Lord of Heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes."

9. My article on Feetwashing was addressed to "Alexander the Coppersmith," not because the founder of the falsely so-called disciple church, was a master of that craft, but because the personage so named in 2 Tim. 4 : 14, did the cause of Christ "much evil," and "greatly withstood the words" of Heaven's ambassador. In this sense, the originator of the disciple sect, was "Alexander the Coppersmith," and all his adherents bear the same unenviable title. To mutilate baptism, and reject feetwashing, is to contemn the "counsel of God," "withstand the words" of the Most High, and do "much evil" against the truth.

10. You ask, "What is plagiarism?" Literary theft—a very mean kind of robbery. Claiming paternity to another's mental offspring. Perhaps none of our brethren are guilty of it, but some articles in our periodicals have a strong plagiaristic savor. Making another man's suggestions the substratum or warp of our own is not plagiarism. I have never known the genius that was indebted to nobody for mental warp. But to take another's warp and woof, and claim it as home born, is a kind of pilfering that has its root in the lowest form of egotism. When we have appropriated, by mental process, the thoughts of another, they are *part* of us, and every thought born by such conjunction is our own. We reproduce them through our proper selves, and may claim them as much as the products of our physical labor which are the result of assimilated elements prepared by others. "Whether ye eat or drink, or whatsoever ye do, do all to the glory of God." Then there will be no plagiarism.

The greatest man in history was the poorest.

For the Companion.

Need of the Church. No., 1.

That the church has not yet accomplished the conquest of the world, is not to be denied: that she is at the present time immensely inefficient is to be deeply deplored. But why this want of success? What are the causes of this inefficiency? Infidelity finds the solution in the position, that, as a saving system, Christianity is essentially defective — that, having been weighed in the balance of a fair and patient trial, it is found wanting. But this solution is not to be admitted for a single moment. The origin of Christianity is not a question to be discussed: this having been repeatedly settled by evidence both internal and external, and being divine it cannot be defective.

Let us give attention to the causes of the present inefficiency. These will be found to spring from, and to run into each other. Among those causes the following may be enumerated:

1. Want of adequate appreciation of relative position and work assigned. As to the relation of the church to the world, the Savior says: "Ye are the light of the world, and the salt of the earth." Hence the work of the church is, to enlighten and conserve—to disciple the nations and teach the observanee of all things that Christ has commanded. We should pray and labor for the establishment of the kingdom of heaven on earth. "Thy kingdom come; thy will be done on earth as it is in heaven." This work thus assigned is not sufficiently understood and appreciated: it should forever be concentrated in the heart.

2 The church needs to be more deeply sensible of the double truth that without Christ we can do nothing, but that having Christ to strengthen us, we can do all things. There is too much self-reliance, and too little reliance upon God. There is too much trust in wealth, too much strife, and too little prayer. If Peter-like we attempt to walk on the wave alone, like Peter we must sink. This great truth should be written all over our souls

S. MURRAY.

Selected for the Companion.

Abraham's Call.

What was Abram called to do? Was it some light thing? Something that would not cross his feelings, or try his faith, or make his tears flow? No, it was a very serious affair when God said unto Abram, "Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee." Men of all nations love their country, however bleak and uninviting it may be. It is the fatherland, and dear to their hearts. And Abram who was a man of strong attachment, felt his heart ache when told that he must leave scenes so familiar and dear. Not only must he leave his country, but his kindred: his cousins, his friends and relations. Ah! many pleasant days he had spent with them, but now he must bid them farewell, except the few who were to accompany him on his journey. Hereafter he must look upon the faces of strangers. He must forsake his father's house too. He must leave the old homestead with its sweet and tender associations—the time worn chair, where his father Terah had rested at even-tide.

When Christ invites one to forsake his sins and flee to the great salvation, it is with the same voice that said to Abram, "Get thee out of thy country" and come into a land that I will show. Yes, the sinner must forsake his birthplace, the city of destruction, where he had lived so long and so pleasantly—all the scenes, companions, and pursuits that would hinder him on his journey, and firmly set his face toward another country, even a heavenly. He has been told on good authority, that he that loveth father, mother, brothers, sisters, houses, lands, ease, reputation, more than Christ, cannot be his disciple. God only knows the fierce struggle that agitates the soul, as it answers the questions the spirit of God addresses to it in words like these: "Oh! sinner, will you live, or die? Which will you have, earth or heaven? Will you wander in the wilderness with God's people or remain in Egypt to enjoy the pleasures of sin for a season? Was the universe made for you or for God? Has not God a right to you by creation and preservation, and by every blessing he has showered upon you ever since you had your being? Have you not been bought with a price, even the precious blood of Christ? Come, forsake the beggarly elements of this world, and I will go to a land that I will show thee."

There is still another period in a man's history, when he seems to hear the voice that Abram heard: it is when he is called to die. "Arise, depart, for this is not your rest," says God. "Get you out of the land that I will show thee." "What," says the good man, when all of life, at times, trembles over the fatal chasm, "must I say my pleasant home here, the church of God, the sweet seasons of the Sabbath day, my family, so precious to my heart, must I say a tearing last from them ever to think of having them? Must I say farewell to the singing congregation, the light of the sun, moon, and stars, and the home in the dark caves of the grave and long eternity with the worms?"

But "come unto a land that I will show thee," says God. It is a better land than this—a land where sickness, sin, and death come not. There they have no need of sun, moon, or stars, for God and the Lamb are the light thereof. "Come, I will dispel your fears." Now faith prevails. The good man dies as calmly as we would go to bed at night, having sweetly acquiesced in the command to the people of God.

"The gloomy shade can have no power
To hurt one youthful dream;
Still as we feel something say,
And for the awful tomb."

For the Companion.

Christ's Advent.

We propose to notice the glorious advent of the Son of God, our adorable Redeemer, (whom we try to worship in spirit and in truth by obeying from the heart that form of doctrine which he delivered when tabernacling here on the earth, over eighteen hundred years ago,) and the glorious result that shall follow, with those who obey his commandments, and the awful disaster that shall befall those who will not obey his gospel.

We do believe from a close investigation of his word, that the second advent of the Savior is just at hand, yea, even at the doors. And shall the unworthy writer behold it before a separation from this vile body? Lord, thou knowest. "Behold! he cometh with clouds, and every eye shall see him; and they also which pierced him, and all kindreds of the earth shall wail because of him. Even so. Amen." Rev. 1: 7. And the inspired Apostle also says in his first epistle to the Thessalonians, fourth Chapter: "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first. Then we which are alive and remain, shall be caught up together with them in the clouds to meet the Lord in the air, and so shall we ever be with the Lord. Wherefore, comfort one another with these words."

From the many passages of scripture which are being fulfilled at the present day in our ears, we think the time is at hand. We do not pretend to say in what day or hour it shall be, for that is not for us to know; for the Lord of Glory himself declared when on earth: "But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only."

And he farther said: "But in vain do they worship me teaching for doctrines the commandments of men." Do we not see the many different doctrines taught now in the world; the many different organizations instituted by men who are claiming to be the peculiar people of God; the many disciplines framed and instituted by men for the government of their societies and contrary to the discipline that was handed to us by the Governor that was born in Bethlehem in the land of Judea over eighteen hundred years ago, who should rule his people Israel, and who is Lord of lords and King of kings? And farther, the Apostle in his 1st letter to Timothy, 4: 1 says: Now the Spirit speaketh expressly that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils; speaking lies in hypocrisy, having their conscience seared with a hot iron; Forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth." Do we not see the above passage fulfilled in this present day? Yea, we know of many even in our own country, who are "commanding to abstain from meats, which God hath created to be received with thankgiving." "Now the spirit speaketh expressly that in the latter times some shall depart from the faith. Dear reader, mark the language, for by this we know that his coming draweth nigh.

And again, in second Timothy, third chapter: "This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasure more than lovers of God; having a form of godliness, but denying the power thereof: from such turn away." Do we not see the above quotations literaly fulfilled before our eyes, in these last days?

Coveteousness seems to be the leading principle in the mind of man throughout this wide domain. Yea, we see men who are making a loud profession of the exalted name of king Jesus, who deny the essentiality of the plain and simple commands of God our Savior; who are standing, as it were, on the streets and cross-roads, waiting and watching for a steer, oxen, or a calf that may pass along, thinking, peradventure, that some may chance to sell for less than its real worth, that they may make clear their almighty dollar. Do we not see the many so called christians now in the world who are striving to ascend the ladder of fame, seeking higher office in their ministerial capacity for the sake of larger salaries? Remember the language of Peter. And through coveteousness shall they with feigned words make merchandise of you." O coveteousness! thou archfiend to souls, be gone far from unworthy me; for the love of money is the root of all evil."

"Knowing this first, that there shall come in the last days scoffers, walking after their own lusts. Do we not see some in the world, yea, many, we should have said, who are fulfilling the lust of the flesh, the desire of their hearts, and going after strange flesh and saying, "Where is the promise of his coming?" even denying his personal appearance; and also saying this branch of the church is right, and that is right, tantamount to saying, "Lo, here is Christ, or Lo, he is there?" Dear brethren, believe them not, for he shall "come as a thief in the night." We know that his appearance is at hand, from what our eyes see and our ears hear.

I was accosted some time since upon the subject of religion pertaining to our peculiar religious faith, by a very able and eminent man, or Elder in the M. E. Church, who, by the way, is highly esteemed by the popular voice among our West Virginia hills; and after some colloquy ensued between us, he claimed for an illustration that God had given to himself so many different kinds of fruit trees, and so many various kinds of vegitation, for his own glory and our comfort. Even so had he given to himself the many different persuasions, or branches in the christian church, for his own glory and our comfort, that all mankind might embrace the christian religion, and all be saved; for it was impossible for us all to see alike, and it was thus constructed for our convenience. While he was talking I could not help thinking of the language of the apostle. Peter. 1 Pet. 2: and of Paul's instructions to the Ephesians 4 chap. 5, verse My mind was also called to the language of the savior then he said. "And they shall say, lo, here is Christ, or lo, he is there;" and as I am commanded to obey the voice of the Son of God I believed him not.

Again, we see in 2 Thess. 2: 3, "let no man deceive you by any means; for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition." Who is that man of sin, the son of perdition? I believe it is generaly acknowledged that the Pope is the man of sin, and he is

now declared infallible: and though protestants may laugh at the absurdity, yet, one hundred and fifty-five millions recognize him as such, and regard him as, "The most holy Father, sitting in the temple," and are ready to execute all his commands. Things infallible have already entered his mind. See the 8th verse: "And then shall that wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming." Mark the language, my beloved and friendly reader: "And then shall that wicked be revealed, whom the Lord shall consume with the spirit of his mouth" "And then," we understand to mean when these things shall be fulfilled. So we think the full time is about at hand, when he shall appear "with ten-thousand of his saints, to execute Judgment upon all, and to convince all that are ungodly." When he shall descend "from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ." Yes, he shall descend in flames of fire; "and the fire shall try every man's work, of what sort it is," and the wicked and disobedient shall not abide and stand at his coming, but will be destroyed by the fire, when he shall come to collect his precious jewels. "Then shall they say to the rocks and mountains, Fall on us, and hide us from the face of him that sitteth upon the throne, and from the wrath of the Lamb." But we understand that their request shall be denied them then; for the rocks and mountains shall be burned up, and the elements shall melt with fervent heat; the earth, also, and the works that are therein, shall be burned up. Seeing then, brethren, "that all these things shall be dissolved, what manner of persons ought ye to be, in all holy conversation and godliness."

Well, then, in the language of the apostle Paul, "Brethren, let us be strong in the Lord and in the power of his might. Put on the whole armor of God, that we may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood; but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armor of God, that ye may be able to stand in the evil day, and having done all to stand. Stand, therefore, having your loins girt about with truth, and having on the breast-plate of righteousness, and your feet shod with the preparation of the gospel of peace; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit which is the word of God" Yea, let us wear the entire robe of righteousness as it has been brought from heaven, and not patch our old garment with the new; otherwise the rent shall be made worse. But wear the new garment of righteousness, by obeying his gospel law with every injunction couched therein; then we think, yea, we know, that those who obey the gospel shall be caught up together with the resurrected saints, in the clouds, to meet the Lord in the air. Yes, those who shall be accounted worthy the fire will not hurt. It shall be with such as it was with Shadrach, Meshach, and Abednego when the princes, governor and captains, and the king's counsellors, being gathered together, saw those men upon whose bodies the fire had no power, nor was a hair of their head singed, neither were their coats changed nor the smell of fire had passed on them. See Daniel 3: 27. Even so do we believe that the fire will not hurt nor singe a hair upon the heads of the obedient; because the Son of man shall be there who is King of kings and Lord of lords. At his divine command will even fire obey his voice, and shall not be felt as painful by the righteous, while the disobedient and careless sinner "shall be punished with everlasting destruction from the presence of the Lord and from the glory of his power, when he shall come to be glorified in his saints, and to be admired in all them that believe"

In imagination we can see him leave his celestial abode, bringing with him the glory of his Father's kingdom, with ten thousands of his saints: the heavens departing as a scroll when it is rolled together, like the noise of many waters; the swift winged angels clap their hands, and obedient to his powerful voice, lo, he is in the middle air; the busy tribes of the earth cease their trade of commerce; Lo, the rocks and hills melt at his presence, the earth is abashed and changes its form at his command; the inhabitants of the earth—affrighted, lamenting, and wailing because of him—the wicked crying for rocks and mountains to fall on them and hide them from the face of him that sitteth upon the throne and from the wrath of the Lamb! We see the graves of the saints are opened; and, Lo, the different particles of the decayed putrefaction coming to life, are called forth and placed together, every joint and sinew to his proper place; and now their long departed spirits come to reunite with their former habitation. Oh! what a union! They rise first; then we which are alive and remain, shall be caught up together with those that rise from their graves, to meet the Lord in the air: so shall we ever be with the Lord. But our vile bodies shall be changed; yea, in the twinkling of an eye shall they be changed, and be made like unto his glorious body. "But the rest of the dead lived not again until the thousand years were finished. Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power. O, Lord, may I be one.

ANDREW STALNAKER

(To be Continued.)

For the *Companion*.

The Mind of Man.

The mind is immortal and immaterial. Since, then, the mind is not such great worth, it becomes our first and highest duty to cultivate and improve it in the best manner we possibly can. We should remember that the mind is destined for eternity; therefore we should take especial care in the manner of training it. In whatsoever state the immortal mind leaves this house of clay, in that condition it enters it. Although it is immaterial, it has, nevertheless, a potent influence over the material body. If left to itself and without a proper guide, it may become reprobate, and finally be the cause of much lasting misery. Hence the great necessity of cultivating it in such a manner as to qualify it for an unknown futurity.

Not only are we to educate the mind for this world, since this world is only its origin, or birthplace. I think we can safely say it is here only in a state of preparation for the higher and more responsible duties in the world of bliss. The virtues instilled into the mind of man whilst in this state of probation will be retained in

eternity. There is then much beauty in the proper cultivation and education of the human mind. But above all things, it must be taught the essential virtues of a meek and gentle spirit.

There are different opinions entertained in regard to the mind of man. That it is an immaterial and thinking principle in man, is conceded by nearly all Metaphysicians of good standing; but whether it is immortal is a question yet with some. It is, however, admitted by all, that the brain is the organ of the mind, that, through the matter of brain and its natural functions, it performs its high office. The strong qualifying terms I have used in connection with my subject I hope can be sustained upon good ground, in true mental philosophy. I am a thorough and faithful believer in the doctrine upheld, and especially in the full qualified assertions made in the outset of this essay

In conclusion I would only say, let us one and all pry more fully into the secret workings and operations of the human mind. Let us not be content with merely a superficial knowledge of things, but investigate the subject matter under consideration, always, to a full satisfaction.

WM. G. SCHROCK

Berlin, Pa.

For the *Companion*.

The Sight of God.

"Blessed are the pure in heart; for they shall see God." Math. 5 : 8.

There is no thirst in man more craving than the desire to behold God, the Creator of all things. If we study nature, we can form some idea of his wisdom, goodness, power, and glory. If there were now a spot on earth where we could see him, even as he was manifested in the flesh, millions would spare no expense or pains to gain a look upon him; crying to behold God. Moses, himself, coveted most of all things to see him who was accomplishing such wonders by his hand. Not all the sublime experience of Moses so satisfied him, as when God gave him some visible manifestation of his glory. There is no glory of God of which we can conceive, that can possibly be so satisfying and transporting as that of beholding him, and for ourselves seeing his glory. God gave wisdom and glory to Solomon; and the queen of Sheba, when she heard of it, came to see the glory of Solomon—the type of the greater than Solomon. She had "heard of his fame concerning the name of the Lord," as we have heard of the Lord and his glory. But there seemed to have been something wanting to complete her enjoyment: she needed yet to see the reality of which she had heard. To secure this, a journey of months, through exposure and dangers, seemed of small account. And when she had seen all Solomon's wisdom and the house he had built, and the meat of his table, and the sitting of his servants, and the standing of his ministers, and their apparal, &c., the fainted for very ecstacy. Now she could say the report was true; and, behold, the half was not told me. If to see Solomon's grandeur was an event worthy living for, who shall estimate the heavenly rapture of beholding God, and the Savior on his high throne of glory—the King of king's, crowned with all the sublime beneficence of heaven; thousands ministering unto him, ten thousand thousands standing before him, and multitudes of celestial spirits shouting to his praise, Thrice Holy Lord God Almighty? The glorified saints shall ever be near him, in the closest communion with him; for he is their brother as well as their Redeemer and king. And they shall be arrayed in white robes, and palms in their hand, they shall hunger no more, neither thirst any more; "For the Lamb shall feed them and lead them unto the living fountains of water, and God shall wipe away all tears from their eyes." The pure in heart shall see God.

Now, dear reader, if we want to see God, we must have a pure heart: pure from all sins and lusts of the flesh, the eye, and the heart. forsake all sinful pleasures of this world; believing in Jesus Christ whom God raised from the dead, and gave him glory, that our faith and hope might be in God. Seeing ye are to purify "your souls in obeying the truth through the spirit, unto unfeigned love of the brethren, see that ye love one another with as pure heart fervently. 1 Peter 1 : 22. We are to love God with all our heart. John saith "this is the love of God that we keep his commandments." "Beloved it hath not yet appeared what we shall be; but we know that, when he shall appear we shall be like him for we shall see him as he is. And every man that heath this hope in him, purifieth himself even as he is pure."

Lititz, Pa. J. B. GIBBLE.

Rest.

A wanderer through earth's wilderness,
And heavy-laden with my sin,
Vainly my spirit sought release;
And all was gloom without—within:
Onward I journeyed wearily,
Earth had no resting place for me.

Fainting I could no farther go
When lo! a sweet voice calmed my fears
It spake in accents soft and low,
"Poor pilgrim, wipe away thy tears:
With all thy guilt and sin opprest,
Come hither, I will give you rest.

'Twas Jesus bade my sorrows cease,
And he my heavy burden bore;
'Tis he can give my conscience peace,
And he can joy and strength restore.
O matchless grace! O love divine!
What joy to call this Savior mine!

And now, through all my onward way,
His gentle hand shall lead me still:
His mighty arm shall be my stay:
His love my soul's desire fulfil.
How can I faint with such a friend?
My Savior, guide me to the end.

And oh! when death's dark shadows fell,
Again, dear Jesus, bid me come;
Then may I hear thy welcome call,
"Come, wanderer, to thy heavenly home
Enter and be forever blest:
Come and partake thy promised rest.

PRAYER draws all the Christian graces into its focus. It draws Charity with her lovely train; Repentance with her holy sorrow; Faith with her elevated eye; Hope with her grasped anchor; Benevolence with her opened hand; Zeal looking far and wide to bless; and Humility looking at home.—*Hannah More.*

HA! is an interjection of laughter. Ah! is an interjection of sorrow. The difference between them is very small, as consisting only in the transposition of what is no substantial letter, but a bare aspiration. How quickly in the age of a minute, in the very turning of a breath, is our mirth changed into mourning!—*Thomas Fuller.*

Christian Family Companion

Tyrone City, Pa., Mar. 7, 1871

DANIEL WOLF'S Md)
Feb. 25th, 1871.)

Brother Assistant: This is the place where the Annual Meeting w a hold in 1857, fourteen years ago. The same brother (Daniel Wolf) is still living here. This is the first place we have come to on this trip, where we had ever been before. We came here this morning, and had meeting in the meeting-house close by. Brother Wolf brought us here from the Beaver Creek branch, where we closed our labors on yesterday evening.

We had a fine time among the Beaver Creek brethren: had two meetings every day this week, except Wednesday, with a growing interest every day. It was really surprising to us to see such good attendance on week days. There was more of a congregation every day than we can get out at Warrior's Mark on Sundays. And such good attention. Why, the people just listened as though they were having the best of preaching. Some declared themselves *pleased*, others were convicted of sin, and three professed Christ and were immersed. The brethren and sisters were encouraged and built up, or God-speeds, blessings, tears, and other recognized expressions have no meanings. They think the Lord has been at work among them, and that bread has been cast that will shortly return. If it does, we hope some of the young men and young women may find it, for we believe that a number of them are very hungry. Well, if the Lord has already done, or may hereafter do anything for them, we hope they will give his name the praise. We believe we wrote the last communication in the office of Dr. D. P. Fahrney. After enjoying his hospitality for several days, we visited his Mother, sister Amy Fahrney, whose family consisted of hreself, master Welty (her son) and a hired young woman, who all love the Brethren, and delight in waiting on them. We also visited brother Leonard Emmert's, Peter Fahrney's, and brother Henry Newcomer's, and enjoyed pleasant seasons of Christian association at each place. At brother Newcomer's we met brother Peter S. Newcomer his son, whose name will be readily recognized by our readers. He gives evidence of earnestness; and we recommend that his contributions be read as convictious from an intelligent mind and a zealous heart. At brother Emmert's we made the acquaintance of his son, a young man of about seventeen, who gives much promise of success in the fine arts, as well as in intellectual pursuits. He has promised to give us a helping hand.

Now we say, farewell brethren, sisters, and friends of the Beaver Creek congregation. We thank God for you and your kindness toward us. We hope the ministering brethren will labor ardently to brighten the jewels that are among them. Brother Cost suffered with headache nearly every day, yet attended every meeting at the Fahrney meeting-house. So also did brother Emmert. Brethren, don't forget what Jesus says: "Feed my lambs."

Now a few words for ourself. All seem to agree that we (that's I) are improving in health. We have sternly avoided coffee, tea, and fowl, but did break over on mince pie on one occasion, and suffered the penalty of disarranged digestive organs. But we are again on a fair way of recovery; if we continue at present rates, we shall be ready for any emergency by the time we return. We stood preaching very well until yesterday when we became quite hoarse by trying to speak so that all we said might be understood by several brethren who are hard of hearing. They thought if we would not speak very low, nor very high but evenly, they might hear all; and sympathizing with them we endeavord to gratify them. Today we are not fit for duty, though we are quite well. Farewell.

H. R. HOLSINGER

The Passover and the Lord's Supper. No. 10.

DID CHRIST EAT THE PASSOVER?

"Yes," says every one who says anything about it, "Christ ate the legal, or Jewish Passover;" but some say he observed it only prior to his entrance upon his public ministry; others say he also kept it during his ministry, but not on the night of his betrayal—the night before his crucifixion and death; while others, again, say that he did eat the Passover with his apostles in that night. Now one, and only one, of these positions is true: the other two must be erroneous. The second position is ours.—We positively deny that Christ ate "the Passover, a feast of the Jews" in the night of his betrayal; and we as unequivocally assume that he did observe it during his ministry; if these are not the facts in the case, words are meaningless, their relation to each other, unreliable and worthless, and the Scriptures, a mass of confusion—an insolvable enigma. We will show: 1. That Christ was under obligation to observe the Passover; 2. That he did observe it, even during his ministry; 3. That he did not eat it in the night of his agony and betrayal.

1. *Christ was under obligation to observe the Passover.* It is merely for the sake of system that we introduce arguments to establish this point, for no Bible reader doubts it; and therefore our remarks upon it will be brief.

1st. "Now we know that what things soever the law saith, it saith to them who are under the law," (Rom. 3: 19); but Christ was "made under the law," (Gal. 4: 4); therefore the law addressed itself to Christ; and as those who are under a law are held bound by duty to obey it, Christ was under obligation to obey the law under which he was.

2nd. Every one that was circum-

cised was a debtor to do the whole law." (Gal. 5: 3); but Christ was circumcised. (Acts 2: 21); therefore Christ was "a debtor to do the whole law." These arguments prove to a demonstration that Christ was under obligation to keep the law—"a debtor to do the whole law;" and as the law enjoined the observance of the Passover he was a debtor to observe it.

2. *Christ did observe the legal Passover.* We will first show that he did keep the Passover, and then that he observed it during his ministry.

1st. Our first argument shall be drawn from facts already proven.—The spotless character and perfect holiness everywhere in the Scriptures ascribed to Christ, establish it as a fact that he discharged all his obligations—did all that he was debtor to do; but it has just been shown that he was under obligation to observe the Passover; we have, therefore, no choice in drawing the conclusion from these well established premises —*he did* observe the Passover.

2nd. The law required that three times in a year all their males should appear before the Lord, and one of these times was at the Passover and feast of unleavened bread, (Ex 23: 14, 15). In obedience to this requirement, as we read in Lu. 2: 41, "his parents went to Jerusalem every year at the feast of the Passover." You will remember that Luke says, *"every year."* It is clear then, that while he was with his parents, he observed the Passover *every year.*

3rd. Having now shown that Christ did observe the Passover, we will proceed to show that he kept it during his ministry. Christ was under the law, and the law was binding upon him; he was circumcised, and was "a debtor to do the whole law;" the law enjoined the yearly observance of the Passover, and "his parents went to Jerusalem *every year*;" but it is not to be presumed that he was less obedient or less zealous in observing the requirements of the law than his parents were: it is therefore fair to conclude that he continued to observe the Passover. We are aware that many suppose that, when he entered upon his public ministry, he was liberated from all obligations to render active obedience to the law. We have conversed with many who held this view, and have invariably found that they based their opinion on this language of our Savior: "The law and the prophets were until John: since that time the kingdom of heaven is preached, and every man presseth into it." Luke 16: 16. If this has reference to the binding power of the law, it proves a great deal more than those holding that view are willing to admit: it proves entirely too much, and, consequently, according to an old maxim, it proves nothing at all. If the language, "the law and the prophets were until John" &c. teaches that the law then lost its binding power over Christ, it proves just as conclusively that its binding power over every other Israelite ceased at that time. But this cannot be admitted, and it will not be, even by those who hold the view referred to; for then all the types of the ceremonial law that pointed to the death of Christ, must fall several years short of meeting that which they typified: from this conclusion there is no escape. We unhesitatingly deny that the text quoted proves what is claimed; and we extremely doubt whether any one would so understand it, if there were not some other point to be made.

Do you ask how we understand this text? If you do, we answer: We are not certain that we understand clearly what it does mean, but we would a thousand times rather confess total ignorance as to its meaning, than to give it a meaning that is repugnant to sound reason and conflicting with other portions of God's word. But by comparing with Matt. 21: 13, we may be enabled to see what our Savior refers to. Matthew says: "For all the prophets and the law prophesied until John." The last of the Old Testament prophets figured more than four hundred years before John entered upon his mission, and some of them had been sleeping in the dust more than a thousand years; but, although they were numbered with the dead, they still prophesied; for all along through this long interval, even "until John," the law and the prophecies were read and taught. In this sense "all the prophets and the law prohpesied until John." Some of the prophets had also spoken of John. Thus he was not surpassed by any of the prophets; for he himself was both a prophet and the subject of prophecy. Now by examining these texts you will observe that it is not said, that the law and prophets were *only* until John, and that they then ceased. The language does not convey that idea; but it is said that from that time on the kingdom of heaven was preached. Christ, in using the language referred to, applies it to John the Baptist, and not to himself.

If the law was not of force after John entered upon his ministry, during Christ's ministry God had no law in force at all; for the will of God revealed through Christ, was not of force till after the death of the Testator. "For where a testament is, there must also of necessity be the death of the testator. For a Testament is of force after men are dead: otherwise it is of no strength at all while the testator liveth." Heb. 9: 16, 17.

Christ in his sermon on the mount said: "Think not that I am come to destroy the law, or the prophets; I am not come to destroy, but to fulfil." Matt. 5: 17. His mission was to fulfil the law, in the letter and in the spirit, actively and passively: not only before his public service, but to the end of his mission on earth.—

But he not only fulfiled the law himself, but he taught his disciples to observe the teachings of the scribes, and Pharisees, Saying, "The scribes and the Pharisees sit in Moses' seat; All therefore whatsoever they bid you observe that observe and do; but do not ye after their works; for they say and do not." Math 23: 2, 3. By sitting in Moses seat is to be understood, that they taught and enforced the law of God, delivered through his servant Moses; and he instructed the multitude and his disciples to observe what they taught. Would he have done this if the law had previously lost its binding force? Nay, surely not: reason recoils from the thought. Not one text in the entire word of God, from the beginning of Genesis to the final Amen of Revalations, teaches that Christ was not under obligation to render an active obedience to the law after he was baptized in the Jordan; and every text that can be perverted so as to convey that idea, in the same manner destroys the obligating power of the law, making it null and void from the same time. Let this suffice upon this point.

4th. The next argument in favor of our position that Christ observed the Passover during his ministry, is deduced from the fact that the Jews never charged him with violating the law. It is well known that they ever watched him that they might find an accusation against him. So closely did they observe that they noticed that his disciples did not adhere to the tradition of the elders in washing before eating. They came to Jesus and said: "Why do thy disciples transgress the tradition of the elders? for they wash not their hands before they eat bread." Matt 15: 2. In reply, he reprimanded them for violating the commandment of God by their tradition. Surely if he had not kept the Passover they would have known it, for then the eyes of the Jewish world were on him; and as the victims were all slain at the temple the priests and Levites would have observed it, and they would have brought complaint against him; but we hear no such complaint from priest or people; we therefore conclude that they had no ground for such complaint, and that he did observe the Passover.

5th. There were only two legal excuses for not observing the Passover at the appointed time in the first month: uncleanness by reason of a dead body, and being in a journey afar off; and in these cases there was provision made to observe it at the corresponding time in the second month. "But the man that is clean, and is not in a journey, and forbeareth to eat the passover, even the same soul shall be cut off from among his people." See Num. 9: 10–13. Was Christ unclean at the time of the passover? Surely not. Was he "in a journey afar off?" No, for we find him in Jerusalem at the proper time: "And the Jews' passover was at hand, and Jesus went up to Jerusalem." Jno. 2: 13. Now, here is the argument: "The man that is clean, and is not in a journey, and forbeareth to keep the Passover, even the same soul shall be cut off from among his people;" but Jesus was clean, and was not in a journey; therefore if he forbore to keep the passover, the law required that he should be cut off from among his people. What position do you assume, kind reader? Will you assume that he did not observe the Passover, and that the Jews had a legal cause to cut him off from among them, or that he did keep the Passover? There is no way of evading this important alternative. We do not falter in making our choice; so here it is: Christ did keep the Passover, and the Jews had no legal cause to crucify our Lord. Thus we wash our hands before you, and declare our innocence "of the blood of this just person: see ye to it."

6th. Christ was not only at Jerusalem at the time of the Passover, but he was in the temple. "And the Jews' passover was at hand and Jesus went up to Jerusalem, and he found in the temple those that sold oxen, and sheep, and doves, and the changers of money, sitting; and when he had made a scourge of small cords he drove them all out of the temple, and the sheep and the oxen; and overthrew the tables; and said unto them that sold doves, Take these things hence; make not my Father's house an house of merchandise." Jno. 2: 13–16. If Christ was not under obligation to observe the law during his ministry, is it not passing strange that he would go up to Jerusalem at the time he did, and go into the temple, and make so much ado obout the abuse of his Father's house? It is too strange to be worthy of credence. But, on the other hand, if he was interested in the services of the temple, and observed the law, there is nothing mysterious about it: we therefore argue from this circumstance, that he obeyed the requirements of the law, and kept the Passover.

7th. Christ observed the feast of tabernacles during his ministry; and from this fact we justly infer that he kept all the feasts. "Now the Jews' feast of tabernacles was at hand. His brethren therefore said unto him, Depart hence, and go into Judea, that thy disciples also may see the works that thou doest." "Then Jesus said unto them, My time is not yet come; but your time is always ready." "Go ye up unto this feast: I go not up yet unto this feast; for my time is not yet full come." He did not say that he would not go to the feast; but, "I go not up *yet*." The reason assigned for not going yet was, that his time had not fully come. We understand from this that he purposed to go "up unto *this feast*," when his time should come. "But when his brethren were gone up, *then went he also up unto the feast*, not openly but as it were in secret. Then the Jews sought him at the

feast, and said, where is he?" They expected him to be there, and they "sought him at the feast." No doubt some of their hearts beat high in the hope that he would not attend the feast, so that they could bring an accusation against him for not observing the requirements of the law. But he who was ever faithful had gone up, not only to Jerusalem, but *"unto the feast;"* so that, while the question, "Where is he?" was going the rounds, he was there in the discharge of duty. "Now about the midst of the feast he went up into the temple and taught;" and "In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink." He instructed his brethren to go up to the feast: they went up: "Then went he also up unto the feast." We find him there "about the midst of the feast;" and "in the last day, that great day of the feast." After considering all this, it would betray a degree of skepticism amounting almost to infidelity, to deny that Christ observed the feast of tabernacles; and, to say the least, it would be very inconsistent to admit the fact that he observed this feast, and then deny that he kept the Passover. See Jno. 7: 1-39.

8th. We have one more argument to offer. When we read that Christ's "parents went to Jerusalem every year at the feast of the passover," we all understand that they went to keep the feast, although it is not expressly said, that they went up to the feast, or that they were at the feast. Why is it, then, that all do not understand the same in regard to Christ, when it is said that "the Jews' Passover was at hand, and Jesus went up to Jerusalem?" But in our last argument we noticed, that it was not merely said that Jesus went up to Jerusalem at the time of the feast of tabernacles, but, that he went *"up unto the feast."* (Jno. 7: 10.) We have therefore, more definite language to prove that Christ observed the feast of tabernacles, than we have to prove that his parents observed the feast of the Passover. Is it not strange then, that, while all believe the latter, some try to dispute the former, which has much clearer proof? We love consistency. But we will now show that there is stronger testimony to establish the fact that Christ kept the Passover during his ministry, than there is to show that either he or his parents ever observed it before his ministry. In Jno. 2: 23, we have this very significant language: "Now when he was in Jerusalem *at the passover*, in the feast day, many believed in his name, when they saw the miracles which he did." This is more than saying that "the Jews' passover was at hand, and Jesus went up to Jerusalem;" it is more than saying that he was in Jerusalem *during* the Passover, or *at the time* of the Passover; it is saying explicitly that "he was in Jerusalem *at the Passover*." This is so plain, so directly to the point, that there is no room left for controversy or doubt If it should read, that he was in Jerusalem *at the supper*, we would all understand that he was eating supper; why not, then, when John the beloved disciple, says, "he was in Jerusalem *at the passover*," also understand that he was there keeping the feast? So we believe with all our heart; and we are not without hope that the candid reader will receive this fact.

Being aware that our arguments on this subject will be read by some who "entertain a different view, we will say to such, whoever you may be, that the only apology we have to offer for assuming this position, is, a love of truth, and a sincere desire that it might be more widely disseminated. In our younger years, like thousands of others, we had no mind of our own upon this subject, and willingly submitted to the instructions of those in whom we reposed confidence. Our instructors occupied the same position you do—that Christ did not observe the Passover during his ministry; and to their honor be it said, that some of them were "mighty in the Scriptures." Their aaguments were willingly heard; and, although they were not satisfactory to us, we endeavored to believe that it was all right—that the fault was in our own weakness, and not in the position itself, nor in the arguments employed to sustain it. But time, circumstances, laborious research, and the grace of God, brought us to the position we now hold. We are also glad to say, that, partly through our weak efforts, but more through the blessing of heaven, those on whose instructions we had mostly relied, are now with us. The arguments on this subject are submitted to your consideration in the hope that you will give them an impartial examination; and if this is done, we entertain no doubts as to the result. We will next pass on to show that our Savior did not eat the Passover with his disciples on the night in which he was betrayed; and we ask you to follow our arguments closely, critically, yet impartially.

CHEWSVILLE, Md.)
March 1st, 1871.)

Brother Editor: We left the Manor branch on Monday, Feb. 17th. We had four meetings in that congregation. We visited the family of David Long, between the meetings, and lodged a night at brother Peter Shamel's. Found both families kind and interesting, and in the enjoyment of good health.

The ministers in the Manor church are: Jacob Highberger, David Long, Danl. Wolf, Joseph Long and P. S. Newcomer.

The weather being very unfavorable, our meetings were not as large as we would have desired. On Monday morning brother Jos. M. Wolf and his son met us at the house of brother Daniel Wolf, where we had

our head-quarters. Brother Daniel is our agent, and a zealous friend of the cause. May the Lord bless the Manor brethren.

Thence to brother Jos. M. Wolf's, where we are now writing, and where we have been boarding since Monday. Have had two meetings in the United Brethren meeting-house in Chewsville. The brethren had the promise of the house for three meetings, but after the close of brother Myers' first sermon, they (the U. B.) concluded it would not be safe to risk more than two meetings, and so we have been lying upon our oars for a day. The worst feature in the case is, that we made a promise at the close of the first meeting of what we expected to do during the progress of the meetings, when lo! the door was closed upon us. We learn that a number of persons was at the house, and some had come quite a distance. Some of the people here have expressed very severe censures against the U. B. Church, but we cannot. They have the sway, (there is no other meeting house in Chewsville,) and by their craft they have their wealth, and it is pretty generally known in Washington county, that we try to persuade people that "mourner's bench" religion is a delusion; so that their temple as well as their craft was in danger of being depreciated. We should expect nothing else from them.

We are now about to leave brother Wolf's, and feel almost as though we were going from home. The brethren from Long Meadow are here for us, and after dinner we start again.

We are still in good health, and improving in strength, voice, and mind,(we think,)and we feel as though we ought to be at home and at work; which we hope we will attain ere long. Till then farewell.

H. R. Holsinger.

Answers to Correspondents.

Samuel Metzger: Not right. Nead's Theology costs $1,15, postage prepaid.

Joseph L. Myers: The *Companion* and *Youth* cost $2,25. If you got only one Almanac, there is twenty-five cents due you. How is it?

Jane R. Rinehart. No harm done—at least to us.

Abraham Bowman. It was an oversight: G. Ulrich's time expires with No. 9.

Josiah W. Brady: Can't send the paper free so long as she persists in following the fashions of the day and in useless finery.

MISCELLANEOUS.

Selected by H. H. Arnold.

Feed My Lambs.

When Christ the Lord was here below,
About the work he had to do;
Before he left his little band,
He gave to them his great command.

Then fishing Peter leads the way,
And nothing caught 'till break of day;
To give them food, thus Jesus stands,
And says to Peter, feed my Lambs.

Thomas was of a doubtful mind,
But Jesus leaves him not behind:
Thomas, said he, behold my hands,
And, Simon Peter, feed my Lambs.

Though men and devils, all unite,
And earthly comforts fail us quite;
The promises of Jesus stand,
And free our souls from Satan's band.

O little children, lend an ear,
For Jesus Christ doth cast out fear;
Poor doubting souls are in his hands,
And precious food for all his Lambs.

Though Peter once denied his Lord,
By disbelieving in his word;
Yet Jesus knew how frail was man,
And says to Peter, feed my lambs.

The richest feast is yet above,
In the enjoyment of his love;
So run to Christ with all your might,
And I will try to keep in sight.

Dayton, O.

Longevity in Man and the Lower Animals.

The duration of life of larvæ in closely allied forms varies from four years and more to a week. Fleas are said to live as long as nine months. Fish have great tenacity of life. The crab is stated to have reached one hundred and fifty years. A pike which was taken at Halibrun in Suabia, in 1170, weighing three hundred and fifty pounds, and measuring nineteen feet, had a ring attached to it bearing an inscription which, if genuine, would warrant us in believing the age of the fish to be two hundred and sixty seven years. The toad lives thirty-six years, the frog twelve to sixteen years; and tortoises must have seen many years, if we may judge from the sizes to which they attain. Parrots and geese reach an age between one hundred and one hundred and twenty years, and falcons and ravens outlive one hundred and fifty years; but the little wrens live only two or three years. Of mammals, the whale and the elephant have the longest term of existence, living as they do over one hundred, perhaps two hundred years. The horse lives twenty-five, but sometimes reaches forty years: the sheep and goat twelve years, the lion from twenty to fifty years. Man, there is no reason to doubt, has lived past the Psalmist's limit of three score and ten, there being well-authenticated instances of his living over one hundred years; but it is only among highly civilized nations that satisfactory data can be obtained regarding his longevity. A minute investigation of the conditions that conduce to length of life goes to support the theory that the longevity of animals is influenced by their amount of procreative power, and their ability to sustain wear and tear.—*Scientific American.*

The effect of your example on others will correspond with your own motives. A hard, formal, cheerless profession will reproduce itself, making so-called Christians much as the founder makes his figures of iron men in the mold.

Zenzindorf, when a boy, used to write little notes to the Savior, and throw them out of the window, hoping in his sweet child-like simplicity, that the dear Lord Jesus would find them: such were his early thoughts of Jesus and his early love to him.

Whatever religious teachers we have, if their instructions do not accord with God's Word, we are bound to reject them. If even an angel from heaven preach any other gospel unto us, he is accursed. Not only does he shut himself out from the kingdom, but all his deluded followers will be shut out with him.

CORRESPONDENCE

Correspondence of church news solicited from all parts of the Brotherhood. Writer's name and address required on every communication as a guarantee of good faith. Rejected communications or manuscript will not be returned. All communications for publication should be written upon **one side** *of the sheet only.*

Dear Brother:—I am away up here in Michigan this cold day, Jan. 24th, 1871; and I have been reading 1 John 4: 20, 21, whre he says, 'If a man say, I love God, and hateth his brother, he is a liar; for he that loveth not his brother, whom he hath seen, how can he love God, whom he hath not seen? And this commandment have we from him, that he who loveth God, love his brother also."

This I believe in my very soul, if I did not, I would have been driven from what I believe to be the true church of God long ago, and where I would be at this time God only knows; for when I search the scriptures as God has given command, I can find no other pool. But thanks be to God, I am yet alive, though not very well in body, yet I will try in my great weakness to hold out a few days more in this land of trial. And now, dear brother I wish to drop a few lines to you—not to complain, but to encourage and build up.

I live in a community of many kind, loving brethren and sisters; and am surrounded by many kind neighbors whom I love. Now, dear reader, look at this matter with coolness and see whether all is right within ourselves, or not, when we meet in private conversation, and say to our dear brother: "I have no objections to meeting with you as a brother, but in consequence of the prejudices that are in the world, I sometimes think that I had better not do it in public." Oh! dear reader, methinks I hear my Lord and Master say: be that is "ashamed of me and of my words, in this adulterous and sinful generation, of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels."

Look at this: suppose our Lord and Master should come and find us dragging along in that kind of faith, would we not call on the mountains to fall on us and cover us from the face of him who sitteth upon the throne? Let us not be deceived, God is not to be mocked: what we do is done unto salvation or destruction, and there is no halfway grounds; it is either for us or against us. It is just as much against my natural disposition to salute a brother us it is against his to salute me.

Dear reader, do not be mistaken: hearken to the blessed Savior where he says. "Go ye into all the world, and preach the gospel to every creature;" and to Peter's "in every nation he that feareth him and worketh righteousness, is accepted with him." I tell you, my dear reader, when I see one of the members of Christ's body disregarding the word of God, it makes me almost tremble. Yet I know that the word of God says that the time will come that there shall be a great falling away. The reason I speak about these things is, because I hear so much caviling about the different colours. Be care ful that you do not get hold of the wrong end of the story. I saw in a number of the *Companion* of 1869, what appeared to be the language of an old elder in Botetourt Co. Va., and in reference to a question that had arisen as to whether colored brethren should have or enjoy the same privilege in the church as the white brethren enjoyed. The old brotber remarked that it was too soon after their emancipation, to have equality with their white brethren and sisters. We of course understand him to refer to the church. I would just say to the brethren and sisters all over this wide land: try to pray for that dear old brother, that he might be converted, so that he may see the beauty of the words of the Lord, that God is no respecter of persons, and of the declaration of Peter: "Of a truth I perceive that God is no respecter of persons: but in every nation, he that feareth him and worketh righteousness, is accepted with him." So we can plainly see that the middle wall of partition between Jew and Gentile was broken down, so that all, in the same manner, might have access to one common Father, and so making peace &c.

Now, dearly beloved, a few words to you, out of love to God and yourselves. I hear every few weeks that some of you have said that you would like to come to the church if there were no colored people in the church. Let me say to you that, if you stay out of the church, you will have to breathe the same air, and drink the same water; and if you travel any by rail and eat at any of the hotels, you will have to eat of their cooking, and when you die and go to judgment, you will have to be judged by the same Judge, by the same law, and you will have to meet them either in happiness or misery, one or the other; you can't dodge it, so I leave that for you to decide for yourselves.

Now dear brother, I do earnestly ask you in candour to give these few thoughts a place in the *Companion*; for I do think when we take the responsibility of looking upon our neighbour with contempt or disdain we assume too much. I believe that God's work is a perfect work. We must either make the tree good and its fruit good, or the tree evil and its fruit evil. God "made of one blood all nations of men for to dwell on all the face of the earth." But mankind violated his law, and he saw that they had all gone out of the way—all had sinned. Then he sent his only begotten Son unto the world, to call sinners to repentance. Now, if my dear, white friends only are sinners, then the call is to you; but if the poor, despised, down-trodden people of color are sinners too, when the call is given, Oh! do let us obey the call, for our sake, and for your own soul's sake.

Think for a moment; a few years ago when our land and country was in a perilous condition, you know the government called on the people to sustain it. The white man went, the black man went, and the red man went; and all were willing toward the close of the war. They did not care how black the man was, so that the country was saved. You did not want the blood of your darling sons and noble brothers to be spilled in vain. Oh! no. But now we are done fighting with carnal weapons; and yet I hear of some saying that they will never come to the church while there are any colored persons belonging to the church. They are not willing to take up the sword that the great Lawgiver has given, which is the word of God, that is sharper than any two edged sword, and fight side by side with a colored, fellow soldier, to repulse the great arch-foe of the human race, and to rescue their fathers and mothers, brothers and sisters, sons and daughters, friends and neighbors, from impending ruin.

Oh! do be content. If you expect to enjoy the society of Abraham, Isaac and Jacob, Moses, Aaron and Solomon, and of all the holy prophets, priests, and kings, and of the apostles

and martyrs of Jesus, and of all the children of God of every nation age and clime, you must lay aside that tradition and receive with meekness the ingrafted word which is able to save your souls from eternal ruin. That this may be your happy lot is my prayer. SAMUEL. MARRS.

Niles, Mich.

Random Thoughts, No. 3.

BY S. M. MINNICH.

In advertising good reliable articles, the public are often benefited.

Brother Thomas having good teas, spices, &c.; Messrs. Bane & Co having good books, or Mr. Agriculturist having farming implements, grain, seed, &c. to sell, by advertising it will often be of more benefit to the *subscriber* than to the publisher or advertiser. Certainly then, let us have the *good* advertised in the *Companion*. But with the *evil* set before the public in *humbug advertisements*, we trust brother Holsinger will ever keep from defacing its pages. No advertisement ought to be admitted that misrepresents, in the least, what is advertised.

A few weeks ago I asked a man, what would be the prospect of collecting some money that is due me, from a neighbor of his; telling him, that his neighbor had owed me for years, and that he had made many "fair promises," but had never filled one of them. Said he, "I will report him." "Report him! What do you mean by that?" "Why, sir, members of our order, (Odd Fellows,) are not permitted to contract debts they cannot, or do not, pay; and then, add to this, the sin of lying; I will report him to the lodge." "O yes, yes, but we fear your Odd Fellow law, like the higher law, is not always obeyed."

If the types will allow, I will also "report" a brother; not to bring condemnation on him, but to show, how reproach sometimes is brought upon the church, in business transactions.

In a conversation with a merchant in Toledo, some months ago, about debts and their payment, he remarked that a partner of his thought "Dunkards," were the slowest order of people he knew in paying their debts.

The only foundation this man (whom I will call B.) had for this opinion was this: a brother, whom I will call L.,) had owed him for six years. Intending to move to the city he did his best to collect this claim, but he could not. He left the account with his partner who tried four years without so much as getting the account into a note. Trying for ten years without any result, friend B. became a little impatient, and wrote to his partner that he would be at his old home, on a certain day, and that he should notify our delinquent brother L. to meet him there on said day. The day came; the debtor and creditor were brought face to face; the business for which they had met, brother L. introduced in these cheering words: "Uncle Billy, aint you in a *little of a hurry* to settle that account?"

Oh! that I and every brother, and every sister, would let our light shine *in every day life*, so brilliantly, that the world would be convinced that ours is the religion of Jesus!

Dear brethren and sisters: My fourth report was written from Franklin county, Antietam branch. Had one more meeting, at Amsterdam meeting-house, and one at Price's.—Thence conveyed by brother Henry Deardorf to Mt Zion meeting-house —Falling spring branch; and in the evening to the Falling Spring meeting-house

On Feb. 17th, arrived at brother Jacob Fogelsanger's in the Ridge congregation; but owing to a misunderstanding, or misarrangement, no appointments were made in this branch. Thence conveyed by friend David Fogelsanger to the Upper Cumberland branch, where we had four meetings in the Union meeting-house, and also four at Mentzer's school house. In this branch Elder Daniel Keller is the house keeper. On the 23rd arrived at Mechanicsburg, was met by elder Moses Miller, and conveyed to his house, with whom I had pleasant and interesting conversation. One meeting in Mechanicsburg this evening, which closed my labors for this visit. To day was brought on my way by brother M. Miller at Mechanicsburg, where I left at 12. 15. P. M. At Harrisburg met brother Samuel Longanecker returning from a visit in Lancaster county, where he was called by Telegraph—his daughter Lizzie being seriously ill. Arrived at Tyrone about dark, found all in reasonable health. A majority of the meetings in this report were rather a slim attendance but good order and attention. My health is still good. I here acknowledge the tokens of Christian affection and kindness received at the hands of brethren and sisters everywhere, and the goodness of God in sparing life and granting health. &c.

DANIEL M. HOLSINGER.

Tyrone, Pa.

Friend Holsinger, and readers of this *Companion*, I will endeavor to inform you, that three of your kind brethren have been here with us, and tried to reconcile the minds of the careless, and unconcerned. They held nine meetings, eight in a schoolhouse, and one in a private house; and they have made a great impression on the minds of the people. The majority of the people here, acknowledge that they have been enlightened more than they ever were before; and people making no profession said they would have boarded them a whole week if they had stayed longer. One man came early in the morning, with the intention of being baptized—he and his wife—but they were gone; and they left many more pondering between two opinions.—They had just got the people's minds aroused; and if they had stayed one week longer, they would have done well. The people said they did not do their duty, by going away so soon, The only fault we find to your traveling brethren, is, that they stay just long enough to arouse the minds of the people. The people have been roared at so much, by the roaring Lion, that they hardly know what to do any more, and it takes some time to convince them of their wrongs.—We are sorry that they left so soon; but as it is so, we will expect them to come back again. There is a work to be done here. I believe there can be a church established here of the brethren faith. So brethren, do all you can to send out your preachers, into the world; so that they can let their light shine before the world, and convince them of their wrongs. Be liberal; it is hard for these brethren to travel and pay their own expenses; so you ought to all be liberal to those traveling brethren. For my part I feel willing to do all I can. Although I am not a member of the brethren church, I shall fight for the cause, for I believe it to be a true one, and a good one. My neighbor, where friends Calvert and Yount stayed the night before, they left in

the morning, said he would have given them five dollars as freely as a drink of water, if he had had it; and that neighbor makes no profession at all. Your brethren let their light shine, and the people saw it, and they loved them for it. I say, friends, come back again. Come again, I say, and let your light shine once more, that the eyes of the people may be opened; that they may see that there is a true gospel taught in this world; that they may be taught that the will of our heavenly Father must be all observed, and not a word trampled under foot. And give the people to understand that we can't read of half christians going to heaven; nothing but a full christian, and they are scarcely saved. Then it is time for people to open their eyes to the deceptions of the world. Let brethren be liberal to their treasury, and send forth their gospel teachers; and let them teach the true gospel to be observed. Then I say to you, brethren, rejoice in the building up of your church; for I believe it is founded on a rock, and nothing can prevail against it. H. HUNT.

Shephardsville, Mich.

Oregon and California Mission.

The undersigned acknowledges the amount received from the following persons and churches since our last report:

Daniel Brower,		Ohio.
Tuscarawas church		"
Anglaze	"	"
Lafayette	"	"
Ashland	"	"
Total for the Committee,		$ 9,00

ELD. C. WENGER.

Visitor please copy

Dear Brother: Since I came to the Big Cove, the time being about three years, I have been trying to make every exertion to further the divine cause of our Lord and Master, and still feel it a duty to do so. We have only fifteen members in the Cove, and pretty well scattered, so that we do not see them together very often, our appointments being twelve weeks apart. I thought perhaps some of the ministering brethren in the adjoining districts would come over and help us, since we are but few, so that, if the Lord will, we might have, not only a brother here and there, but many. The invitation is to all our kind ministering brethren. We have had strange ministers here, and it proved good to saint and sinner. If any kind brother would wish to come and labor for the Lord among us, please let us know ten or fifteen days previous.

Yours in bonds of love.

JACOB BOVEE.

Big Cove Tannery.

BLOOMVILLE, OHIO, }
Feb. 21, 1871. }

Brother Holsinger: Please announce through the *Companion*, that the North-western Ohio District council will be held on the 12th, day of May next, in the bounds of the Seneca church, at the house of brother David Roop, on the road leading from Tiffin to Attica, twelve miles from the former, and five miles from the latter place. Those coming from the east and wishing to stop off at Centerton, will please inform brethren David or Israel Roop, at Attica, Ohio. Those stopping at Tiffin, will be met there by the brethren, with ample means to convey them to the the place of meeting.

By order of the church.

S. A. WALKER.

Dear Brother Henry: I have not taken the *Companion* fer some time, nor any other paper. I have been engaged in reading the Scriptures of divine truth, and also have read various works of man, such as comments on the word of God, by Benson and others. But they do not compare well with the Gospel. They seem to build something to live by, instead of the Gospel; therefore I reject such men's works. The best and surest way is to obey Christ, and not man. Now I want to hear from the brethren and sisters wherever they may be, and I am sure that they have given good advice through the *Companion*, and I believe that they are willing to do so yet. I believe also, that if those outside of the true church of God, would take the COMPANION and read it and the Gospel, or compare them together, they would not hesitate to obey Christ.

JOHN TRICKER.

Perry, Indiana.

Brethren, Editors: I desire to inform you and your readers, that we, in the providence of the good Lord, have had and enjoyed a series of meetings in the Plum creek congregation, Armstrong Co., Pa. Brothr. P. J. Brown of Congress, O., and brother Jos. Keim of Louisville, O., came to us on Thursday, Feb. 9th, had meeting on said evening; next day at 10 A. M. and 6½ P. M., and so continued to meet daily with those who felt to meet with us to worship God in earthly tabernacles, until Monday Feb. 23rd, 9 A. M., Thirteen desiring the ordinance of baptism to be administered, we met for counsel & to hear from brethren Brown and Keim, on the ordinance of Christian Baptism; at which time brother Brown brought forward such arguments as were pertinent on the occasion; and, having finished the preliminaries, he went as the servant down into the water, cold as it was, (say the bystanders,) and the thirteen, found a watery grave, to bury the old man in, and rose, we trust, "to walk in newness of life." Meeting at 6½ P. M. After meeting, it was made known that, six more desired also to be ingrafted into "the true vine" by bapti m. Accordingly, on Tuesday, at 9 A. ., the church was called for counsel, and these six also obeyed the Lord in being baptised. The brethren here still urged our laborers to sta y for one more meeting, at 6½ P. M., when one more came and desired to obey the Lord; hence at this, our last meeting, the church council convened on Wednesday 22 Feb. at 9 A. M., to receive this one and induct him into the batismal grave, and thus into Christ.

Now we fondly trust that these twenty who were "baptized into Christ, have put on Christ;" and that they "also should walk in newness of life;" and "likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord.' Gal. 3: 27; Rom. 6: 4-11. At this time we take the parting hand and brethren Brown and Keim visit brother G W. Shafer's family, and have a little meeting on the eve of

the 22 inst., ready to take, the morning train at Indiana for their homes in Ohio. The brethren here were much revived, and many prayers went up to him who sees all things, for their safe return to their families.

Now brethren, you who read this, and feel an interest in the prosperity of zion, and every individual member thereof gaining "the crown of life" laid up for the faithful, *pray* for *us*, that all may, by the grace of God, be enabled to prove faithful to the end. I desire to say in this connection that brother J. P. Hetric, of Oakland, Pa., was with us at three meetings, and labored at one. On leaving he said, (for things looked dark) "Continue, you will yet be blessed." Our well wishes and prayers go up for our brethren who have labored for us; and we trust that some of the seed sown, that has not yet grown up, will yet manifest itself, and many souls may yet, in consequence of our little meeting, be added to the church in Christ Jesus.

LEWIS KIMMEL.

Elderton, Pa.

Notice.

The District-meeting for Middle, Pa., will meet, the Lord willing, on Monday the 8th day of May next, at the Spring Run meeting-house, Mifflin Co. McVeytown, on the P. R. R., is the stopping off place.

DAN'L. M. HOLSINGER. *Cor'g. sec.*

Queries.

Solomon's Song 5: 16. In the 9th, verse there is a query proposed by the spouse to the daughters of Jerusalem: "What is thy beloved more than another beloved, O thou fairest among women?" She returns her answers in the following verses, "My beloved is white and ruddy, the chiefest among ten thousand;" &c., closing with the words "His mouth is most sweet, yea, he is altogether lovely."

An explanation is desired through the *Companion*.

M. MERKEY.

1 Cor. 6: 4, "If then ye have judgments of things pertaining to this life, set them to judge who are least esteemed in the church." Who are the least esteemed in the church?

DAVID BARINGER.

Elkhart, Ind.

Errata.

In No. 8, Vol. 7, page 114, first column, 10th line from the top, for "conceive" read *crucified*.

On page 115, in 2nd column, 15th, line from the top, for "alluming" read *alluring*. C. H. B.

Correction.

In noting the ministers in the Little Swatara branch, an error occurs, (Page 121). Instead of John Pfoutz, it should read John Hertzler, Abraham Pfoutz, &c.

D. M. HOLSINGER.

MARRIED.

By the undersigned, at his residence, on the 19th of Feb., MR. SOLOMON WAGNER and MISS RACHEL SHUMAN, all of Jackson township, Cambria Co., Pa.

By the same at the house of the bride's Father, John J. Good, on the 26th of Feb. MR. GEORGE CONSTABLE and MISS ELIZABETH GOOD, all of Cambria Co., Penn'a. STEPHEN HILDEBRAND.

DIED.

We admit no poetry under any circumstances in connection with obituary notices. We wish to use all alike, and we could not insert verses with all.

Near South Bend, Ind., Feb. 18th, of Bilious Pneumonia, IRA MARTIN, youngest son of brother M. L. and sister Christiana WENGER; aged 1 year, 8 months and 21 days. Funeral occasion improved by Elders Jacob Miller and D. B. Sturgis.

ELD. C. WENGER.

Visitor please copy.

In the Aughwick branch, Huntingdon Co., Pa., Dec. 5th, 1870, MARY BELLE BOOK; aged 8 years, 6 months and 12 days. [This notice should have been on page 127, with other members of the same family. A. E.]

In Clinton Co., Ind., Feb. 7th, JOHN HENDRICKS aged 79 years, 11 months and 25 days. Funeral services by Jacob Wagner, from Hebrews 9: 27, 28.

DAVID HUFFORD.

LIST OF MONEYS received for subscription, books, &c.,

H. Knaud	.75	Cyrus Royer	1,60
M. A. Fiscel	1,50	W. Leatherman	6,75
D. S. Cripe	4,50	Even Nearhoof	8,25
M. Burghly	32 20	D. M. Holsinger	1,50
A. F. Shaver	,75	S. A. Mort	1,50
John Tucker	3,00	Martin Hoke	1,50
Eli. Hartman	1,50	Jos. Kaufman	1,50
David Martin	,75	W. Beardsmore	1,50
D. N. Yothers	,75	Esther Stover	3,00
Josh. Strayer	,75	David Fahrr	,75
F. B. Weimer	9 25	C. Imler	3,00
E. Coffman	1,00	C. P. Spangler	5,00
J. R. Rinehart	1.00	S. Metzger	,85
J. A. Ozias	25	J. L. Myers	2,62
T. Hawk	1 0	J. B. Shively	4,50
Christ. Yoder	6 25	F. A. Hendricks	1,50
Ph. Wrightsman	1,50	G. Garloch	1,50

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The design of the work is to advocate truth, expose error, and encourage the true Christian on his way to Zion.

It assumes that the New Testament is the Will of God, and that no one can have the promise of salvation without observing *all its requirements*; that among these are Faith, Repentance, Prayer, Baptism by trine immersion, Feet Washing, the Lord's Supper, the Holy Communion, Charity, Non-conformity to the world, and a full resignation to the whole will of God as he has revealed it through his Son Jesus Christ.

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For the Companion.

Doing Great Things for God.

TO AN EARNEST CHRISTIAN.

BY C. H. BALSBAUGH.

The most bustling are not always the most efficient workers. Those are not necessarily the best christians who live in an unruffled sense of peace. A hundred giants may not be able to uproot a tree which a little worm may lay low. A true apprehension of God, will render sin exceedingly sinful, holiness exceedingly beautiful, obedience exceedingly delightful, the promises exceedingly precious, and every moment exceedingly valuable. Every sin will be measured, not by its form or circumstances, but by the law it violates and the Character it dishonors. Every act and work will be gauged, not by its apparent magnitude, but by its true proportions in the light of Eternity, and by its relation to the Infinite. The transformation of the fallen finite after the Ideal of the Divine, will give to everything a new aspect, and help us in the valley of humiliation by the sense of demerit, and on the mount of transfiguration by the sense of the Divine in-being, and a peace, through faith, which passeth all understanding. We need not then go far in search to find our sphere, or for work to suit our sanctified capacities. "The earth is the Lord's and the fullness thereof," and as he owns and superintends every part, there is not a work too humble or obscure for the greatest in the kingdom of Heaven." "The Son of the Highest"—very God incarnate, found room and dignity enough in a stable for the inauguration of the stupendous scheme which eldest angels fail to comprehend. He worked none the less mightily for God and for us when he lay in the manger in swaddled helplessness, unknown save to a few of earth's humblest citizens. He came to do his Father's will, and this involved an entrance into life that would teach all believers in every age, that to be great and accomplish a great work, we need not be conspicuous. The world knew him not, even in the outward sense, from the necessity of being so much like a simply human being in order to meet the conditions essential to our redemption. You may possibly have erred, my beloved, in your conception of the dignity and glory of religion as regards the principle we have endeavored to unfold. You perhaps need to be cautioned against the mistake of being chiefly occupied with what is incidental, instead of the intrinsic excellence of christianity. This is the natural tendency of the human mind. The oppressive sadness and loneliness of which you complain, is not owing to your destitution of grace, nor to the want of a higher sphere in which to labor. The very desire to work for God is itself of grace, and willingness to work where providence assigns our lot, must be of grace also. You "see men as trees walking," and need another touch of the great Oculist to enable you to see every thing clearly. Likeness to God in character, and oneness with him in aim and the means of accomplishment, make a growing, contented, useful christian. You remark that you "sometimes become so discouraged that you scarcely know how to live." Your experience is not new to the saints. At this point a strong sensitive sympathetic nerve connects you with a loving Brotherhood. You have not forgotten, I humbly trust, the searching impressive discourse of brother Quinter at your last Lovefeast, in which he expounded the vision recorded in Isaiah 6: 1—8. The *effect* of the Divine manifestation on that *holy* man, was, to give him such a sense of vileness and unworthiness, that he cried out, "*woe is me, for I am undone; because I am a man of unclean lips.*" This is invariably the result of a clear perception of the Divine character. Darkness always becomes darker when penetrated by the vivid glare of lightning. So long as we compare the prophet with those around him, he may be pronounced *eminently* holy; but no sooner does the vision of the Immaculate flash upon him, and reveal only so much of the glory of Deity as mortal eyes may behold, than the venerable seer felt his insignificance, and gave vent to the strongest expressions of self-denunciation. Your experience is as old as piety itself. Whenever

God reveals himself to a soul, there will be self-abasement, self-loathing, and earnest, unreserved consecration to God. If you give yourself to the contemplation of the Divine character and the crucifixion of sin as your baptismal vow demands, you will often have occasion to repeat the prophets exclamation, "woe is me! for I am undone; because I am a person of unclean lips." Such revelations of holiness and sin are no ground for discouragement, but, on the contrary, are designed to inspire hope and confidence. God draws nigh and unveils his glory, not to repel but to sanctify and humble us; to give us fitter conceptions of his majesty and purity, and of our filthiness and demerit. The unclean lips that are seen in the light of his presence, are to be purged with a live coal from off the Altar of holiness. The "woe is me" is speedily followed by the high commission of the Supreme, and the ready response to be any thing, do any thing, or go any where, at the Divine bidding. This prepares the way to do great things for God in ways that have only the appearance of dullness and servility to eyes not anointed from above. Your readiness to run the Lord's errand finds expression in language like this: "Oh, if I only could do something good in the world; if I could but be the means of bringing one soul to Christ; if I could only do something for the Lord, be it ever so little." My dearly beloved, your prayer is answered all the time. In other parts of your letter you remark, "I *do* try to set an example worthy of imitation; I *try* to exert an influence that others might see my good works, and glorify our Father in Heaven." And is not this the very method which God has instituted for the extension of his Kingdom? And is not such circumspection of walk the condition of spiritual development as well as spiritual influence? The good works which are to have such mighty power, are not *extraordinary* in the common sense of the term, but the every-day expressions of our christian life. "*Take heed unto thyself*, and unto the doctrine; *continue in them*: for in doing this thou shalt both save thyself, and them that hear thee." Although primarily applicable to ministers, this injunction embodies the true idea of personal holiness, as meetness for Heaven, and the true missionary idea in the individual sense, and its exemplification will not fail of the rich blessing of God. "Whether ye eat or drink, or whatsoever ye do, do all to the glory of God." This is every-day glory—the grandeur of living to God in small things—and it is glory enough for those who have rightly conceived of the Christian Religion. To eat and drink, to cook and bake, to wash and mend, to scrub and scour to the glory of God every day, is a more glorious spectacle in the sight of God and his Angels, than to live an indifferent life, relieved by occasional acts of generosity and sacrifice which compare as strangely with the person's general conduct, as does the christian life with the course of the world. It is not the outwardly great act, astonishing the mind and winning admiration but the devotion that parts with the last mite, that marks the truly noble, Crist-loving soul. Imitate the quiet, unobtrusive Mary, who does good by stealth, and is discovered only by the fragrance of the precious ointment of self-sacrifice which she has poured on some poor saint's feet. You may be as dear to your saviour and glorify him as much, *where you are*, as if placed in circumstances which you might deem more favorable. That you can have so great an object in all you do as the glory of God, gives dignity to your domestic duties, and throws the lustre of Heaven around your table, your stove, your broom, your needle, and what not? It is not some great deed, forcibly striking the senses, that dignifies the christian life, but it is the Divine presence and blessing that enables every little daily act of our pilgrimage. Have you not abundant opportunity "to do something for the Lord, if it be ever so little?" If you do all to the glory of God, you can *fill* your life with great deeds which will gain the approbation of the everlasting God, and shine, with undimmed glory, in the records of Eternity. Remember the "cup of cold water." Stamp the impress of holiness on every little act, and you "shall be called great in the Kingdom of Heaven."

For the Companion.

Quench not the Spirit.

This is one of the precepts that St. Paul gave unto the Thessalonian brethren. In reading the first epistle of Paul to the church, we observe a beautiful flow of sentiment, in the affectionate manner in which he addressed it; first greeting them: "Grace be unto you, and peace from God our Father and the Lord Jesus Christ." Assuring them of his remembrance in their be-

hall, "in his prayers, and not forgetful of their work of faith, labor of love and patience of hope in our Lord." There were undoubtedly comforting news to the church; knowing from what a sinful condition they were brought, through the preaching of the inspired apostles; also giving assurance that "they were ensamples to all that believe in Macedonia and Achaia." Having these blessed, praiseworthy merits laid before them, we may well conceive the encouragement it was calculated to give them to persevere in the good work they had undertaken. It must have been apparent on all occasions, that the Spirit was not quenched, or so much good result could not have followed them, since the apostle assures us, that in every place their faith to God-ward was spread abroad. They must have felt, like never being any less worthy of those welcome messages, undoubtedly striving to further the blessed cause of Christ, to those yet in darkness, turning many "to God from idols, to serve the true and living God." As the faithful apostles did in ancient days, so our faithful brethren in those days desire to follow the teachings of our Heavenly Father, through the blessed Saviour. And we have cause to greet them in like manner for their "labor of love among us every where. We can say with faith, their time spent in declaring "the truth" to a sinful world is well spent; although the results sometimes do not follow immediately, they most assuredly will at some future day; for God has said that his word shall not return unto him void. In this instance also may it be said, the faithful brethren observe the precept, "Quench not the Spirit." The willingness we show in obeying all scriptural truths, is an evidence of permitting the Holy Spirit to dwell in our hearts, there to reign supreme. And when we have an affectionate desire for other souls to taste of the rich manna sent from heaven, we are willing to impart unto them the gospel of God, because they are dear unto us and our prayers cease not to that effect. Although many long years have elapsed, and many prayers have been offered by those who feel an interest in the welfare of dear souls, hope has not dawned upon our feeble efforts, in bringing them to fall at the feet of Jesus, and plead for mercy. Have all exertions of love been in vain? Seemingly so. But our faith prompts us to believe that our sacrifice may yet prove effectual, if we "stand not in the Lord," and "Quench not the Spirit." The children of the day should ever be on their guard, bearing in mind that "the day of the Lord cometh as a thief in the night." Let us watch, and be ever comfort one another with those holy precepts of divine revelation. The inspired apostle, in closing his epistle to the church, by imploring the brethren to "esteem those very highly who labor among us, for their work's sake." Finally, he asks: "Brethren pray for us." May we ever continue in such a holy frame of mind as we see evinced from the pen of the beloved apostle Paul. We may all desire that holy character, and attain it, to a certain degree. But very many of us are taken up with the cares of this world to such an extent, that we often, quench the good Spirit for temporal advancement. We admit this should not be the case, nevertheless it is apparent in the youthful and aged stations of mankind. To be truthful to ourselves and God, we should all give heed unto the teachings of the Holy Spirit, ever striving to bring us nearer to God.

Kate C. Snover.

The Life Struggle.

The world knows no victory to be compared with victory over our passions. The struggle of life is between the flesh and the spirit, and one or the other finally gains the ascendancy. Every day and every hour of that battle of life is this contest going on. The apostle Paul after having labored long and earnestly in the Lord's service—for having done more for the spread of the truth than all the other apostles—felt all that he was a human being, and liable at any time through the weakness of the flesh, to lose all. "I keep under my body," says he, "and bring it into subjection, lest after I have preached the gospel unto others, I myself should be a castaway." The pathway through life is thorny, and with snares for our feet. The influences of passion, the allurements of vice, things to stir up our anger and arouse our baser feelings, await us at every turn of life's devious ways and blessed, indeed, is that man or that woman who meets them all without fears.

For the C[illegible]an.

Christ's Adve[illegible]

No. 2.

"But the rest of th[illegible]ead lived not again until the the[illegible] and years were finished. This is [illegible]he first resurrection. Blessed [illegible]d holy is he that hath a part in [illegible]e first resurrection: on such the se[illegible]nd death hath no power but they [illegible]all be priests of God and of Chri[illegible], and shall reign with him a thou[illegible]and years." As we have stated in a former treatise, the bodies of the saints shall be called forth, and the different particles of the decayed putrefaction be changed in the twinkling of an eye: even so the living saints, those who obey his voice, observe all things whatsoever he has commanded, shall be changed also and caught up together with them to meet the Lord in the air; while the wicked and disobedient shall be destroyed with the brightness of his coming, and banished from his peaceful presence to live no more, but to die that eternal death "where their worm dieth not and the fire is not quenched;" "But the rest of the dead lived not again until the thousand years were finished." It is the humble and candid opinion of the writer, though it is not so plainly revealed, that the earth shall be changed and made like unto the garden of Eden, and the Lord and his hosts shall inhabit this earth For proof of the same we will examine a few passages. "For the Lord shall comfort Zion: he will comfort her waste places; and he will make her wilderness like Eden, and her desert like the garden of the Lord: joy and gladness shall be found therein, thanksgiving and the voice of melody." Is. 51: 3. "I made the nations to shake at the sound of his fall, when I cast him down to hell with them that descend into the pit; and all the trees of Eden, the choice and best of Lebanon, all that drink water shall be comforted in the nether parts of the earth." Ez. 31: 16. We are constrained to believe that the two foregoing passages have reference to the reinstatement of the earth, when the Lord shall come to comfort Zion—come to be glorified in his saints—come in flames of fire to take vengeance on all that do wickedly. The language of Ezekiel "I make the nations to shake at the sound of his fall, when I cast him down to hell with them that descend into the pit," we think is equivalent to that of the Revelator, "And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years, and cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more till the thousand years should be fulfilled; and after that he must be loosed a little season." Rev. 20: 1–3. Some perhaps would differ with me, and many do, and say that "the earth is to be burned up, we think not, the earth is not to be annihilated, from the following passages. "And thou, Lord, in the beginning hast laid the foundation of the earth, and the heavens are the works of thy hands. They shall perish, but thou remainest: and they all shall wax old as doth a garment, and as a vesture shalt thou fold them up, and they shall be changed; but thou art the same, and thy years shall not fail. Heb. 1: 10–12. We understand this to teach us that in the beginning the Lord laid the foundation of the earth, he made the earth, but it shall perish—not be annihilated—but as a vesture will be fold it up, and it shall be changed; yea, it shall be renovated by fire, for the fire shall melt and make anew. We will next see 2 Peter 3: 20, "But the day of the Lord will come as a thief in the night, in which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat: the earth also, and the works that are therein, shall be burned up."

"Dear and friendly reader, your most unworthy writer does honestly understand the Apostle's language that the earth shall not be burned up but melted as the elements are to be melted. But it is the works that the Apostle says are to be burned up. For further information, see 1 Cor. 3: 13, "Every man's work shall be made manifest; for the day shall declare it; because it shall be revealed by fire; and the fire shall try every man's work of what sort it is." So we learn from the passage that it is the wicked works of man that shall be burned, and not the earth, but it is to be melted as the elements. But as the refiner of gold may heat and melt his gold, that it may seem to stream as vapor, and apparently lose its original weight, yet as it cools down, we find there is not a particle lost: the original weight of gold is there, and more pure than it was before. Even so shall it be in the day of the Lord, when he shall come to judge the earth: the wicked works of men, or the dross of the earth shall be destroyed; but the pure metal, the righteous, shall lose nothing but their dross: "For he shall sit as a refiner and purifier of silver." Let this suffice for the earth's being renovated, and changed, reinstated like unto Eden, or the garden of the Lord. O happy for the Christian, indeed! There shall be no pestilence upon the earth, no more thorn or thistle, no more bramble nor grub to remove, no more oppression nor poverty, no more sickness nor pain, no more famine nor crying for bread; but all shall be peace and plenty, "and they shall not teach every man his neighbor, and every man his brother, saying, know the Lord; for all shall know me from the least to the greatest."

We are constrained to believe, from what little investigation we have made of the teachings of prophecy, that the Lord shall alight upon the earth, on the spot from which he ascended; and that there will be his place of residence during the millenial era. Yea, he shall descend to the mount of Olives, and there will he establish himself as King over all the earth. For a better understanding, and for the edification of my friendly readers, we refer you to Zech. 14th chapter, beginning with the 4th verse; "And his feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east, and the mount of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south And ye shall flee to the valley of the mountains; for the valley of the mountains shall reach unto Azal; yea ye shall flee like as ye fled from before the earthquake in the days of Uzziah, king of Judah; and the Lord my God shall come and all the saints with thee. And it shall come to pass in that day, that the light shall not be clear, nor dark; but it shall be one day which shall be known to the Lord, not day nor night, but it shall come to pass that at evening time it shall be light. And it shall be in that day that living waters shall go

out from Jerusalem; half of them toward the former sea, and half of them toward the hinder sea: in summer and in winter shall it be." We think the prophet is very explicit, that the Lord shall alight upon the mount of Olives as he left it. Remember the language of the angels to the illiterate fishermen of Galilee: "This same Jesus which is taken up from you into heaven, shall so come in like manner."

Yes, he will descend and alight upon the mount from which he ascended; then shall the mountain cleave in the midst thereof, and one half of the mountain shall remove toward the north, and one half of it toward the south, and there shall be a very great valley there: a place where the accepted of the Lord shall assemble annually to worship him who "shall be King over all the earth; in that day the Lord shall be one and his name one. When all "the land shall be turned as a plain from Geba to Rimmon, South of Jerusalem." "And men shall dwell in it, and there shall be no more utter destruction; but Jerusalem shall be safely inhabited." And we are plainly informed that there shall be a house erected in this valley which shall be made by the removal of the mountain; and out from under the threshold of the house eastward issued living waters. We now see beyond the grave, the morning of that blessed millennium; we see the river of the water of life clear as crystal; we see its formation and creation, through the prophetic glass; but then we shall see face to face, these waters issuing toward the east country, and going down into the desert, and going into the sea, which being brought forth into the sea the water shall be healed. And while I pen these words of prophecy, they cause my bosom to glow with emotions unspeakable and full of joy, hoping to be one in the happy throng, who shall pluck the ambrosial fruits from the trees that shall grow on either side of the river; whose fruit shall be for meat, and which shall yield abundantly every month, and the leaves of the trees shall be for medicine. "And there shall be a very great multitude of fish, because these waters shall come thither, for they shall be healed, and every thing shall live whither the river cometh. And it shall come to pass that the fishers shall stand upon it from Engedi even unto Eneglaim; they shall be a place to spread forth nets: their fish shall be according to their kinds, as the fish of the great sea, exceeding many." For the information of those interested in the glorious era thats hall come—the millennial reign of our Lord and Savior—we refer you to the last eight chapters of the prophecy of Ezekiel, beginning with the fortieth chapter; where we can look through the prophetic glass and see the erection of the house, giving us the size of the house very minutely, and even every particular pertaining to the sanctuary; the highth, the length, the breadth, and width; all of which is too tedious for us to mention now. Suffice it to say that we believe from the prophetic language by the prophet in the chapter referred to, that the ordinances will then be changed, even as they were changed from the Mosaic dispensation to the present Gospel dispensation. As it was in the old era, they offered sacrifices and burnt offerings to the most high God; but the Gospel has changed to baptism, feet-washing, the supper, and holy Eucharist. Even so shall it be changed back to sacrifices and offerings as it was in former days, or similar, for the first shall be last and the last shall be first. Let us see then, that we on the earth, who want to be the happy recipients of the glory of his millennial reign, do not change the Gospel ordinances to suit our peculiar fancy; but perpetuate the same until he shall come to change at his divine command. For he shall be King over all the earth, who is King of kings, and Lord of lords. And while we meditate upon the glorious era that shall come, we cannot helpbut remember the beautiful lines of the Poet:

"See a long race thy spacious courts adorn,
See future sons and daughters yet unborn,
In crowding ranks, on every side arise,
Demanding life, impatient for their skies.

See barb'rous nations at thy gate attend,
Walk in thy light, and in thy temple bend,
See thy bright altars thronged with prostrate kings,
While every land its joyous tribute brings.

Yea, the tribute of praise and adoration shall go up to Jerusalem once a year, from every kindred tongue and nation; from the uttermost parts of the earth, shall they assemble annually to worship the Lamb their God. O what annual meetings shall there be! one law giver, one Lord, and his name One. They whom the Lord shall accept in that day; they who keep his commandments faithfully until death, shall be made the happy participants of the ambrosial fruit which is to grow on either side of the river, "whose leaf shall not fade, neither shall the fruit thereof be consumed: it shall bring forth new fruit according to his month, because their waters they issued out of the sanctuary; and the fruits thereof shall be for meat, and the leaf thereof for medicine." Ezek. 47: 12. And when thirsty, his servants shall sip the healing waters and live; and should there be any pain or disease with those who come from the uttermost parts of the earth to the annual meeting, they shall be healed by the leaves of the trees; for they shall be for the healing of the nations.

[*To be Continued.*]

ANDREW STALNAKER.

For the *Companion*.

A Savior's Love.

Why do I love Jesus? Because he first loved me.

How many are made to appreciate the grand significance attached to the above poetical lines. How beautifully they portray before our wandering minds the inscribed love of Jesus. Truly they are worthy of being inscribed in words of living light upon the tablet of our hearts. How sweet! their accents of love come to us with redoubled force, when we see it verified by a personal confirmation in the person of Jesus, who, in the majesty of his power, ascended to the celestial climes, where Angels and millions are singing the sweet songs that man redeemed alone can sing. Methinks, when I contemplate the ineffable joys that are to await the faithful Christian, I can almost gaze through the dark cloud that intervenes, and behold the Saints surrounding the throne of the majesty on high, with a perpetual song of Moses and the Lamb. Yes, there we shall, if permitted to enter, walk the golden streets of the New Jerusalem, with palms of victory in our hands, and bathe in the crystal fountains of love, that flow from the throne of the Deity, and will continue to flow in their undisturbed tranquility, as long as eternity shall continue to roll!

We can not now begin to portray the grandeurs of heaven. Well might inspiration say: "Eye hath not seen nor ear heard, neither have entered

which the Savior said: "He that loveth me keepeth my commandments." From the above explicit language, we infer that no man can truly love Jesus without submitting to all the requirements of the Gospel. The Christian may roam over the wide world, and in all his travels he witnesses the goodness and wisdom of an infinite being. He may view the fields clothed with magnificent beauty. Yes, man may open the garden gate, and take a peep at the flowers that are expanding their lovely petals, and in that lovely flower he admires the mysterious works of a supreme Ruler: because "he has made everything beautiful in his time." Eccl. 3: 11. The atheist, when he views the grand arrangement of stars that spangle heaven's blue dome, is almost persuaded to believe in the existence of a Supreme Ruler.

And again, our love to Jesus is also manifested by a regard for his house, his worship, and his ordinances. This is beautifully illustrated by the old Psalmist David, from whom we are so frequently refreshed by many expressions full of pathos and deep significance. He exclaims: "How lovely are thy tabernacles, O Lord of hosts! my soul longeth, yea, even fainteth, for the courts of the Lord." Oh! that the words of David could be deeply stamped upon our hearts, and cause us to manifest a love for the sanctuary of the Lord. I have frequently observed that upon our gathering together for the purpose of worshiping the true and living God, grouped together around in the house, we find that our conversation is altogether upon worldly affairs. Surely our souls do not, like David's, long and faint for the house of the Lord. "Out of the abundance of the heart the mouth speaketh." This proves conclusively that if our conversation is chiefly on the affairs of this life, our hearts are there also. Does it not all at once show a lack of love? How much better were it if we would consider the glorious personage we are to meet there, and converse with our own hearts and with God; the aspiration of our souls arising toward his holy temple in silent praise and thanksgiving. O my yoke-mates in Jesus, you who have embraced Christianity in the days of youthful discretion, though the world point the finger of scorn at you, and make sport of your profession, press forward to the mark for the prize. Your calling is a holy one; and if you make heaven and its joys your chief object, and enlist all your faculties under the guidance of the Holy Spirit, you can look forward with anticipation, to see the blessed period arrive when you shall reap the full fruition of your labors in the kingdom of eternal bliss.

Young Brother, young Sister, and old ones too, you are engaged in a warfare. Jesus is your captain; and so terible is that war, that it is not safe for you to lay your weapons down for a moment. Satan is incessantly on the alert to attact you. Look how he prowls or lurks about to deceive or destroy! The world, the flesh, and the devil are to be overcome, and to such as overcome, is the promise of an inheritance with Jesus Christ the righteous. The wilderness of trial is before you, and you enter it as you rise from the baptismal grave. Strive lawfully, and go forward, and see the salvation of God.

Unconverted reader, as you value the eternal destiny of your poor perishing souls, let me impress this solemn declaration upon your heart, that you must die. Yes, death is written in glowing letters upon the tablet of your throbbing little heart, and ere you read these lines of your young contributor, your soul may take its flight to yonder world, to witness the scenes of a never ending futurity. Fearful dilemma, if unconverted you stand on the very brink of death, and the least pulsation of God's wrath may crush you down beneath the surging billows of hell. Flee, oh! flee from the wrath to come! lay hold on eternal life, and accept the Savior as your dear and intimate friend, and you, too, will be joined with the Saints of heaven. JACOB T. MEYERS.

Somerset, Pa.

It is our own vanity that makes the vanities of others intolerable to us.

One of the finest qualities in a human being is that nice sense of delicacy which renders it impossible for him ever to be an intruder or a bore.

It is a good divine that follows his own instructions. I can easier teach twenty men what were good to be done, than to be one of the twenty to follow mine own teaching.

Christian Family Companion

Tyrone City, Pa., Mar. 11, 1871

WAYNESBORO, PA.)
March 7th, 1871.)

Dear C. F. C.,: Once more by way of correspondence and we shall have done for this trip.

At Long Meadow we visited brother Daniel Sneller's and sister Ann Roland's, and held two evening and one day meeting. Also made the acquaintance of brethren Baker and Harmon of the Welsh Run branch. On Thursday evening, Elder G. Myers bade us farewell, having consented to preach at a school-house near brother Harmon's, and in the morning to take the cars for Montgomery county, Pa., while we were left to fill the last appointment at Long Meadow. Meetings small, but not without interest.

On Friday, friend Jones Roland conveyed us to Waynesboro. We are now among our relatives. Took dinner at Daniel H. Fahrney's.—Lodged at Jacob Holsinger's, where we had the pleasure of laying our hands upon the first table owned by our great grand father, and from its appearance we would conclude that in the age in which he lived, he must have been a man of good taste. If we had it at home it would be highly prized; as it is we will take only a piece of it as a relic.

On Saturday, to sister Elizabeth Fahrney, widow of brother Jacob Fahrney, a noted physician and minister among the Brethren. Dined with brother Daniel Holsinger's, residing on the old Holsinger homestead, which has been in the family for over a hundred years, but has lately been sold to strangers. Thence to Jacob Shank's, wife's relatives. Thence to evening meeting in the Presbyterian house, in Waynesboro. Good attendance and excellent attention. All night at brother Josiah Fahrney's. All the Fahrneys I met in mentioned are sons of brother Jacob Fahrney, referred to above.

On Sunday forenoon, preached at Snowberger's meeting-house, and dined at brother Jacob Snowberger's, and visited his mother who is nearly ninety years of age. In the evening preached at Price's meeting-house. Both meetings were smaller than we had expected, but those who were present gave good attention to what was spoken. Lodged with brother Daniel Fahrney.

Monday, visited sister Nancy Baker, grand-father Holsinger's sister, who is very old and sickly. Dined at brother Henry Deardorff's, married to a cousin. In the afternoon visited the "Snow Hill," the Seventh Day Baptist Nunnery. This institution is a monument of the religious fanaticisms of the age. The building is large and roomy but low and gloomy, and rapidly approaching dilapidation. There are but a few nuns, (less than a dozen) living in the institution. Henry Bowman, an old inhabitant, showed us through the building from top to cellar. The most desirable part of the establishment are the beautiful springs in the cellar and about the house. We observed that one of the extensions was about six inches lower than the other part of the building, and were told that the leader had a dream at the time the extension was about building, in which it was told him that if it be made as high as the principle building, the institution would come to naught; hence the effort.

Lodged with brother Daniel Holsinger and had the pleasure of forming a better acquaintance than we had heretofore enjoyed, and spent the evening in pleasant conversation, without getting into an argument.

Tuesday, visited David Fahrney's, and sister Susie Holsinger, who live together. While at their place we witnessed a serious accident, caused by a premature explosion of a blast in a well, adjoining the house.

Two men were in the well at the time. One escaped without any injury, while the other had his left arm lacerated badly, though no bones were broken. It was much better than it might have been. Thence to Christian Stouffer's, wife's relatives. Thence to the "Bottle House," as daughter and I have christened it, being the medicine establishment of Dr. P. Fahrney's Blood Cleanser or Panacea, having for its sign a hugh wooden bottle. The medicine is manufactured here by Dr. P. Fahrney's Brothers & Co. After spending some time looking about the establishment, and a few hours in company with the family of brother of D. H. Fahrney, who lives up stairs, and our former assistant, D. B. Mentzer with him, who is also connected with the medicine business, we put up at brother Josiah Fahrney's. This family is composed of brother Josiah, brother Joseph Emmert, sister Margaret Emmert, each of whom death hath robbed of a life partner, and sister Catharine Fahrney, and several children. Hope the Lord will give them consolation in their bereavement. To-morrow (God willing) we go home.

April First.

Will soon be at hand. Then we will need one thousand dollars. There is nearly twice that amount due us. If we can just get two-thirds of it now and the balance during the Summer, we shall get along finely. Hope all subscribers in arrears, will pay what they can to the agents to whom they subscribed, at once, so that we may yet be able to meet payments with Christian promptness.

Wanted.

We wish to employ two young women as apprentices to the printing business. We would prefer members of the church, but insist on good moral character. Good orthography and practical penmanship are essential qualifications. Apply soon, giving age, former occupation &c.

We also desire to employ a good English and German compositor. Constant employment will be given.

The Passover and the Lord's Supper. No. II.

CHRIST DID NOT EAT THE PASSOVER ON THE NIGHT OF HIS BETRAYAL.

In entering upon this part of our subject, in order that we may be clearly understood, we think it necessary to define our position. This will be done as briefly and clearly as possible. Wherein we differ from the opinions of our readers we ask your indulgence till you hear our arguments, and we are fully confident that you will both see and acknowledge our correctness. We assume:

1. That our Savior did eat a meal with his apostles in the night in which he was betrayed.

2. That we have an account of this meal in the 26th chapter of Matthew, 14th of Mark, 22nd of Luke, and 13th of John.

3. That "the passover" spoken of by the evangelists in these chapters, was "the passover a feast of the Jews."

4. That the meal which our Savior ate with his apostles in that night, was not "the passover," and that it is nowhere called passover, but supper.

5. That this supper is a religious ordinance, instituted by Christ, and to be observed by his followers.

That our Savior did eat a meal with his apostles in the night of his betrayal, which was the night of the same day in which he was crucified, is universally admitted; and it is so plain that it is unnecessary to occupy space with arguments to prove it.—But as some seem to doubt the fact that John refers to the same meal that Matthew, Mark, and Luke do, as assumed in our second position, we will introduce a few arguments to prove that they do have reference to the same meal.

1st. Each gives an account of Christ making known the betrayer. Matth. 26: 20—24, Ma. 14: 17—21, Lu. 22: 21—23 John 13: 21—26. As we purpose to give a harmony of the four evangelists on the points referred to in these chapters, the reader is solicited to read the passages referred to in this and the following arguments. From the foregoing references it appears very clearly that John connects the making known of the betrayer with the meal he speaks of; but Matthew, Mark, and Luke, connect this circumstance with the meal they speak of; therefore it is clear that they all refer to the same meal.

2nd. The prediction of Peter's denial of Christ, is recorded by John in connection with the supper to which he refers; and Matthew, Mark, and Luke, record the same prediction in connection with the meal they refer to; therefore it is evident that they all refer to the same meal, or supper. See Math. 26: 32—35, Ma 14: 27—31, Lu 22: 31—34. Jno. 13: 3—38.

3rd. John speaks of our Savior going from the supper to the garden of Gethsemane; and the other evangelists speak of him as going to the garden from the meal they record; hence it is evident that they all record the same meal. Compare Math. 26: 36, &c., Ma. 14: 32, &c., Lu. 22: 39, &c., Jno. 14: 31; 18; 1 &c.

Other arguments might be advanced to established the fact that they all speak of the same meal; but these are deemed quite sufficient to satisfy the candid reader, and we have no inclination to waste time with those who are not willing to receive the truth. In fact, we have never known any one to assume that they do not refer to the same meal, except such as have some beloved dogma that they think to establish by so doing; and we confess that we have no hopes for them, unless their corrupt hearts are changed, so that they are willing to accept of the plain teachings of God's word. When this miracle of grace shall be wrought, the arguments already offered will be considered abundantly ample.

We shall now proceed to offer a harmony of the account given by the evangelists of this meal and of the various circumstances connected with it, and also of the agony, apprehension, trial, crucifixion, death, burial, and resurrection of our adorable Redeemer. The different circumstances shall be taken up and considered in the order of their occurrence. The scriptures relating to the facts shall first be given, and then the comments showing their harmony and the facts taught.

1. "Now the first *day* of the *feast of* unleavened bread the disciples came to Jesus, saying unto him, Where wilt thou that we prepare for thee to eat the passover?" Matth. 26; 17.

"And the first day of unleavened bread, when they killed the passover, his disciples said unto him, Where wilt thou that we go and prepare, that thou mayest eat the passover?" Ma. 14: 12.

"Then came the day of unleavened bread, when the passover must by killed." Lu. 22: 7.

"Now before the feast of the passover, when Jesus knew that his hour was come that he should depart out of this world unto the Father, having loved his own which were in the world he loved them unto the end." Jno. 18. 1.

John, in introducing his account of the supper, says: "Now before the feast of the passover;" but he does not say in this connection how long before, neither does he mention the question asked by Christ's disciples.

Matthew seems to say that this question was asked on "the first day of the feast of unleavened bread;" and as we have shown that the first day of the feast of unleavened bread was on the fifteenth day of the month, this rendering of Matthew's testimony would place the asking of this question on the day after that on which the passover must be killed.—We object to this rendering, first, because Christ was crucified about fifteen hours after the question was asked, and he was crucified on the

preparation day, which was the fourteenth day of the month; and, secondly, becauee Mark places the asking of the question on "the first day of unleavened bread," (which as we have shown, was the fourteenth day of the month,) "when the passover must be killed." Thus Matthew's record would conflict with Mark's, as well as with his own in reference to the time of the crucifixion.

But Matthew does not say what he appears to say. He did not say that the disciples asked this question on "the first day of the feast of unleavened bread." True, the translators make him say so; but what of that? translators always make authors say what they understand them to mean King James' translators did not understand, or they did not keep in mind, the important fact that "the day of unleavened bread," or "the first day of unleavened bread," was the fourteenth day of the month, while the first day of the feast of unleavened bread was the fifteenth day of the month. But we are glad to be able to say that they placed into our hands a very important key to the original reading. Words which they supplied themselves, having no corresponding words in the original, are given in italic letters. *"In the English Bible, the words supplied by the translators are in italics, to distinguish them from those found in the original."—Burtt's English Grammar*, P. 11. Now, by an examination of Matth. 26: 17, it will be seen that the words *"day"* and *"feast of"* are in italics, and, therefore, according to the foregoing rule, these words were supplied by the translators. This is not a mere whim of our brain, but a stubborn, unalterable fact; and let him who dares to doubt it look after his proof, and he will soon discover that he has none. We therefore claim the privilege of rejecting from the text the words which the translators assumed the audacity to supply. By doing this we read as follows: "Now the first of the unleavened bread the disciples came to Jesus, saying unto him, Where wilt thou that we prepare for thee to eat the passover?" This is the true rendering; and it places the asking of this question on "the first of the unleavened bread," agreeing with Mark's "first day of unleavened bread, when the passover must be killed." This not only agrees with the original, but also with the German and various other translations. We therefore take our stand with full assurance of the unyielding character of position, that this question was asked by Christ's disciples on the day on which the passover must be killed—on the fourteenth day of the month.

We must pause here to notice the fact that the Revised Translation by the American Bible Union, would place this question on the first day of the feast of unleavened bread. According to this translation Matthew and Mark both say: "And on the first day of the feast of unleavened bread" &c. Now, while we readily admit that the Revised Translation contains many improved readings, we are compelled by the force of circumstances and well established facts, to declaim against this as a deplorable perversion. When we look at it in the light of reason and God's clearly revealed law, we feel like treating the translators with unsparing severity for this unwarranted departure from the original text, and for their palpable violation of the rules adopted by themselves for their guidance in their labours. We here give a copy of the rules prescribed by the Union:

"The received Greek text, critically edited, with known errors corrected, must be followed.

The common English version must be the basis of revision, and only such alterations made as the exact meaning of the text and the existing state of the language may require.

The exact meaning of the inspired text, as that text expressed it to those who understood the original Scriptures at the time they were first written, must be given in corresponding words and phrases, so far as they can be found in the English language, with the least possible obscurity or indefiniteness."

We have not space to relieve our mind on this subject; but we cannot pass it by without entering our protest against this rendering.

1. We deny that "the received Greek text, critically edited," &c, was followed in this instance.

2. We deny that "the exact meaning of the text and the existing state of the language" required this rendering.

3. We deny that "the exact meaning of the inspired text, as that text expressed it to those who understood the original Scriptures at the time they were first written," is "given in corresponding words and phrases, so far as they can be found in the English language."

4. We protest against this rendering, because, it not only arrays Matthew and Mark against their own testimony in reference to the crucifixion, death, burial, and resurrection of Christ, but also against the testimony of Luke and John, and against the clearly revealed law of God in regard to the observance of the feast of the passover and the feast of unleavened bread. We regard it as a scheme of the adversary, well calculated to bewilder inquiring souls, and stir up strife and division among the professed followers to the meek and lowly Lamb of God. With this our protest, which is but a weak statement of our convictions, we return to our subject, by saying that, if this rendering be insisted upon, it can only be on the grounds that the feast of unleavened bread consisted of eight days, from the beginning of the fourteenth to the close of the twenty-first, as in the case referred to by Josephus and that "the feast of unleavened bread"

in these texts, means the fourteenth day of the month.

But although Matthew and Mark agree in their testimony that it was on the fourteenth day of the month that the disciples asked this question, neither of them tell us what time in the day it was; but by considering what Luke says, we conclude that it was at the commencement of the fourteenth day, just after sunset the close of the thirteenth.

He says: "Then came the day of unleavened bread." When did it come? We all know that it came when the preceding day closed, which was at sunset. We have shown that our Savior did observe the Passover during his ministry; and now when the day of unleavened bread, the day on which the preparation must be made and the Passover killed, came, the question very naturally presented itself to their minds, and they came to Jesus, saying, "Where wilt thou that we prepare for thee to eat the passover?" or as Mark has it: "Where wilt thou that we go and prepare, that thou mayest eat the passover?" We wish here to remind you of the fact that the disciples were well acquainted with the law relating to the observance of the Passover, and they knew that it was yet twenty-one hours until the time for the killing of the Passover; but they knew equally well that they had now entered upon the day on which the preparation must be made, and that they must have a place in which to observe the feast. Knowing these facts, they consult their Master in regard to the place in which they should make the necessary preparation to observe the Passover at the time and in the manner specified in the law. We paraphrase as follows: This is the preparation day: at the close of this day, at the going down of the sun, is about twenty-one hours from this time, the Passover must be killed, and to-morrow night it must be eaten; and it is now time for us to secure a place and make the needed preparation: "Where wilt thou that we prepare for thee to eat the Passover," "that thou mayest eat the passover" as heretofore, and as required by the law? We now pass to the next point in order.

2. "And he said, Go ye into the city to such a man, and say unto him, The Master saith, My time is at hand; I will keep the passover at thy house with my disciples." Matth. 26: 18.

"And he sendeth forth two of his disciples, and saith unto them, Go ye into the city, and there shall meet you a man bearing a pitcher of water, follow him. And wheresoever he shall go in, say ye to the good-man of the house, The Master saith, Where is the guest-chamber, where I shall eat the passover with my disciples? and he will show you a large upper room furnished and prepared: there make ready for us." Matth. 14: 13–15.

"And he sent Peter and John, saying, Go and prepare us the passover that we may eat. And they said unto him, where wilt thou that we prepare? And he said unto them, Behold when ye are entered into the city, there shall a man meet you, bearing a pitcher of water; follow him into the house where he entereth in. And ye shall say unto the good man of the house, The Master saith unto thee, Where is the guest-chamber, where I shall eat the passover with my disciples? And he shall show you a large upper room furnished: there make ready." Luke 23: 8–12.

John is silent upon this point; but the other three agree that he sent them into the city to prepare.—Matthew does not say how many he sent, but Mark says, two, and Luke tells who they were, namely, Peter and John. Matthew says they shall go "to such a man;" intimating that he gave a description of the man; and Mark and Luke agree in the description given: they were to meet the man, "bearing a pitcher of water." The three unite in expressing the Savior's purpose or desire to keep or eat the passover at this man's house with his disciples. Matthew says nothing about the command to prepare; Mark says, "there make ready for us:" and Luke says, "Prepare us the passover, that we may eat." From this expression many understand that Christ instructed them at that time to kill and roast the passover that they might eat it. We shall show that this is a mistaken idea. By the expression, "Prepare us the passover," he did not mean that they should at that time kill the passover; for this was just after sunset in the beginning of the fourteenth day, and the law required the victims to be slain before sunset, "at the going down of the sun," in the end of the fourteenth day. By the clause, "that we may eat," he did not mean, that they might eat the Passover; for this was before the darkness of the night of the fourteenth had set in, and the passover must be eaten on the night of the fifteenth—a full day after this time.

We before remarked that the change of the law, requiring the passover to be kept in the place which the Lord should choose, might affect the selecting of the lambs on the tenth day of the month. We have reason to believe that it did. It is not reasonable to suppose that they all selected their victims at home and took them along to Jerusalem. Upon this point NEVIN says:

"Individuals might bring their lambs with them to Jerusalem; but it was more common to purchase them at the temple itself, from the priests, who always had a large supply of suitable ones, ready to be disposed of on the occasion, being accustomed, it would seem, to select with care beforehand, (probably on the 10th day of the month,) from the general market which they encouraged to be held in the outer court at these seasons, such as were in every way free from blemish, and to have them in readiness for as many as wanted to buy, so that they might have more security, in getting their victims, that they were altogether sound and perfect, as the law required, than they could have, if left to look for themselves in the market, after they had

arrived at the city." Bib. Antiq P. 347.

"Go and prepare us the passover that we may eat," means no more than this: Go and secure the lamb and make the requisite preparation for a legal observance of the passover. When Christ said "that we may eat," he indeed knew what they would eat, but to their minds it conveyed the idea of their ordinary evening meal; as though he had said: Another day of toil is past, and the time is at hand to eat our supper; but it is necessary first to make some important preparations for the coming feast; make these necessary preparations, "that we may eat." That this is what they understood him to mean will appear more clearly in every step as we advance. Let the reader fix this fact firmly in his mind, that this was in the first evening of the fourteenth day, shortly after sunset, the close of the thirteenth; and if there should be any difficulty in his mind, let him follow us through on this point, and we assure him that his difficulties will all flee, even as vapor that appeareth for a little time and then vanisheth away.

No More Back Numbers. Thanks to our Friends—Reopening of the Tobacco War—A Call for Ten Hundred More—A New Offer.

From past experience we have learned that many subscribers whose names are received during the first ten to twelve weeks of the year, prefer to have the full volume; and hence we have been printing several hundred copies more than needed, and stored away the back numbers for the accomodation of such as would wish them. This year we concluded to continue the same number of copies with which we closed the preceding year. And we are now happy to say to our friends, that they are exhausted, save a few odd numbers—No 3 having run short. This is more than we have ever done before. Our gratitude to our friends is inexpressible, unless it can be understood by the words: God bless you, friends, for your labor of love. Without the indefatigable labors of our agents and friends—among whom are brethren and sisters, and those who are friendly to the cause—we could not have achieved such a success. Believe us, friends, we highly appreciate your favors, and would be willing if we were able to remunerate you much better for your labor. But, knowing that you are impelled by motives of principle, we know also that you will look to a higher source for your full reward.

During the latter part of last year, and first few weeks of the present, we received several letters in a discouraging mood, deploring our radicalism on the Tobacco Reform, and expressing fears that the C. F. C., would lose much patronage. We are no prophet, but we could not be persuaded that we would lose much patronage from that source. And now it has occured that instead of losing we have gained! An actual increase over last year! This affords us another assurance that a straight forward, independent pursuit of the RIGHT, regardless of the consequences, will meet with the approbation of a right thinking people. This course we shall ever pursue, and hope to maintain the support of all who fear God and love righteouness.

And now, regarding the Tobacco War, we have to announce that the time of the armistice has fully expired, and therefore we are now at full liberty to march forward upon the strongholds of king Tobacco. So get your swords, (Bibles) brethren and sisters, sharpen and polish them, by prayer and meditation. Study well the grounds occupied by the enemy. In your attacks, act wisely as serpents and harmlessly as doves. Remember that the war is to be waged on Christian principles—returning good for evil—doing to others as we would have them do to us. Love is the only stimulus allowable; everything else is contraband.

Tobacco Supplement

We have in contemplation the publication of a supplement of a half sheet, to be altogether devoted to the subject of Tobacco. We have nearly matter enough to fill it, besides what shall appear in our regular issues from time to time. The supplement will be sent free to all regular subscribers. Extra copies will be furnished at 25 per 100. Now friends of reform, here will be an opportunity to disseminate sentiments favorable to the success of our cause. Shall we circulate fifty thousand copies? How many? Please order soon. Hold a collection, and get a hundred copies at all events. There will be room for something good upon the subject.

A Call—An Offer.

Will not our friends make just a little more effort and secure us only one thousand more subscribers! If every four now on the list, will unite and get one subscriber, the call will be filled. To aid them in the effort, we offer the balance of this year—that is all that remains from the time we receive the names and the money—for one dollar. The sooner the subscriptions are sent in, the greater will be the advantage. Send for specimen copies if you can use them to advantage.

Answers to Correspondents.

Lewis Lerew. Right, with five cents in our favor.

Jos M Elliot. Right; but tell brother Pearsall to be certain to tell us what is to be credited to your list.

Amsey Preparation. Right, we cheerfully pay for Post Office Order, when agents charge no percentage.

Jacob Hildebrand. You sent $1.50 for Peter Waldsmah. What is his address? Is he getting the paper? If he is, who ordered it?

John Rohrbaugh. According to our books your paper is paid for to No 19.

Henry Fetzer. $1.15 will pay to the close of Vol. 2.

S D Gilbert. One dollar will square your account.

CORRESPONDENCE

*Correspondence of church news selected from all parts of the Brotherhood. Writer's name and address must be given on every communication as evidence of good faith. Rejected communications or manuscript will not be returned. All communications for publication should be written on **one side** of the sheet only.*

IOWA CITY, March 2nd 1871.

Brother Henry: Pass the old *Lady* round. Two years ago this winter she honored us with a call and a few days boarding gratis; then spent several days pleasantly at friend Geo. Fesler's, in Iowa city. She came to the city hunting a certain William Rhinehart, for whom she had thirteen hundred dollars in her carpet sack—had the records of the County carefully overhauled, but said Rhinehart could not be found; and then meeting brother Jacob Erb, she made the fact known that she was Sister Anna Hoover, from near Gettysburg Pa. To him she was a sister to D. P. Saylor's wife; but when she arrived at our house, finding that mother knew Daniel P. Saylor's wife very well, she said nothing more about her relationship in that direction. But she had three daughters: one married to brother Enoch Eby, one to a brother Emmert in Nebraska. She had an important secret to tell, which she would only divulge very confidingly to mother, that her remaining youngest daughter was to be married to Prof. Ebersole, of the Iowa State University, located here

Herself and only daughter lived upon the battle ground during the great conflict at Gettysburg. Her bountiful harvests were all destroyed; herself and daughter were confined to their cellar several days and nights, and only emerged to find their house furniture, cups and dishes, all shot to pieces. Afterward she received a permit from "Thaddy Stevens" to go to see President Lincoln while lying dead, in Washington; but said that brother Daniel P. Saylor "thought she done wrong by going." She seemed to know a great many of the speakers among the Brethren; and was well informed as to localities and many other particulars relating to the churches. When she left the city, some ready made clothing belonging to friend Geo. Fesler's family disappeared rather mysteriously, and was never heard of afterward. Description: Tall, dark complexion, dark hair down cast look, forehead full and broad, no teeth, smoked a pipe, and appeared to be about 50 years old, or upwards.

Please publish for the information of the Brethren generally.

Affectionately.

JAMES L. SWITZER.

Dear Companion:—I will try to give a little church news. We are still progressing slowly. There were in the last year, some eleven or twelve additions by baptism. On the first Sunday of December 1871, brother Joseph Leedy labored for us at Burnettsville, and for about a week; during which time eight precious souls were added to the Lord's people, and many more were made to think and we hope have searched, with some of old, daily to know their condition. On the first Friday evening of this month brother Joseph is again to be with us to labor at the same place, when we expect to enjoy a feast of fat things, in the sanctuary of God's divine love; and we hope there willbe an ingathering of precious souls, to the comfort of saints and joy of angels, and to the praise and honor of him who died that sinners might live.

On the 9th of last month brother A. Young and myself started on a mission of love: first to Pulaski Co., where we had three meetings. From there we went west into Jasper Co., near Rensselaer where we had meeting from Saturday evening till Thursday evening following in what is called the Bluegrass school house. We had good attendance, an strict attention to the word spoken. One dear soul was made willing to enlist under the banner of love, and come out on the Lord's side, while others gave evidence of serious thoughts and anxiety to know the truth. On the 18th I came home, finding all well. Thank the Lord.

J. SNOWBERGER.

Monticello, Ind.

Brother Holsinger:—As I did not [illegible] to meeting to day, and feel somewhat lonely. I will write to the *Companion*. I love to perse its columns and acquire a knowledge of what the brethren and sisters are doing in different parts of the country. Then we get explanations on many passages of scripture which give much satisfaction.

We are not so much disheartened, or depressed in spirit, as we were a fewweeks ago. By the mercies of God we have been permitted to hold fellowship with those who profess to love and serve God. We feel much encouraged: our prospects are bright, our souls have been nourished with heavenly food, and our drowsy senses, or languid spirits, have been reanimated into new life. The depression of spirits caused incidentally by those brethren who failed (on account of sickness and death, as we have since been informed) to come and preach for us, has been removed by brother Robert Edgcomb, who responded to our call for a series of meetings. Notwithstanding the many perplexing difficulties, and objections brought against the doctrines which the brethren preach and practice, he labored with us a week, faithfully, giving strict observance to the word of God; and the minds of the people have been wonderfully wrought upon. The ardent number congregated, anxiously listened to hear the word preached, and we truly hope much good has been done in this community.

Brethren, come and help us whenever you can: it encourages us. We feel like pressing toward the mark for the prize of the high calling of God in Christ Jesus. Let us therefore as many as be perfect, be thus minded. May we grow in grace, and to him be the honor and glory, both now and forever. Amen.

LUCINA SHICK.

Grove City, Ill.

Dear Editors, and Co laborers in Christ, I was called to preach a funeral discourse for brother Abraham Kaggy in Trumbull county Ohio, on the 19th of February. Accordingly I preached the discourse from Rev. 14: 13, to a large and attentive congregation, in the brethren's meeting-house. His remains had been interred in the silent grave several days before. Brother Kaggy lived a consistent member of the church for something more than 4 years. A

few words to the afflicted friends.—Some of you are members of the church, and some are not. Your kind father was one of those few men, whose reputation slander dare not touch; whose retreat malignity dare not invade, whose motives prejudice dare not impugn. Men who knew him best loved him best; and those who associated with him most, valued him most. Your kind Father lives; he lives in heaven. Let us, instead of murmuring at his loss, imitate his example—copy his virtues, so that, when the icy hand of death is laid upon us, we may die with that calm trust in God, which made him whom we mourn, so tranquil and happy in his last moments.

I left Bristol on Monday morning, the 20th; took the cars at Warran, arrived at Green Station, on the Niles and New Lisbon R. R. Mahoning Co., Ohio, commenced a meeting in a Baptist meeting-house same evening, near the station. Continued the meeting until Sunday the 28th, during which I baptized three. Also preached a funeral discourse for a little child of friend Charles A. Single.—His companion was numbered with the pale army of the dead a short time before. All our meetings were well attended, and we had good attention. May the Lord bless the labors of the ministry every where. I feel thankful to the kind brethren and sisters for their kindness while with them may the Lord bless them.

JOHN NICHOLSON.

Brother Holsinger:—Jos. S. Burkhart and myself left home on the morning of the 3rd of March, for the Dunning's Creek Church, in Bedford Co., Pa. Arrived at brother J. S Holsinger's some time in the afternoon. Meeting in the evening at the Brethren's new meeting-house. Next morning, in company with brother John S. visited brother Gideon B. Rodgers and family. Found them well with the exception of brother Gideon who is suffering very much with a sore eye, which has deprived him of meeting with the brethren in public worship for some time. After singing a few verses together, and reading a portion of God's word, we had a Season of prayer together; after which we started for the meeting-house again, where we had an appointment at 10 A M. In the afternoon, visited aunt Sarah Holsinger, whom we found well and lively, and we think zealous in the cause of the Lord. Meeting this evening in the United Brethren's meeting-house. Next morning, in company with brother Thomas Holsinger, went to Pleasantville, where we had meeting in the Luthern Church. After meeting went to brother Christian Holsinger's. Some time in the afternoon went to brother Joseph Holsinger's. Meeting in the evening at the brethren's new meeting-house again. This was our farewell meeting with the brethren and sisters and friends of the Duning's Creek church. These meetings were all well attended, with as good order and attention as ever we saw, and we do hope that our labors were not in vain. The brethren think that more visits would be good, and are ready to receive you at any time. Suppose one or two ministering brethren of some other congregation pay them a visit. Remember the name of the Church: Duning's Creek. Brother John S. Holsinger is overseer, whose address you can find in the Brethren's Almanac. Try it, brethren, and see if you don't find a very warm set of brethren and friends to preach to.

Arrived home on the evening of the sixth; found all well except one of our little girls whom we found very sick, and is very little, if any, better yet

Yours in Love,

STEPHEN HILDEBRAND.

Mineral Point Pa.

Recapitulation.

Having been favored by a kind Providence, in my late visit to eastern Pennsylvania, not only to enjoy health of body, that, during five weeks I was enabled to attend to every appointment made for me, but also, to realize the answer of many prayers offered in my behalf, to have had the pleasure of returning in safety, to the embrace of my little family, whom I found in reasonable health, unto God all our thanks are due. Although we sometimes feel and express our gratitude to one another, it is God that is the source and fountain of all good; to him be praise evermore.

I was absent from January 18th, till February 20th, during which time I attended fifty-seven appointments: at six of these other strange ministering brethren were in attendance; generally the resident ministers were present: a few times I was left alone. The churches appear to be in good condition, the members filled with love and kindness, zealous in the good cause. And although a majority of them possess a good share of that wherewith to entertain strangers and make them comfortable, and seem also to possess, "as though they possessed it not," yet I have learned by observation, that the Savior's word still holds good: "In the world ye shall have tribulation." Wherever God has a vineyard, there will be labor to perform. I was made to rejoice that, so far as I could understand, the laborers generally work together—are joined together in the same mind and judgment, which my own experience teaches, makes the labor much easier. I did however learn that there are several points on which in sections, different views are held, and hence different practices. These are: protracted meetings; and the doctrine of receiving the Holy Ghost before baptism. Although none of these points were advocated in my presence, yet I did hear that there are different views held on these points, and the great trouble is, when brethren undertake to interchange views on such points, they suffer their minds to become excited, and hence do not understand one another.

As to protracted meetings, I believe with the brethren at Annual Meeting, there is no limit how long we shall or may continue a series of meetings. But there is a mode of conducting given: "*Let every thing be done decently and in order.*" And whenever that mode is disregarded, whether in one meeting only, or two weeks in succession, then and there will be disorder, (confusion,) and the result will be trouble, or a departure from the simplicity of the Gospel. Then the matter seems to rest with the ministers chiefly. If they conduct the exercises as on other occasions; preach the Gospel, the whole Gospel and nothing but the Gospel, no evil likely could result from a protracted effort. But should the error in these efforts, be the one that Israel had in desiring a king: "*And he also may be like all the nations.*" 1 Samuel 8: 20; it is to be feared that the simplicity of the Gospel would be cast behind, the advice of the apostle disregarded; instead of the Gospel, cunningly devised fables and inventions of men made use of to

arouse the feelings, as sometimes expressed) and the Lord, as in their case, would say of us: "They have rejected me, that I should not reign over them." 1 Sam. 8: 7.

Brethren, let us guard against the inroads of the enemies; for we are not ignorant of his devices. If we cannot sail with rail-road speed, as do those who have not the same regard for the Gospel that we have, let us be content with the progress we are making; for, in general ours is "though slow, yet sure." And as those two points, in their extreme, generally go hand in hand, and as I just hinted at the effects of those excited meetings, and the numbers of backslidings that do follow them, I will also offer a few thoughts on the latter point; for I fear that hundreds if not thousands, make shipwreck right here; mistaking the refreshing, for the rest of the soul—quickening for the birth—coming to Christ, for having put on Christ—obtaining power to, for having become a child of God already, and the willingness of Christ to accept sinners, and to save them, for remission itself, or salvation. When the awakened sinner renounces sin, obtains his own consent to obey his Savior in all things, and makes his desires known to the church, quite frequently a heavy burden is removed; but the question arises, "Is the debt cancelled?" Some will say yes, others, no. Without setting up myself as a judge, I will try by way of illustration to give my views, and perhaps in a measure reconcile the two extremes. Suppose an individual involved in debt, to the extent that it is utterly impossible for him, by his own exertions to discharge his liabilities, (the very case of the sinner in a spiritual point of view) but a friend, in whom he has all confidence, (as the believing sinner has in Christ) comes along and offers to place him in circumstances by which he can pay all his debts, and once more become a free man. It may require considerable exertion on his part to exercise the power obtained: but the confidence, faith, is there, and the feeling nearly the same as if the debt were already cancelled and the receipt in his hand; but, unless he makes use of the means given into his hands, his condition is not changed for the better—not in the least. So with the sinner. If, after anchoring his faith in the promises of the Gospel, and enjoying the refreshing, or quickening influences of the Gospel, he does not make use of the means given into his hands, he is not a whit better than he was before. The evil spirit may have gone out, "the house empty, swept and furnished;" but it still remains unoccupied by the stronger one, and therefore liable again to be occupied by its former possessor: for weak men, with his best efforts, is unable to guard against the wiles of the devil, while standing isolated from Christ. But by exercising the power given, he is brought into fellowship with the saints, and not only with them, but also with the Father and his Son Jesus Christ. "If a man love me, he will keep my words; and my Father will love him, and we will come unto him, and make our abode with him." John 14: 23. Thus the creature not only believes, but realizes the promises and power of the Gospel. And having kept, obeyed, the Savior's words he has put on Christ, and now stands in covenant relation with him. "Lo, I am with you &c." Now it is he can "draw near with a true heart, in full assurance of faith &c." Now the debt is cancelled, and the pardon sealed: "Who hath also *sealed* us, and given the earnest of the Spirit in our hearts." 2 cor. 1: 22. "In whom also, after that ye believed, ye were *sealed* with the Holy Spirit of promise Eph. 1: 13." "And grieve not the Holy Spirit of God, whereby ye are *sealed* unto the day of redemption." Eph. 4: 39. And again, "beware ye are sons, God hath sent forth the Spirit of his Son unto your hearts, crying, Abba, Father." Gal. 4: 6. I have now refered to a few of the point in question; and in conclusion would yet say, as we all, are liable to misconception, "prove all things, and hold fast to that which is good;" and in so doing we will make the word of God our guide, our standard, our text book, and our rule of faith and practice: we will speak the same things, and be joined together in the same mind and judgment. Thereby error will be detected and purged out, truth known and obeyed, its sanctifying and purifying influence realized, and freedom obtained. "If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free." John 8: 31, 32.

DAN'L. M. HOLSINGER.

Tyrone Pa.

Brother Henry: We wish to inform the Brethren generally, and those interested, particularly, that the District Meeting of East Tennesee will be held with us at the Pleasant Valley meeting-house, 5 miles northwest of Jonesboro, on the 14th and 15th of April next. A general invitation is given to the brethren to be with us at that time. Those wishing to come can inform either of the following brethren at Jonesboro, Washington Co, Tenn.: Samuel Miller, Conrad Basher, or the undersigned, and they will be met at the above named place.

By order of the church.

ISAAC BILLHIMER.

Beloved Brethren: In my lonely isolation from those, to me far more dear than all else, (save my own companion and my children,) I have taken my pen to try, if possible, to give some degree of expression of my mind in regard to so living.

This morning, while seeking comfort in the perusal of the sacred word of Life, given by God's own Son, I was very foocibly struck with these words, "But we, brethren, having been severed from you for a short time, in presence, not in heart, endeavored the more abundantly to see your face with great desire." This is found in 1 Thess. 2; 17. When I read this passage, it seemed to me that the apostle there expressed the language of my poor heart more *fully* than I had ever been able to express it before. It was at once expressed upon my mind to write a short article for the *C. F. C.* to my brethren and sisters in general: and especially to those with whom I have been acquainted. I have, as the apostle says, been only a short time severed from meeting wite the Brethren: yet it seems a long time: those 5 months of loneliness, seem to me more like a year.

None need think they know how to rightly appreciate the great privilege of meeting with those trying to obey all the requirements of the Savior, until they forego the pleasure of thus being favored for sometime. Still, I can assure you my brethren, that, as the apostle says, the severance is only "in presence, and *not* in heart." No, my dear brethren, though absent in body, still my heart is truly with you; and its most *sincere* and ardent desire goes up to a throne of grace, that you might with your weak brother, be upheld and strengthened by the constant and never-failing application of that healing stream, that flows from the crucified and risen, ever-living Son of God, in whom we have a friend that will never forsake, if we do his commandments. Oh, what a consolation, to know that, if we obey the easy requirements of the meek and lowly Jesus, he will be *our* friend! What a glorious thought! What a friend! He our friend! He who is able and has promised to protect us through life, and above all, to give us in the end eternal life.

Before I close, I must say a few words in regard to the hope, of the Lord's second coming being near. In my humble judgment it is near. The signs he gave by which we should *know* it was near, are surely come. Then, in view of this fact, we should gird on the whole armor, and have our lamps trimmed and burning, and oil in our vessels, that, when he shall rend the heavens, and come in power and great glory, taking vengeance on those that know not God and obey not the Gospel, we, his obedient children, may be ready to meet him with great joy; and, with those whom he will then call forth, the dead in Christ be permitted to see him as he is, and to reign with him a thousand years in peace. Then, will we know as we are known, and all who are in that happy company, will see eye to eye, and all will be peace and love; and whether we live to that great day or fall asleep, we are fully assured in his word, that he will raise our dust and make our vile bodies like his glorious body.

I. N. Crosswait

Addresses.

In response to C. G. Lint's request, I will say that the address of Elias Steel, is Walkerton, St. Joseph Co., Ind; and that of Jacob Hochstetler, is Lakeville, St. Joseph Co., Ind. C. Wenger.

Brother Lewis Kinsey has changed his address from Millville, Henry Co. Ind., to Hagerstown, Wayne Co., Ind.

MARRIED.

On the 2nd of March, at the residence of brother Jacob F. Oller, by brother Oller, ANDREW NEWCOMER of Quincy, to KATE GROVE of Waynsboro, Pa.

Jacob Friedly.

At the residence of the undersigned, near Monticello, Ind., on the 19th of February, brother NEHEMIAH FRY, and sister HANNAH BESHOAR. By request.

John S. Snowberger.

By the undersigned, at the residence of brother Jonathan Kelso, Feb. 26th PETER LINGWOOD and sister ELLEN KELSO: all of Elk Lick, Somerset Co. Pa.

S. C. Keim

DIED.

We admit no poetry under any circumstances in connection with obituary notices. We wish to use all alike, and we could not agree with all.

Near Bristol, Trumbull Co., Ohio, Feb. 4th, brother ABRAHAM KAGGY departed this life, aged 81 years, 4 months and 3 days. He was a consistent member of the church four years and some months. Funeral discourse from Rev. 14: 13.

Near Green Shelter, Mahoning Co. Ohio, Feb. 19th, NORA ALMA SHOLE: aged 1 year, 6 months, 6 days. Disease, Consumption. Funeral services by the writer from 2 Kings 4: 26.

John Nicholson.

In Vernon Township, Livingston county, Ill., Feb. 10th, JEMIMA, little daughter of brother Jonathan and sister Mary SWIHART; aged 1 year, 5 months. Funeral services by the writer from Mark 10: 14, 15.

Joseph Michael.

LIST OF MONEYS received for subscription, books, &c.,

Mary Beach	1 75	John H. Cox	2 00
Samuel Murray	2 00	Phebe A. Holtz	1 75
Sol. G. Arnold	1 00	Esther Stover	2 00
Silas Merrill	2 00	D. Smith	1 00
Jesse Wagoman	1 50	Lewis Lesher	1 50
D. B. Condon	1 75	Wm. H. Baily	50
Sol. Bowman	1 00	J. B. Cullen	1 00
Adam L. Fry	1 50	Jno. Hoffmaster	1 50
D. S. Stauffer	2 00	Jno. M. Miller	2 00
Simon Coil	1 00	Matthias Forney	1 00
Abiel H. Martin	1 00	A. Pennebaugh	2 00
Isaac Hoke	1 00	J. McClintock	17 50
Joseph Markwood	1 00	D. A. Hurley	10 00
C. H. Long	2 00	J. Shoemaker	2 00
J. D. Bowman	2 00	Wm. Grant	2 00
C. D. Brumbaugh	1 00	Henry D. Eyer	1 00
D. Hilderbrand	1 00	P. B. Shoemaker	1 00
J. Hildebrand	1 00	Ella Wineman	1 00
Nicholas Myers	1 00	Davis Myers	1 00
Geo. Paul	9,00	Saml. Baker	1 75
Eliz. N. Barb	3.25		
David Martin	1 20	J. B. Allen	.50
H. A. Snyder	4 50	H. Mohler	1 50

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VOLUME VII. TYRONE, PA. TUESDAY, MAR 28, 1871. NUMBER 13

The Anathema Maranatha.

OR EVERLASTING CURSE OF THE ROMAN CATHOLIC CHURCH.

Promulgated against Victor Emmanuel.

By authority of the Almighty God, the Father, Son, and Holy Ghost; and of the holy canons; and of the undefiled Virgin Mary, mother and nurse of our Savior; and of the celestial virtues, angels, archangels, thrones, dominions, powers, cherubims and seraphims; and of all the holy patriarchs and prophets; and of all the apostles and evangelists; and of the holy innocents (who, in the sight of the Holy Lamb, are found worthy to sing the new song); and of the holy martyrs and holy confessors; and of the holy virgins; and of all the saints, together with all the holy and elect of God—we excommunicate and anathematize him, and from the threshold of the holy Church of God Almighty we sequester him, that he may be tormented in eternal excruciating sufferings, together with Dathan and Abiram and those who say to the Lord God, "Depart from us, we desire none of Thy ways." And as fire is quenched with water, so let the light of him be put out forevermore.

May the Father who created man curse him. May the Son who suffered for us curse him. May the Holy Ghost which has given to us in our baptism curse him. May the Holy Cross which Christ (for our salvation triumphing over his enemies) ascended, curse him. May the Holy and Eternal Virgin Mary, Mother of God, curse him. May St. Michael, the advocate of holy souls, curse him. May all the angels and archangels, principalities and powers, and all the heavenly armies curse him. May St. John, the precursor, and St. John, the Baptist, and St. Peter, and St. Paul, and St. Andrew, all other Christ's apostles together, curse him. And may the rest of his disciples and the four Evangelists (who by their preaching converted the universal world), and may the holy and wonderful company of martyrs and confessors (who by their holy works are found pleading to God Almighty), curse him.

May the Choir of the Holy Virgins (who for the honor of Christ have despised the things of the world) damn him; may all the saints (who from the beginning of the world and everlasting ages are found to be beloved of God) damn him; may the heavens and the earth, and all the holy things remaining therein, damn him.

May he be damned wherever he be, whether in the house or in the field, whether in the highway or the byway, whether in the wood or the water, or whether in the Church. May he be cursed in living and in dying, in eating and drinking, in fasting and thirsting, in slumbering and sleeping, in watching or walking, in standing or sitting, in lying down or working, *minando*, *cacando*, and in blood-letting.

May he be cursed in all the faculties of his body. May he be cursed inwardly and outwardly. May he be cursed in his hair. May he be cursed in his brains. May he be cursed in the crown of his head and in his temples. In his forehead and in his ears. In his jawbones and in his nostrils. In his foreteeth and in his grinders. In his lips and in his throat. In his shoulders and in his wrists. In his arms, his hands, and in his fingers.

May he be damned in his mouth, in his breast, in his heart, and in all the viscera of his body; may he be damned in his veins and in his groin, in his thighs and genital organs, in his hips and in his knees, in his legs, feet, and toe-nails.

May he be cursed in all the joints and articulations of his members. From the top of his head to the sole of his foot may there be no soundness in him.

May the Son of the living God, with all the glory of his majesty, curse him; and may Heaven, with all the powers that move therein, rise up against him, curse and damn him! Amen. So be it. Amen."

REMARKS.

In all good conscience the above caps any thing that we have ever seen read or heard tell of. Only behold the ravings and cursings of the Roman Pontiff over his temporal dethronement by victor Emmanuel, one of his subordi

nate Kings, who has so completely shorne him of his temporal power. This beastly Monarch has been the subject of prophecy over two thousand years. The prophet Daniel saw him 11, 47 years before his rise. Dan. 7-8, 20, 21-25, Paul saw him 546 years before his rise. 2 Thess. 2-3-4. And the Revelator 514 years before his rise. Saw him rise up out of the sea having seven heads and ten horns and upon his heads the name of blasphemy. And there was given him a mouth speaking great things and power was given him to continue forty and two months (i. e. 1260 years) Rev. 13: 1, 5, 6, 7, 24. Months here are the same as time, times and the dividing of time. Dan. 7, 25. All 1260 years. In the year A. D. 610 or about 298 years after Constantine overthrew Paganism out of an ordinary bishop, this Demon grew up to be one of the most cruel tyrants that ever ascended any throne. And in the city of Rome, the Dragon gave him his seat and great authority. Rev. 13: 2. And from the year A. D. 610, to 1870, is just 1260 years. Here dear reader and Christian brother, we see the fulfillment of some of the most important Scripture prophicies. This blood thirsty Autocrat, who is none other than the man of sin or son of perdition, that St. Paul saw sitting in the temple of God, exalting himself above all that is called God, and is worshiped as God. 2 Thess. 2: 4. Claiming to be the vicar of Jesus Christ on earth, having power to change laws and times. Deut. 7: 25.—He, I say, ascended the throne in the city of Rome, that great "city that reigneth over the Kings of the earth." Rev. 17: 18. It is said he wore two swords, one upon either side; the one to represent his temporal, and the other his spiritual authority. This bloodthirsty tyrant, nay devil in human form, with his unlimited power, often made the monarchs and powers of Europe tremble during his long reign. But his time is up, and God stirred up the fool hardy Napoleon, Emperor of France, to declare war against her neighbor, King William of Prusia, which resulted in the withdrawal of the French troops, from the city of Rome, which supported the Pope, when victor Emmanuel with but little opposition marched his army into the great city and dethroned him. Hence the cursing and bellowing of this Roman bull. In all this we see the finger of God dealing with the nations to bring about the fulfillment of his word. This is he unto whom power was given to make war with the Saints, and to overcome them. Rev. 13: 5. Dan. 7: 1. This inhuman monster during the dark ages, murdered thousands and millions of the innocent lambs and Saints of God. But thank God the accuser of our brethren is going down, and as Daniel says: "The Saints of the most high, shall take the kingdom and possess it for ever and ever. And the kingdom, and dominion, and the greatness of the kingdom under the whole heaven was given to the people of the Saints of the most high, whose kingdom is an everlasting one and all dominions shall serve and obey him. Cheer up my brethren, this time is close at hand.

In conclusion; although his most satanic majesty has lost his temporal power, he will nevertheless continue to exercise his spiritual functions to the end, "whom the Lord shall destroy with the spirit of his mouth and brightness of his coming. 2 Thess. 8. Also Rev. 19: 11—21.

Antioch, Ind. A. LEEDY, Jr.

Salem College.

I can heartily wish it may be the means of doing much good, for it seems to me there is great room for advancement in "pure and undefiled religion." As regards morality, there has been great improvements made in the last few years; but pure and undefiled religion, it seems to me, has gained but little. Whether this school will be a means of advancing this kind of religion or not time will tell—hope it may. But one thing I do not like, that is dedicating it in the name of the German Baptist Church. No brethren or company of brethren should be allowed to use the church as a cover for any enterprise without first getting the consent of the church. The fault I find is dedicating the college in the name of the German Baptist Church, when it is not really a German Baptist school. Neither do the members of the German Batpist Church see the necessity of such a school. If a few members in Indiana think they do, they are welcome to it as far as I am concerned, but I do not think they should implicate every member of the church in seeing what they see, for as yet a great many do not see the need of such a school. I hope the time may soon come that we will be enabled to see eye to eye and be more of one mind, but we must be satisfied with the light we have until we get more. Dedicating the school in Indiana in the name of the German Baptist Church gives great room for remarks. Many say, "Well, your church sees the necessity of a college at last." And hundreds have to hear this who do not see the necessity of such a school because of its extensive title. Surely none will think hard if exceptions are taken to the using of the name of the church where members have not consented or even been consulted. ARCHY VAN DYKE.

Lewistown, Penna

The Deacon and the Preacher.

In an account which John Ashworth gives of a godly old deacon, John Kershan, whom he knew, he tells the following story of his faithful dealing with an inexperienced young man:—

The old deacon was very direct and pointed in his observations, and knew nothing of circumlocution. He was loving, honest, straightforward, and wished to do everyone good. I had called to take tea with him one Sunday. During the repast he was silent, and seemed a little troubled. A young man sat at the table who had been preaching that afternoon what he thought to be a magnificent sermon, from the text, "All thy works shall praise Thee, O Lord, and thy saints shall bless Thee." He opened out his discourse in a grand iloquent style, quoting from Young, "Morning stars exulting, shouting o'er the rising ball;" from Shakespeare, "Cloud capped towers on gorgeous palaces;" and that sublime piece from Pollok's Course of Time, beginning,

"Whose garments were the clouds:
Whose minstrels, brooks; whose lamps, the moon and stars;
Whose angel choir, the voice of many waters;
Whose boquets, morning dews; whose heroes, storms;
Whose warriors, mighty winds; whose lovers, flowers;
Whose orators, the thunderbolts of God;
Whose palaces, the everlasting hills;
Whose ceiling, heaven's unfathomable blue.

Mounting up still amongst what he called the 'stellar worlds,' he expatiated on the satellites of Herschell, Uranus, and Jupiter, and finished his aerial flight in the milky way. After tea, the old deacon requested the young preacher to go with him into the front parlor. When both were seated, he said, "My young man, thou hast been flying thy kite high this afternoon, very high, and if thou does not mind the string will break, and it will come wibble wabble down: thou has been walking over the stars in stilts, cloud capped towers shouting o'er the rising ball, satellites, Jupiter, and milky way indeed. It is thin milk in the pulpit. Thou got so high up, thou never saw Calvary where the Maker of all died for those gospel-hardened stuners that were staring at thee; thou never told us that the work of God that praises Him most was the work of redemtion, shedding his blood for a guilty world. My dear young friend, do come down, before thou tumbles down; keep at the foot of the cross; it is he and only he that humbleth himself that shall be exalted, either in the pulpit or out"

Few can conceive the agony of the young preacher, while the old deacon was so tenderly crushing him. He had to preach again the same evening, and preach to this terrible old man. He was in great fear, and trembled as he walked up the pulpit steps. In his sermon he never reached the lowest star During prayer he wept, and the people wept with him. Christ crucified to save perishing mortals was his theme, and God blessed His own word, as he ever will. The old deacon met him at the church gate, saying:—

"Thou wilt have to pass my house, and must call to take as much supper as ever thou likes; let me take hold of thy arm, for thou art younger than me. And now, my dear young brother, God has blessed us all to night: I have been with Peter, James, and John on the mount and with the Master, for we never get on the mount without the Master.

The Lord will make thee a very useful preacher, when he has cured thee of cloud capp'd towers."

That young minister never forgot the old deacon's theological lecture, nor ever will, but he counts him as one of his truest and best friends and he felt his reproof ever fresh to this day.

The Happy Man.

The happy man is he who shows his love to Christ, and his faith in him, by keeping his commandments and bearing his cross. This man has the sweetest enjoyment of life. He can eat his meat with gladness of heart; praising God. He can taste the sweets of Christian friendship, and he can enjoy all the endearing pleasures of domestic life all the charities of husband, father, brother. He can feel his heart expanding towards the poor, and find his joy in pouring the oil of consolation into the troubled breast. He can rejoice in every opening prospect for the extension of the Redeemer's kingdom, through institutions devised by Christian wisdom and conducted in Christian simplicity. He can weep over the effects of the fall; not only as felt in his own heart, but as beheld in the world; and weep with them that weep. Say, then, can such a man be miserable? can such a man be destitute of real sources of enjoyment? He lives by faith; he longs for heaven; he desires to be wholly conformed to Jesus, and to glorify him, whether it be by life or death: to him to live is Christ and to die is gain. SOLOMON BALDWIN

Johnstown, Pa.

Kindness.

Speak kindly to thy brother, man, for he has many cares thou dost not know; many sorrows thine eye hath not seen; and grief may be gnawing at his heart strings, which ere long will snap them in sunder. O, speak kindly to him! Perhaps a word from thee will kindle the light of joy in his o'er-shadowed heart, and make his pathway to the tomb a pleasant one. Speak kindly to thy brother man, even though sin has marred the spirit's beauty, and turned into discord the once perfect harmony of his being. Harshness can never reclaim him. Kindness will. Far far down beneath all his depravity, there still lingers a spark of the spirit's loveliness, that one word from thee may kindle to a flame, eventually purify the whole man, and make him what he was designed to be, the true spiritual image of his God. Speak kindly, act kindly, to all, without asking who they may be. It is enough for thee to know that he belongs to the common brotherhood of man, and needs thy sympathy. Then give it to him freely;—ay, freely as thy Father who is in heaven giveth thee.

To Remove small boils with no [illegible] vehemence is as absurd as if a man should take a great hammer because he saw a fly on a friend's forehead.

Reputation is what men and women think of us. Character is what God and angels know of us.

For the Companion.

Assisting Ministers.

"And he said unto them, Go ye into all the world, and preach the gospel to every creature." Mark 16: 15

These are the words of the Savior, spoken to his disciples, shortly before his ascension to heaven. That it is the duty of all true christians to spread the glad tidings of the gospel to the uttermost parts of the earth, I presume none of my brethren will deny. It would be an unnecessary use of space in the *Companion*, to cite all the texts of scripture enjoining it upon the followers of Christ. It is as positively enjoined upon us, I think, as it is to observe the ordinances of feetwashing, the Lord's supper, the communion &c.

My attention was called to the subject, lately, by reading the 9th chap., of Paul's first letter to the Corinthians. The questions arose in my mind: Are we doing our duty in the matter? How shall we preach the gospel? What means shall we employ? &c. I frequently see letters from our brethren and sisters, published in the *Companion*, in which the writers reiterate the Macedonian cry for help. Many of them complain that they have not heard any of our ministers preach, for a long time; that there are a few members living in their neighborhood, but have no speaker, and have not the means of attending our meetings, &c.

Now, I think I may safely say it is not the fault of our ministering brethren, that so many of our brethren, sisters, and friends are left "as sheep without a shepherd," for certainly they, our ministers, are spending some of their time and money traveling and preaching. But they and their families must be provided for, the same as we and ours; and many of them are in moderate circumstances, with large families, and nothing to depend upon, but their own labor, and therefore cannot devote so much time to traveling and preaching, as, I believe, many of them feel inclined to. But cannot we assist them in the good work? St. Paul says "Do ye not know that they which minister about holy things, live of the things of the temple? and they which wait at the alter are partakers with the altar? Even so hath the Lord ordained that they which preach the gospel, should live of the gospel." 1 Cor. 9: 13, 14, and the whole chapter, in my opinion, plainly shows that preachers should recieve more aid from the church, than, I fear, many of ours do.

I cannot find that, while the Savior was on earth with his disciples, they followed any secular occupation, but as soon as he was taken from them, we find them at their old occupation of fishing, and certainly, it is as necessary to labor now for the meat that perisheth, as it was then. We all know that we cannot extract money from the mouth of a fish to pay tribute or taxes, nor can we feed five thousand persons with five loaves and two fishes, and afterwards take up twelve basketsfull of fragments.

Christ sent his disciples to preach, without purse or scrip, and they lacked nothing, but afterwards, when referring to the subject, he said: "But now, he that hath a purse, let him take it, and likewise his scrip, and he that hath no sword, let him sell his garment and buy one. He, afterwards, directed them not to use the sword, but did not forbid the use of scrip. Now, can we not enable our ministering brethren to devote more of their time to traveling and preaching, by rendering them such pecuniary aid as our circumstances will permit? Have we been doing our duty in the premises? I humbly ask my brethren and sisters to take the matter into serious consideration. Let us examine ourselves upon the subject. Are we not able to give more to the cause than we have heretofore given? Does our love of the "almighty dollar" affect our contributions, more or less? If by investing thus, the sum would be returned to us annually, with twenty-five per cent interest would we not give more freely? I hope none of my brethren will understand me as making such charges against them, I merely wish to put them upon their guard against those popular errors.

In the chapter last alluded to, the apostle seems to place the gospel minister on an equality with the Jewish minister or priest. And by reading the law, given to the Jews, I find there was ample provision made for the support of the priests. Lev. 6: 16, 26, Num. 5, 9, and many other passages.

Our mode of choosing ministers is well known to every member of our fraternity, and it is also known that the most wealthy members are not always chosen. The person thus chosen, is ordained, instructed, and sent forth to preach, as the Savior sent forth his disciples, during his earthly mission here. But have not times and circumstances changed since then? The different parts of the inhabited world, cannot be visited now, as they could be then. It requires a man now, to follow some occupation, or have a large worldly income, in order to support himself and family, besides the expense of travel.

HENRY MCCARTNEY

Conemaugh, Pa.

For the COMPANION.

Against Tobacco.

I am glad the Tobacco question is being agitated as it is, and I do hope that its use will soon be classed among all other superfluities, for it is not only superfluous but a great detriment to health. And it has its subjects under such supreme control that very frequently I have known sisters to leave the house during divine services in order to enjoy a smoke. And sometimes those same sisters have seen something on the dress of others which wounded their feelings, although it did not compel them to leave the house. Now sisters, let us reason a little on this subject.

You go to meeting, with pipe, tobacco, and matches, and a powerful appetite for smoking. Other sisters go with a ruffle on the bonnet, or small hoops. During preaching, you feel such a strong desire for the pipe, that you cannot enjoy the discourse. Perhaps you are compelled to leave the house for a smoke. The other sisters sit there quietly, their ruffles and hoops do not interfere with their religious enjoyments half as much as your tobacco does with yours. Now sisters, how can you have the conscience to bring a charge against your sisters for doing that which is no injury to health, and which does not drive them from the house to enjoy it, whilst you are engaging in a habit which destroys health, interferes with your enjoyments at church, and so corrupts your breath as to make your society very unpleasant. This you may look upon as a grave charge, but if you knew how obnoxious your exhalations are, I verily believe many of you would forever abandon the use of Tobacco. I am truly sorry that brethren refuse to take the COMPANION, because it opposes this evil.—Surely men love darkness rather tha

light. Why not continue your subscriptions, and if you consider it right to use the weed, present your arguments and win us over for conscience sake. Do not become offended at us, but in the language of the prophet, come let us reason together. This thing of becoming angry because our position is assailed, is strong circumstantial evidence, that we doubt the truthfulness of our practices or profession: but as long as we have a consciousness of rectitude, we care not who speaks evil of our profession. "Rejoice," says our Savior, "and be exceedingly glad, for great is your reward in heaven."

If there is no wrong in using tobacco, why become vexed because some one says it is wrong to do so. Let us talk together plainly, and carefully about it, until we finally say one way or the other; it is right or it is wrong, it is decent or it is not.

DANIEL SMITH.

For the COMPANON.

"He that hath Seen Me Hath seen the Father." John 14: 9.

The above words were spoken by Jesus himself, and they imply that Christ declared himself to his disciples to be the eternal God. And as the Bible teaches us, that the Christian has but one God, and that Jesus Christ is called God, and the Almighty, we have come to the conclusion that Jesus Christ in his Divine nature is the unoriginated, and eternal God. We learn, that by him, and for him, (i. e. Jesus Christ,) were all things created, that are in heaven, and in earth, visible and invisible, thrones or dominions, principalities or powers, all things were created by him, and for him. Col 1: 16. Consequently we cannot avoid to come to the conclusion that Jesus Christ is truly and properly God, for whatsoever was created, was created for himself. Now creation requires omnipotent power, and as there can be but one Almighty, Jesus Christ must be the Almighty. As the ancient prophet declared that he shall be called, "The Mighty God, the Everlasting Father, and Prince of Peace." And as the Bible declares that He is the Almighty, and called Jehovah, the Mighty God, we should believe the doctrines of the Bible, though men may deny the divinity, and eternity of our blessed Lord.

But says an objector, Christ created by a delegated power." If this were true, it would prove Christ to be a dependent being, and not possessing unlimited power, it is therefore evident that creation cannot be effected officially, or by delegation, for this would imply, that a being who conferred upon another being; Almighty power would cease to be Almighty, and consequently cease to be God, for if God would or could be dispossessed of his attributes, such as his eternity, omnipotence, omnipresence, omniscience, truth, and mercy, he would cease to be God. Therefore, we cannot believe that God delegated unlimited or almighty power upon any being in the universe, but that Jesus Christ (not in his human nature) is the Creator of all the intelligent beings in heaven above, and in the earth on which we dwell. The sun, moon, and stars, with all the millions of worlds, that run their ample rounds, are the creation of Jesus Christ, the Mighty God.

J. K, TEETER.

Pleasant Hill, Ohio.

Think of the Poor.

How much of true religion is with the poor! Christ seems to have taken them under his special care. His Gospel was preached to the poor, and this was one of the signs that was sent to John the Baptist in Prison. With his own blessed hands he fed the poor by a creative act, having compassion on them when they fainted. His miracles, we have reason to think, were in the large majority of the instances, wrought upon the poor, and "the common people heard him gladly." The Apostles at Jerusalem were always anxious that Paul should remember the poor. And when Christ shall sit on his throne of judgemet He will make inquest concerning all we have done, or failed to do in regard to the hungry, the naked, the stranger, the prisoner and the sick, and will regard us as having done, or failed to do, all this to himself. There are powerful motives to make us think of the poor. When it is well with us we should remember them. When we hear the storm beating upon our habitations, and yet are securely sheltered, warmed, and fed, sitting over our books or among our children, we should think of the poor.

How to Read the Bible.

1. Read it every day.
2. Read, sometimes, one verse a time.
3. Read, sometimes, a whole chapter: at others, a whole book.
4. Sometimes, read by subjects; *i. e.* the parables, by themselves, one after another, etc.
5. Take one "chapter," and trace it through the Old and New Testament, thus: direct history or geography; illustrative comments, either in the way of enforcing as an example or exhibiting as a warning, by contrast with others of a different type.
6. Find out the contrast between the Old and New Testaments; between some zealous Christian and some zealous persecutor; between Jew and Samaritan.
7. Take a verse, sometimes, to pieces, word by word, and find when the potential words are used as elsewhere, and in what case.
8. Use all the helps you can get—if you haven't a commentary, put by the difficult passages to ask your minister the meaning of them.
9. Above all, endeavor to make your reading of God's word improve you in the article of self-examination and growth in grace.

Where the Trouble Was.

The following pleasant story is told by a pious minister about a monk of former days. He resolved to leave his monastery on the ground that he there too frequently met with causes of provocation, and was betrayed into anger and other sins. Accordingly, he retired into the desert, in the hope that solitude would enable him to serve God with an easier mind. One day, his pitcher happened to upset, and, when lifted up, fell a second time, which kindled his anger to such a pitch that he dashed it to the ground and broke it into a thousand pieces. When he came to himself, he said: "I now see that I cannot be at peace even in solitude, and that the fault lies not in others, but in myself." He then turned to the monastery, and, after many strenuous efforts, succeeded in subduing his passion, not by flight but by self denial.

For the Companion.

Gone to Judgment.

So spake a Sister some time ago, when she heard announced the death of an ill-to-do neighbor. "What! Gone to Judgment!" yes, gone to Judgment. Momentous thought! But still more momentous place, the Judgment! Those few words of our Sister, have been a text that has caused profound meditation. It is appointed unto men once to die, and after that the Judgment." It is already nearly six thousand years since mankind have commenced going to Judgment. And in all this time myriads have gone thither; though the Judgment has not yet been set, and their books have not yet been opened. How little does the world think of "Judgment to come." And what is worse: how little do some people care. They live in the world, go along with the current of sin and folly through the world, without ever experiencing any change. And some even live to the full age allotted to man, in the pride of life, and according to the lust of the flesh. And when their whole career of sin and folly is run, they go to Judgment. So little do some people fear the consequence, that they will stand and swear, and damn themselves to hell, and curse the Almighty God who gives them life and breath; and curse the Lamb that suffered for their sins. But in that momentous day when they must all appear naked before the Judgment seat of Christ: when the book of each one's life shall be opened, and all shall see their own career as run in this world; the good and evil which they did, their own condemnations which they made, they can not fail to see how just and righteous is their doom. So we would think. But by referring to the word of him who is to judge the quick and dead, we find that only those who have been quickened by the Spirit, they will see the justness of his judgment, and will think themselves unworthy of their great reward. But the wicked in their blindness here, then will still be blind, and instead of seeing the righteousness of the Judgment, in their wickedness will justify themselves. Matt. 25, 44. Reader, remember, in a few more years, perhaps in a few more days, you and I will be gone to Judgment. And since the Judge has given us his law that we should judge ourselves, let us prepare ourselves by obedience unto his will, that we may be able to stand before the judgment seat of Christ. JAS. Y. HECKLER.

Harleysville, Pa.

A Word to Stern Fathers.

It never can be too strongly impressed upon the mind that nothing releases a parent from his duties toward a child. No waywardness, no disobedience, no rebellion, no profligacy can ever justify a father in casting a son or daughter adrift. We hear of sons being cut off with a shilling, of daughters being forbidden their father's house; and, without any exception, such cases are proof that, of whatever sins the children may have been guilty, the father is even more guilty. No person can commit against society so great a crime as a father commits who is thus false to the trust which he himself has imposed—who thus thrusts off from himself the soul which he called into being.

A father should be governed by no motive but his child's best interests, and a child's best interests can never be severed by anything but his father's constant and loving care. If a child is so bad that his influence is feared on the other children, a separation between them may be effected. If it is feared that money bestowed on him will be for his injury, provision may be made against that in a variety of ways. But when a father, in a fit of anger, or as a reward for ill-doing, disinherits or refuses to see his child, he commits a crime which the laws indeed do not recognize, but whose guilt it would take many a legal crime to outweigh. There should be absolutely no limit to parental forgiveness and forbearance. Seven times and seventy times seven should the father receive the prodigal son who seeks his face; and if he never seeks it, if he goes, stubborn and rebellious, not one atom of fatherly care and interest should he relax; for the child is his child, his offspring, born of his will, and no vice or violence can release the man from his solemn obligation to guard and guide, so far as possible, the life which he dared to give.—*Gail Hamilton*, in *Harper's Bazar*.

Everlasting Giving.

"Oh this everlasting giving, giving, giving! Giving all the time! Never done! No sooner done with one thing than up comes another. It is for this, that, and the other, all the time! It is for churches, then for Sunday Schools, then

for books and papers, then for missionary societies, aid societies, orphans, worn out preachers, tract societies, and the dear knows what all! I am almost tormented to death. How can we give to everything and to every one? Oh, this everlasting begging, begging, begging all the time. Every man you meet is a beggar. The very life is begged out of you. Every preacher that comes along is begging for something. I should think that he would get tired of everlasting begging himself. Must we always be giving? When will it stop?"

When the Almighty stops your mouth, sir. Stop, now, you have gone far enough! You speak not as a Christian, but as a miser! Yes, a miserable miser in the Church! Who gave you what little brains you possess? Where did you get that little narrow contracted heart of yours? Who gave you your eyes to see with; ears to hear with; hands to work with; feet to plod with? Who gave you muscles, mucilage, bone and body, food and drink? Who gives you the early and latter rain, seed-time and harvest, golden grain and teeming flocks? Why don't the Almighty bring charges against you, for complaining, whining, simpering? You are a consummate beggar yourself; you are continually begging and asking for strong hands, sound body and plenty of daylight? You are all the time begging for sunshine, and rain, and prosperous gales. You are everlastingly begging for a hundred fold. Begging for grain and gold, begging for greenbacks and for a long life, and small taxes. After all that you now complain. You ought to stop and be thankful that God bears so kindly with you, and never complain any more until you learn the art of giving which is Godlike, while withholding more than is meet tendeth to poverty and leanness of soul.

H. HOLDRIDGE.

For the *Companion*.

Christian Character.

There is nothing more amiable, and more becoming a professing Christian, than striving to attain to a high standard of christian virtue and morality. What can be more beautiful in any one, than a pure and spotless religious character—one which shines with the lustre of sincere piety and true holiness. Such a character elevates its possessor above the generality of mortals and makes him stand the highest of the human race for excellence in the sight of God and in the estimation of the good and great. It is an ornament which outshines the sparkling diamond, and is more to be appreciated than the purest gold. Who can estimate its value? Who would not acquire it? and use the most untiring and prayerful vigilence to preserve it untarnished?

Observe what a high commendation the Lord of Heaven gives Job in the 1st chapter and 8th verse of that book: "Hast thou considered my servant Job, that there is none like him in the earth, one that feareth God and escheweth evil? Nothing is better calculated to build up the church, and advance the kingdom and glory of the Redeemer in this world, than a holy, pious, consistent walk and conversation on the part of the professed followers of our Lord and Savior. And on the other hand nothing is more detrimental to christianity, and the progress of pure morality, and undefiled religion, than glaring inconsistencies, gross immoralities, scandalous or unbecoming conduct of the professors of religion. How important it is that every one who nameth the name of Christ should depart from evil, yea, shun the very appearance of evil, and abstain from everything which will tend to bring odium upon the church, and tarnish his religious character.

"Happy are they, and only they,
Who from thy judgment, never stray;
Who know what's right, nor only so,
But always practice what they know."

But many a one may truly say:

"I know the right, and approve it too
I know the wrong, yet the wrong pursue."

None know when they cast off the impressions of a religious education or forget their professions and venture to neglect known duty, how far they may be left to proceed; they may rush downward in impiety and iniquity with accelerated force, as the stone falls to the ground, and go on heaping up wrath against the day of wrath and revelation of the righteous judgment of God, until they are overwhelmed in destruction and perdition.

We would warn the young especially, not to venture aside in forbidden paths which are often attended with the most fatal consequences, for many are given up of God, become hardened in sin and finally perish. ROBERT A. PATTON.

Second Creek, W. Va.

Christian Family Companion

Tyrone City, Pa., Mar. 28, 1871

The Passover and the Lord's Supper. No. 13.

CHRIST INSTITUTED THE ORDINANCES OF FEET-WASHING, THE SUPPER, AND THE COMMUNION.

They were nigh to the city of Jerusalem, when,in the beginning of "the preparation of the Passover," the disciples said to Jesus, "where wilt thou that we prepare for thee to eat the passover?" They had not far to go; they had no difficulty in securing a place, and it did not require much time to make the necessary preparation; for the room was furnished, and it was an easy matter to secure their lamb. Everything considered, it is reasonable to conclude that it was about the second hour of the night, or 8 o'clock in the evening, when he came and sat down to the supper with the twelve. Jesus now gave his apostles to understand that he could not realize his desire to eat this Passover with them for which they had made ready: that his active obedience to the requirements of the ceremonial code was completed. Having come to this juncture, he instituted certain ceremonies, to be observed by his disciples under his Testament, which he must, before the close of this day, establish by the shedding of his blood—by his solemn, painful, excruciating death.

We shall now proceed with a connected account of the important events of this day, and up to the morning of Christ's resurrection, in the order, and in connection with the probable time, of their occurrence; and then we will furnish a diagram illustrating the whole. After they had set down together, "Jesus, knowing that the Father had given all things into his hands," and that the time of his return to his Father was fast approaching, "Riseth from supper, and laid aside his garments; and took a towel and girded himself. After that he poureth water into a basin, and began to wash his disciples' feet,and to wipe them with the towel wherewith he was girded" Jno. 13:3—5. His active observance of the ceremonies of the law being completed, he now enters upon the institution of a few significant ordinances, to be observed by his faithful followers under the Gospel dispensation. He first prepares himself as a servant, and then takes the water that had probably been provided for some purpose in connection with the feast, and uses it for his own purpose in instituting the very expressive ordinance of Feet-washing. "Then cometh he to Simon Peter; and Peter saith unto him,Lord, dost thou wash my feet?" (Ver. 6). All this seemed strange and new to the disciples; and Peter, struck with astonishment at the amazing condescension of his Lord, exclaimed, "Lord, dost *thou* wash *my* feet?" Peter had been acquainted with various washings under the law, and also with a custom of the times for servants, or menials, to was the feet of their masters, and of distinguished guests; but, that the Master should wash the feet of his servants, or the Lord, the feet of his disciples or subjects, was something beyond his comprehension; and he did not feel inclined to submit to it. "Jesus answered and said unto him, what I do thou knowest not now; but thou shalt know hereafter." (Ver. 8) This was equivalent to saying, that they did not yet understand the nature and design of this service; but that he would give them an explanation, that would enlighten them in regard to it. But not being able to endure the thought of his Lord's stooping down to wash his feet, he remonstrated against it saying. "Thou shalt never wash my feet." To give Peter an idea of the importance of this service, and of the absolute necessity of being submissive to him, "Jesus answered him, if I wash thee not, thou hast no part with me." (Ver. 8) Although our Savior's language has a spiritual signification, Peter understood him as having direct reference to the literal washing in which he was then engaged; and seeing the importance attached to it by his Master, and not wishing to lose his interest in his Lord, he said, "Lord, not my feet only, but also my hands and my head." (Ver. 9.) But, as this washing was designed to be a symbol of an internal spiritual cleansing, and as the symbol must be suited to the thing symbolized, Jesus gave him to understand, that to wash more than the feet of those who had once been wholly washed as a symbol of the cleansing of the soul from the guilt of sin,would not be proper nor necessary: "Jesus saith to him. He that is washed needeth not save to wash his feet, but is clean every whit, and ye are clean but not all." (Ver. 10.) By the expression, "ye are clean, but not all," he had reference to Judas; signifying that this washing had not in it a sin-remitting power, but a spiritual significance; for Judas had his feet washed as well as the rest, and externally, no doubt, he was as clean as they; but iniquity still reigned in his heart, and sin polluted his soul: "For he knew who should betray him; therefore said he, ye are not all clean." (Ver. 11.) Thus we see that it is possible to submit to the externals of religion, and at the same time be a hypocrite in heart. It does not show, however, that a truly regenerated soul, may or can reject or disregard these outward rites: no, not any more than the fact, that all men are mortal 'proves that anything that is mortal is a man. "So after he had washed their feet, and had taken his garments, and was set down again, he said unto them, know ye what I have done to you." (Ver. 12.) In this way he called their attention, not only to the service he had performed, but also to what he now purposed saying in reference to it. He first

impressed upon their minds his high authority over them, and their consequent duty of honoring that authority by observing whatever he enjoins upon them either by precept, or example, or by both: "Ye call me Master, and Lord; and ye say well, for so I am." (Ver. 13.) Having impressed this fact upon their minds, he deduces therefrom their obligation "to wash one another's feet:" "If I then, your Lord and Master, have washed your feet, ye also ought to wash one another's feet." (Ver. 14.) He then tells them that his object in performing this service was, to enjoin it upon them by his high, authoritative example. He says, "for I have given you an example, that ye should do as I have done to you." (Ver. 15.) Knowing that this service was of a humiliating nature, and consequently repugnant to the carnal mind, which is inclined to self-exaltation, lest they should spiritualize it away, or neglect it as of little or no importance, he declared with a "verily, verily," that they were not greater than he: to the contrary, it must be apparent to every right reasoning mind, that the Lord is above the servant, and he that sends is greater than he that is sent; and it follows, that any service that is not too humiliating for the Lord, is not too mean for the servant; and anything that is not too low for the commissioner or sender, is not beneath the dignity of the commissioned, or him that is sent. Hear him: "Verily verily, I say unto you, The servant is not greater than his Lord; neither he that is sent greater than he that sent him. If ye know these things, happy are ye if ye do them." (Ver. 16, 17.) But all this notwithstanding, it occurs to day, that thousands upon thousands,—poor worms of the dust,—exalt themselves above the Lord from heaven; and they assume the prerogative to reject the precept, and to disregard the example of him whom they are sent to call their Lord and Master! All shame to their carnal pride! May the Lord bring them to see their arrogance and folly, and lead them into the way of humble obedience, is our prayer.

The text, "If ye know these things, happy are ye if ye do them," is full of meaning, and requires particular attention. Upon this we remark: "Things" is in the plural number, and hence denotes more than one thing. Different opinions prevail as to what things are meant. Without pausing to notice the different positions assumed, we shall proceed to give what we understand to be the real meaning.—To assist in arriving at the correct conclusion, your attention is called to the demonstrative "these." It has been clearly shown that "this" refers to the nearest of the class to which it relates. You will now bear in mind, that our Lord had entered upon the institution of ordinances to be observed by his disciples. He had already washed the feet of his disciples, and had enjoined the service upon them; and at the time he used this language they were sitting at the supper table, and about to eat. At the close of the supper, he instituted the Communion,—the bread and wine,—emblematical of his broken body and shed blood. Every reader will readily see, therefore, that he referred to Feet-washing, the supper, and the Communion, when he said, "If ye know *these things*;" for these were the nearest of the class of things to which he referred. The institution of ordinances was what he was engaged in at the time; it was what he had been speaking of just before; and it was what he afterward spoke of. While washing their feet he said, "What I do thou *knowest* not now;" after he had washed their feet, he said, "*Know* ye what I have done to you?" and after he had given them an explanation so that they understood that he was instituting ordinances for their observance, he said, "If ye *know these things*, happy are ye if ye do them." This was equivalent to saying, "Inasmuch as ye now understand that I am to-night instituting ordinances for you to observe, happy are ye if ye observe them." He said: "If ye know these things,"—but they did know, for he had just told them,—"happy are ye if ye do them." The promise of happiness is not connected with merely knowing, but with doing the will of the Lord. "To him that knoweth to do good, and doeth it not, to him it is sin. Ja. 4 : 17. "And that servant which knew his lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes." Lu. 12 : 48. The foregoing we hold as being the true meaning of the text under consideration. With this view we are enabled clearly to understand what follows.

The Lord and his disciples are seated at the supper table; and they begin to eat this significant meal. An ordinary supper is an important meal. The toils of the day are over; the various members of the family are collected together; they seat themselves in proper order around the supper table, and together they partake of the provisions before them. Here is a scene for the pencil of the artist; and where is the Apellas that can fully depict its significance and grandeur? It seems to say: "We are one family: we are bound together by common interests and the endearing ties of consanguinity, and by the bond of love which knows no dissimulation; we bear each other's burdens, sympathize with each other in our troubles and share in each other's joys." Such is the language of the evening meal, or supper. Our Savior, as he and his chosen twelve are partaking of the Supper with each other, sees all the more clearly than we can who see through a glass darkly; and he intends this meal to be observed, not only as an exhibition of unity, harmony, and love, but as a type, pointing to the evening of this world, when the redeemed of the Lord shall partake

with each other the rich provisions of the Lamb's table—"the marriage supper of the Lamb." But, ah, all families are not what the language of supper represents them to be; and although the heart almost refuses to indite, and the pen to trace, the fact,—for it is a fact,—this Supper company is not an exception. The Master knows this and says, "I speak not of you all; I know whom I have chosen; but that the scripture may be fulfilled, he that eateth bread with me, hath lifted up his heel against me. Now I tell you before it come, that when it is come to pass, ye may believe that I am he. Verily, verily, I say unto you, he that receiveth whomsoever I send, receiveth me; and he that receiveth me, receiveth him that sent me." But the fact, that in their little company there is a discordant element, that they are not all clean,—pressed itself upon him, and he is greatly troubled; for we read: "When Jesus had thus said, he was troubled in spirit, and testified, and said, Verily, verily, I say unto you, that one of you shall betray me." The language of the supper says, that they are one family; but they are not—that they have common interests, and are bound together by the bond of love; but there is a traitor among them. It is to be feared that there are too many discordant elements, not only around ordinary suppers, but around sacred meals. Now the betrayer is made known while they are eating. The four evangelists agree in testifying to this fact. Matthew says: "And as they did eat, he said, verily I say unto you, that one of you shall betray me," &c. Matth. 26: 21—25. Mark says: "And as they sat, and did eat, Jesus said, Verily I say unto you, one of you which eateth with me, shall betray me." &c. Matth. 14: 18—21. You will notice particularly that Mark does not say, *did eat* nor *hath eaten*; but he uses the present tense, "eateth," signifying that they were eating at the time the betrayer was manifested. John says, as already quoted. "He that *eateth bread* with me, hath lifted up his heel against me:" not, *did* eat, nor *will* eat, but "eateth." Luke's testimony is substantially the same. He says: "But behold, the hand of him that betrayeth me *is* with me on the table." Lu. 22: 21.

It is worthy of remark that there is not a solitary word in the record of any of the evangelists, to show that there was any flesh used in this meal, but bread is mentioned by all of them. The reference to the sop, is not sufficient to show that they had flesh; for anything steeped, or dipped and softened in any liquid food, is as much a *sop*, as if it were dipped in broth, the liquor in which flesh is boiled. It does not, however, particularly concern us of what their supper consisted: we merely mention this fact, and pass on.

Another fact worthy of notice is this: There is nothing in the record of either of the four gospel writers to prove that they used unleavened bread at this supper. The law, indeed, enjoined the use of unleavened bread at the close of the fourteenth day; but this was yet near the beginning of the day. They may have used unleavened bread for aught we know, as there was nothing in the law to prohibit its use at any time; but as it is altogether immaterial to us, we leave it just where every other person is obliged to leave it: it is not good in such cases, to be wise beyond that which is written. Leaving these digressions, which,—although not so intended,—might be regarded as animadversions, we now return to our subject.

When the traitor was made known, "He then, having received the sop, went immediately out: and it was night." Jno. 13: 30. But there is yet a circumstance connected with the making known of Judas as the betrayer, that we must not fail to notice. After giving the sop to Judas, Jesus said to him, "That thou doest, do quickly." None of the disciples understood this; but "some of them thought, because Judas had the bag, that Jesus had said unto him, 'Buy those things that we have need of against the feast; or, that he should give something to the poor.'" (Verses 27—29.) They could not comprehend their Master's meaning. The thought was suggested: Judas is to "buy those things that we have need of against the feast;" but that would not do, for Jesus had told them that he would no more eat the Passover. Then they thought that Judas "should give something to the poor." But they were undecided; for "no man at the table knew for what intent he spake this unto him." (Ver. 28.) We however learn one fact from this circumstance: we learn that the feast was yet in the future—that this was on the night of the preparation day. It is only by closing our eyes against clear, unalterable facts that we can avoid seeing this; for the fifteenth day was a holy convocation, in which the law prohibited all manner of work being done. It was certainly on the fourteenth day of the month, the day on which the preparation must be made, and those things that were needed against the feast were procured.

Doomed to be Disappointed.

Here is the 28th of March! A few more days and the first of April will be at hand. The first day of April is no more than the beginning of any other month, only here in Pennsylvania it is a day for general settlement, and squaring up of old accounts. And it so happens that we, too, have payments to meet at that time; but even that would be no cause for concern if we had the wherewithal to discharge the obligation. We delight in paying when we have the money. We have more than three times the amount of our indebtedness due us from our subscribers, and we had

kindly, (we thought) asked them to pay us at least one-third before the first proximo, and until the present time we had still hoped that our petition would be heeded. Now we are beginning to despair, and are thinking of other resources. Our notice must have been overlooked by the delinquents. All our advance paying subscribers no doubt read it, and sympathize with us; but then it did not mean them We never believed in newspaper duns, and now we are convinced of their utter incapacity. They cannot be written so as to mean the right persons. And yet it is the only medium by which we can ask for our dues. But it shall be a long while before we publish another. This item is not a dun.

Late.

We have been somewhat behind time with our issues for several weeks past, owing to a disarrangement of the office for want of paper, our paper makers having disappointed us. In a short time we shall be all right again.

The *Pious Youth* for March is also much behind time from the same reasons. We hope to send it out with this week's issue. It will be good when it does come, being nearly an original number. Now that the Sunday-schools will be opening may we not expect large additions to our list? We do not believe there is a Juvenile paper published that teaches sounder doctrine, purer morals, and better literature than is taught in the *Pious Youth*. Send ten cents for specimens and examine for yourself. Address, H. R. Holsinger, Tyrone Pa.

Nos. 3, 9 and 10.

If we had a few copies of Nos. 3, 9 and 10 we could supply as many more full sets of back numbers of present volume. Those who have numbers 3, 9 and 10 to spare, and in good order, will please return them to us.

Crowded.

For sometime our columns have been so much crowded, that we fear some of our contributors will become almost impatient. Our manuscript box is chuck-full, with copy enough on the "hooks" for a week ahead. We rejoice that we are so favored, but regret that we cannot better accommodate. Now what shall we do? Shall we enlarge our paper, to about double its present size and make it a folio in form, like the regular newspapers? Or shall we get quite small type and crowd our matter closely together. We fear our aged brethren and sisters will not favor the last proposition. Or will our worthy contributors consent to use more brevity. Something we must do in order to give satisfaction all around. What shall it be friends? Let us hear from you. We will do anything to please that is right and fair, so far as our ability extends.

Answers to Correspondents.

Manuscript. No; manuscript for our paper, must be paid for at letter rates. Book manuscript may be sent at the rate of two cents for four ounces, but ours is not a book in the eyes of the law.

Sam'l Metzger. Yes; all right.

George Long. The money order has not yet come. Your last letter came to hand on the third day, including Sunday. There must be some one intercepting our communication.

A. H. Snowberger. Have sent those numbers again. If you should have duplicate copies of Nos. 3, 9 and 10, please return them to us, (if in good order) as we lack those numbers to make full sets. No others but those three numbers are short

A. B. Miller. It was our fault.—Hope all will come right now

L. S. Snyder. Your account is square, without allowing you any percentage.

John L. Stutzman Missing numbers sent except No 9 which is exhausted. Apply to B F. Stutzman who, it appears has had two numbers sent hitherto.

Covetousness. Slaughtering diseased cattle, or selling or even using them, is no doubt an indication of covetousness. And if you know of any of our brethren who are guilty of such a foul crime, you should have given us your name that we might have traced up the offender, and assisted in putting down the "flood gates of impurity which are opened from darkness upon the church," and thus save "the whole state of Christianity from ruin," for we agree that "a little leaven leavens the whole lump." We do not believe in "smuggling such conduct in the church," neither do we favor smuggling anonymous letters into papers. If such a crime has been committed let the accused and accuser be brought face to face, and if guilty, then let that wicked one be put away from among us.

Joseph L. Myers. You are right; thank you for the explanation; we see it all as clear as sunshine. If all our correspondents would give us such explanation, how easily and cheerfully we could attend to all their wishes. Hereafter you will receive but one copy of C. F. C. and none of the *Youth*. Distribute the extra copies as you think best, and they may aid you in filling your quota in the ten hundred call.

J. H. Crist. We have you credited with $14.25 cash, and $1.50 per centage, making $15.75, and have you charged with $17.25. Is that right?

J. R. Swigart. Weack nowledge it was all our fault, and ask pardon.—Will be all right now.

Grabill Myer's Report.

Lately visited the Mingo congregation, Montgomery county, Pa., and held a series of meetings Brother Reinhold of Lancaster City was with me part of the time The meetings appeared to be interesting, especially to the members. Was taken to Royers Ford by brother Coner where I took the cars. Arrived home about 8 P. M. without hindrance. So the prayers of my brethren and sisters, that I might get safely home, were answered Found my family all well Thank the Lord for his mercy, and the brethren and sisters for the kindness manifested towards us while in their presence. Farewell

Grabill Myers.

E. Dorado, Pa.

CORRESPONDENCE

Correspondence of church news solicited from all parts of the Brotherhood. Writer's name and address required on every communication as a token of good faith. Rejected communications or manuscript used, not returned. All communications for publication should be written upon **one side** *of the sheet only.*

Peace Principles.

Brother Holsinger:—I send you for publication in the *Companion* the following editorial, clipped from the Public Ledger of this city. Judging from these comments, the "address," upon which they are founded, sets forth *Brethren's Principles* as well as "Friends' Principles" upon the subject of war.

May we not hope, now that slavery, one "relic of barbarism" the very incipience of which was in wrong, outrage and *war* practised upon the inhabitants of Africa, has been removed from our country; its "twin relic," fratricidal bloodshed, may be, henceforth and forever, a thing of the past in the United States: and that soon that glorious time spoken of by the prophet (Isa. 2: 4) will be ushered in, when "Nation shall not lift up sword against nation, neither learn war any more?" We have the "sure word of prophecy" upon which to found this hope.

However some of those, who claim to be ministers of the Gospel of "the Prince of *peace*," may inconsistently preach *war*; and, themselves buckle on the carnal weapon; thereby discarding and dishonoring "the sword of the Spirit;" yet the written, unadulterated Word of God," which is that sword, is being profusely disseminated, far and wide, over "all the world;" and the masses, in continually augmenting numbers, will read the Divine oracles, and compare its teachings with those of men; and thus be able to discern and rebuke the "lying spirit" which attracts those preachers who advocate war. In fact all men, who read the New Testament, both professor and non-professor, are becoming increasingly imbued with the conviction that it is not only inconsistent, but utterly impossible, for a *follower* of the meek and lowly Jesus to engage in bloody strife. *Thus saith the Lord*, "My word that goeth out of my mouth shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it. (Isa 55: 11) "He (Jesus Christ) shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plough-shares, and their spears into pruning hooks. (Isa. 2: 4) *This* is the word of the Lord, through the prophet, and it *"will not return to him void."*

SILAS THOMAS.

At a "meeting representing the religious Society of Friends, held in London the 6th day of the First month, 1871" an Address was adopted, which is now in course of circulation. The subject is the present war in Europe. The inconsistency of war and Christianity is put in strong language, fortified by lamentable facts. It is not our purpose to follow the reasoning, nor is it necessary. No doubt the Address has been or will be republished in this country. And the general sentiment of the religious teaching of the age concedes the truths which are the basis of "Friends' testimony" against war.

To oppose to the argument against war the declaration that war is a *necessary* evil, is to deny the power of Christianity and philanthropy to accomplish their work. And if we qualify the declaration that "war is *necessary*," by the addition of the words "in the present state of the world," then the question comes up: "Is it not this very state of the world that the new revelation, the religion of peace, is intended to remove?" A practical point, made in the address before us is: "When difficulties arise between individuals, whether from passion or mistake, these are no longer decided, as of old, by an appeal to physical force, but by law, administered upon principles of general application. Can we doubt that the happiness of the world would be promoted, and a vast mass of misery and ruin be averted, if a similar method were applied to questions arising between nations?"

It is very easy to smile at a proposition like this, as visionary, and, though amiable, impossible. So in the old times, when one feudal chieftain suffered wrong, or fancied that he did, from another, the readiest remedy was a "raid." The proposition to submit the quarrel to a law, or to arbitration, would have been regarded as in itself unmanly, unchivalric, cowardly and mean. The honor of knighthood scorned every mode of redress except what lay in the strength and courage of the person wronged or insulted. The "clans" could "right their wrongs wherever given." Nations, with these feudal antecedents, are but clans on a larger scale. And the same spirit of defiance rules monarchs and inspires the representatives of governments of whatever form. The old clanish spirit is preserved in national spirit. The reformation which among individuals has substituted law for violence, and public justice for individual retaliation, beginning with the people as citizens, has not reached governments, which are the instruments of the people. There is one code of morality for the man, and another for the nation; a distinction which it would be hard to defend, except with some such convenient formula as "our country, right or wrong!"

If the principles of the Christian religion are anything better than impossible maxims, there must come a day upon the earth when national disputes as well as individual will be adjusted on other terms than war. The condition of nations to each other at present is analogous to that of society, when each man depended upon his own arm, and the law of retaliation was the rule. In a savage condition of society, to reform social relations seemed an impossibility. But the gospel of peace and justice has accomplished that reformation, impossible as it seemed. And "Friends" believe that it is equally as competent to prevent, or at least to check murder by wholesale, as to restrain murder and violence in isolated cases.

The solution of the problem then rests upon the education of all civilized nations up to the necessity of some recognized tribunal, council or congress, before which national quarrels may come for adjustment. So far as the doctrines of "Friends" act on the conscience of individuals, they promote this result. Their best triumph is seen in the admitted fact that "peace principles" can no longer be regarded as distinctive of any one body of Christians. He who should defend war *for itself* would now be regarded as the apostle of a strange Christianity. Declarations of war always directly or indirectly include an apologetic defence for taking that course; and such an apology is the confession of the absence of plain justification for war itself. The advocates of war elevate

"military glory," and the holders of "peace principles" can hardly have a better answer than in depicting the horrors of warfare, and its inevitable instances of individual ferocity and wrong. No matter how just the principle may be for which war is waged, there is no strength of military discipline which can restrain the passions to which war gives license.

All reformers appear at first to be singular; and "impossibilities" have never been accomplished, except by what the world terms 'one-sided men,' and "men of one idea." Admit that war is unavoidable "in the present state of things," and then the duty is presented to change that condition. Certainly something has been accomplished toward the "consumation devoutly to be wished." We accord all honor to the "singular" men who devote themselves to presenting in plain terms in plain truths against ingenious sophistry. They are "advanced pickets," "skirmishers" in the struggle for peace, and the main body of the great and peaceful army of thinking men is fast closing up. So far as the claim of men as men, whether called citizens or subjects, are recognized, just so far the hope of the cessation of war is encouraged. For no man will willingly vote destruction to his property and death to his children. A large part of the war delusion and a larger share of the war passion still exist, but the false glory of violence is wearing off, and when things are once seen in their true light, the claims of peace against war will be properly adjusted.

To Brethren in Kansas.

Brother H:—I have a few words of information to friend Golias Bonebrake, or whom it may interest. I traveled through Kansas in October and November and found Brethren there. I was not in Dauphan county but in Brown. Brother Jonathan Lichty and brother Daniel Fry live North West of Hiawatha, about 9 miles, on the north side of Pony Creek. Brother Lichty's address is Falls City, Richardson county, Nebraska, he living one mile from the state line. Those Brethren are ministers. I was told there was a brother Sawyer in Brown county, but whereabout I did not learn.

Brother Wm. Hoyle and myself left home on the tenth of October, 1870, 30 miles west of Chicago, and traveled with two horses and carriage through Illinois; crossed the Mississippi at Burlington, Iowa; thence through the southern part of Iowa to Hamburg; thence to Missouri. Crossed the Missouri at Brownsville, Nebraska. Thence down to Kansas to Brown County. Thence a south western course to Topeka, Emporia, Whitewater, Augusta in Butler county, in the southern part. Thence east to the Neosho Falls; thence south to Bellmont, and then north to Otowa and Kansas City, through Missouri to Quincy, Ill. Thence home. We traveled about seventeen hundred miles, and saw many brethren and sisters and friends on our journey. Came home on the 9th of Dec., and found all well at home. Thanks be to God for sparing us. Our journey cost each of us about $30.

JOHN HOLLINGER.

Naperville, Ill.

How do we Worship in Spirit and how in Truth?

I hope it will not be deemed out of place if I yet present a few more lines to the query in addition to what brother Andes has given.

The Scripture referred to reads thus: "But the hour cometh, and now is, when the true worshipers shall worship the Father in Spirit and in truth, for the Father seeketh such to worship him." "God is a Spirit, and they that worship him must worship him in Spirit and in truth." John 4: 23, 24. We read in the first chapter of John: "and the word was made flesh and dwelt among us, and we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth. For the law was given by Moses, but grace and truth came by Jesus Christ." Thus the words which Jesus left upon record; they are the truth. John 6: 63: "It is the Spirit that quickeneth, the flesh profiteth nothing; the words that I speak unto you they are Spirit and they are life. If ye love me keep my commandments; and I will pray the Father and he shall give you another comforter (after my departure) that he may abide with you forever, even the *spirit* of *Truth* whom the world cannot receive, because it seeth him not, neither knoweth him, but ye know him for he dwelleth with you (now) and shall be in you, (hereafter), I will not leave you comfortless, I will come to you at that day. Ye shall know that I am in my Father, and ye in me, and I in you." John 14. Please read all the chapters of John, out of which I have selected quotations.

Being regenerated and born again we have received new life, we are changed from darkness into his marvelous light. Behold I make all things new. We believe the word to be the truth, and from the heart are willing to be governed by the Spirit of truth. Our spirits being made subject to the Spirit of truth, God, we can in the Spirit cry: Abba, Father, and worship Him in Spirit and in truth.

MARY ROHRER.

Honey Grove, Pa.

Are There any Brethren in Maryland.

The above question was asked by some brother some time ago, in the *Companion*, and I have been looking ever since for some one to answer it, and as I have seen no account of the Brotherhood, I will say what I know, to the best of my knowledge. There are ten churches in our State; all of them are seemingly alive, and stand upon the watch tower. They are all prospering and adding to the number, but as I am better acquainted at home than abroad, I will give a little account of our church on Beaver creek, in Washington Co. Md.

We have between two and three hundred members; 4 regular appointments, and six Brethren to labor in the ministry. The church was under a cloud during the war, but God has visited his people again. The drooping plants are reviving, and the good seed which was sown by the servants of the Lord, is now beginning to grow.

We believe that the Lord came to assist us in his mighty work, in sending brethren who were willing to

spend there time for our soul's good, and for the honor and glory of our King. Some time during the winter brethren H. Baumbaugh and H. Hershberger paid us a visit. Then brother J. Steel and L. Furney. Then brother Grabil Myers and H. R. Holsinger, and lastly brother J. Oller and brother D. Good. All these brethren labored faithfully in the good cause. The bread which was cast upon the water, is now beginning to return. Fourteen souls have been added to the church within a few weeks, by baptism, and one reclaimed. There was a lasting impression made during themeeting of brother Myers and Holsinger. May the Lord reward them for their kindness, and when their labor is ended on earth, may we all meet in our Father's house, where sin and satan can never tempt us any more, is our prayer. Amen.

Now if any of our brethren can give a better statement than I did of the Brotherhood in Maryland, I would be very glad to hear it.

ANDREW COST.

Beaver Creek, Md.

Annual Meeting of 1871.

According to previous notice, the Annual Meeting will be held, God willing, at the residence of John E. Mickey, in Berks county, Pa., commencing on Tuesday, May 30th, about nine miles North of Myerstown station, (8 from the town proper) on the Lebanon Valley R. R., 33 miles east of Harrisburg, and 21 miles west of Reading.

According to resolution adopted at the yearly meeting of 1856, Enc. Page 196, it is made the duty of "the church" (or district understood) "holding the meeting, to make arrangements to receive and entertain all the brethren and sisters privately. There shall be no boarding tent put up at the place of Meeting to entertain and feed a mixed multitude, as heretofore."

In view of which it is desired to have it understood, by our friends, that no arrangements will be made there, to feed and entertain any that are not members, since it is a council meeting for the benefit of members only; and no public preaching will be allowed at the place of conference.

By order of the committee of arrangements.

C. BOMBERGER. } Cor'g Sec's.
S. R. ZUG. }

Brother Holsinger: I see in last No. of C. F. C., that you expect to be short in making your payments in April, and requested your agents, to do all they could for you. I don't think you consider me your agent; but I thought I would see some of the brethren and friends, and by a little talking, I got four new subscribers for the C. F. C.

Now if all your old patrons would do as much, I think you could make your ends meet in April. Hope all the rest have done more.

J. B. SHIVEL.

Yes, brother Shively, if just half of them would do what you have done, we mean half of the subscribers, we could make ends meet in April, and throughout the year. And no doubt, many of them could do as much if they would make the effort. We have put you down as one of our agents, and will cheerfully confer the appointment to all our friends who will do for us what you have done. We give you our thanks and have plenty more for similar favors.

SAND BROOK, N. J. }
March 17, 1871. }

Brother Henry: Through the mercies of God I am once more permitted, through the *Companion*, to make known to the brethren and sisters at large, that we, in this arm of the church have had a glorious refreshing from the Lord. On Christmas evening last brother Jacob Riner, from Line, Lexington, Pa. came to us and commenced to hold a week's meeting, and preached the word of God in such a clear and powerful manner that many that were halting between two opinions, were made to fall down at the feet of Jesus and inquire "men and brethren what must we do to inherit eternal life? They were told to believe on the Lord Jesus Christ, and thou shalt be saved." At the end of the week thirteen souls were made happy in the Lord; but our brother had to leave us and go to his home. We felt like the brethren did towards Paul, to fall on his neck and kiss him, that may be we would see his face no more

After brother Riner left us, brother Poulson, Hoppock, and the writer continued the meeting until thirteen more took up the cross and said, by that act, that they were tired of sin. Twenty-four joined in with us. We were made to rejoice to see the heads of four families declare for Jesus. Our meeting was well attended throughout, and good order and the very best of feelings. On the day of baptism a very large concourse of people gathered around the water, waiting for the coming of the candidates. Presently they came, and then all was as still as death. Brother Paulson then offered up a most affectionate prayer, and after prayer led the candidates into the liquid stream and baptized them. O brethren and sisters, This will be a time long to be remembreed by us, for the out-pouring of the spirit of the Lord. O how good it is to see the young and rising generation give their young hearts to God, and be prepared to meet God; for, dear friends, how soon may God call you from time to eternity? If prepar'd it will be well with you; but if not, O the dreadfull death to be banished from God, and all the angels in heaven. Who can bear the thought. May God bless and save us all.

R. HYDE.

A German Periodical.

It has been requested that something should be said through the medium of the *Companion* in behalf of a German Periodical. There are in Pennsylvania and perhaps some other places, quite a number of German brethren who do not understand the English language, and they have no periodical, no reading matter except their Bible, and secular and sectarian papers of the day. And some of them at least,

have great desire for a periodical of their own kind in their own vernacular tongue. Now it seems to me there is no very good reason why they should not have the pleasure, if not the blessing of reading essays, and of giving exchange to sentiments in the manner those do whose education is English. In a general way, great benefits have already been derived from reading both religious and secular matter. And all the objections that can be made against a German periodical, is that it "wont pay." Well, suppose it *wont pay* to make money on, perhaps it would pay to live by; and that would be enough. Suppose a small weekly be published on trial, for one or two years, at one dollar a year. Then let several agents go through all the German churches soliciting subscribers, and appointing agents in every branch where there are German brethren. And it is our opinion, in two years time a German serial would be in a fair way. If however, it should prove a failure, let this be the understanding in the first place, that if it fails the subscribers must help to make up the loss. That would be fair.

JAS. Y. HECKLER.

Harleysville, Pa.

Railroad Privileges.

Whereas the last Annual Meeting, appointed me an agent to make arrangements with some of the Rail Road companies in the East and South East, for our brethren going to next Annual Meeting, and where as the Penn'a. Central and Sunbury and Erie companies require all using those roads to have an order, which if presented to the agents where they start, they will obtain a ticket at excursion rates; I therefore propose the that each district meeting appoint an agent to take up all the names in the district of those going over the above named roads to the Annual meeting, and send them to me with, the names of the persons and Post Offices plainly written, upon receipt of which I will send to each of those agents, as many orders as they send me names: or if not convenient for the district meeting to appoint an agent, a church or several churches may appoint and send the names of several as above directed. The brethren will please proceed with this business as soon as possible, as I will withold the printing of the orders until I am informed how many will be required; and would prefer having the number wanted before the arrangement with the above and other roads is completed. I would also state that this order arrangement extends to all brethren, sisters, and friends whose object it is to attend the Annual meeting. Full information of the excursion rates, will be given as soon as they are made with the different roads.

C. CUSTER.

475 *Franklin st., Phil'a.*

Information Wanted.

Brother Holsinger: I was asked the question a few days ago, in a Scriptural argument, by one of the preceptors of our school, "Why is it, if all Scripture is given by inspiration, that the four writers did not make a corresponding statement of the visit to the tomb of the Savior?" The forepart of the 28 chapter of Matt. the 16th of Mark, 24th of Luke, and 20th of John, certainly do differ in regard to the visit to the Sepulcher, in the rolling away of the stone, and in the angel's appearing unto them. I think I met him fairly on al other points we argued; but I acknowledge I could not tell him why the visit to the tomb did not correspond.

R. ARNOLD.

Lees Summit, Mo.

Brother Holsinger: Having become a reader of the C. F. C., since the first of January last, I have read it with much interest. We are well pleased with your paper, especially the anti-tobacco subject. I would be in favor of putting the filthy weed out of existence, if it could be done. King James said the use of Tobacco was a heinous sin. We merely mention this as a word of encouragement that you may plead against it as long as any good can be done.

We need a laboring brother with us here. There are twelve members of us in this settlement, and we have no organized church. Have preaching once every two months. My prayer is that the Lord may send us a ministering brother soon, that we may organize and be built up in the cause of Christ.

C. G. GARMAN.

Ettierville, Mo.

Queries.

"Another parable put he forth unto them, saying, The kingdom of heaven is like to a grain of mustard seed which a man took and sowed in his field, which indeed is the least of all seeds but when it is grown it is the greatest among herbs, and becometh a tree so that the birds of the air come and lodge in the branches thereof. Matth. 13: 31, 32.

Will brother Henry or some other brother or sister that is not under the influence of tobacco please give through the *Companion*, an explanation on the above parable of the Savior. I cannot reconcile my mind, because tobacco seed is smaller than mustard seed.

JACOB Z. GOTTWALS.

Oaks, Pa.

Announcements.

DISTRICT MEETINGS.

Middle Pennsylvania District, May 8th, Mc Veytown, Mifflin county.

Northern Indiana, April 27th, Solomon's Creek congregation, Arnold's station.

Southern Indiana, April 7th, Falls Creek branch, Henry county, Middletown, and Honey Creek stations.

Middle Indiana, April 21st, Huntington station.

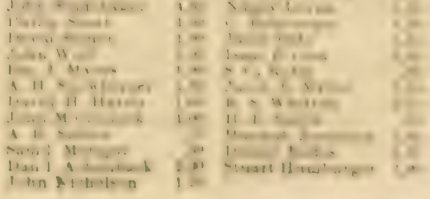
East Tennessee District, April 15th, Pleasant Valley meeting-house, Jonesboro.

Northwestern Ohio, May 12th, Seneca branch, Centreton and Tiffin.

Missouri District, May 5th, Log Creek congregation, Caldwell county, Kingston and Knoxville station.

Northern Illinois, April 10th, Wadams Grove, Stephenson county.

LISTOF MONEYS received for subscription, books, &c.,



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The design of the work is to advocate truth, expose error, and encourage the true Christian on his way to Zion.

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VOLUME VII. TYRONE, PA. TUESDAY, APRIL 4, 1871. NUMBER 14.

For the Companion.

The Conversion of The Jews.

ANSWER TO M. MERKEY'S QUERY.

The Brother desires an explanation through the *Companion* of Solomon's Song. 5 : 9—16.

In the first place it should be borne in mind that "The Song of Solomon" is a prophetic spiritual poem, written during the Jewish, and pointing forward to the Christian dispensation; and that its language is in the highest degree figurative.

The passage under consideration is a question proposed by the "Daughters of Jerusalem" to the Spouse," as follows :—

What is thy beloved more than another beloved, O thou fairest among women? What is thy beloved more than another beloved, that thou dost so charge us?

It is my humble opinion that this text has reference to the very time in which we now live; and to the immediate future.

Explanations :—The "Spouse" represents the Church of Christ; "My Beloved," the Savior, and the daughters of Jerusalem, the Jewish people scattered over the world.

The daughters of Jerusalem inquire of the Spouse about the character of him whom she so much loves and adores. She no longer spurns their overtures, but describes in glowing language her beloved. This points to the time when the Israelites, abandoning their fallacies, will begin to inquire concerning the way of Salvation through their long rejected Messiah, and when the Church, divested of her persecuting spirit, Babylon being fallen, will in return preach to them "the glorious Gospel of the Son of God;" and they *will* accept it; as Paul teaches, Romans 11 : 25, 26 and 27. This acceptance is most tenderly and beautifully shadowed forth in the first verse of the 6th chapter of this Song, where "the daughters of Jerusalem" address the Spouse as follows :—Whither is thy beloved gone, O thou fairest among women? Whither is thy beloved turned aside, that we may seek him with thee?

I have ventured the opinion that the passage in question referred to the very time in which we live, and to the immediate future. My reasons for that opinion will now be given. Babylon is falling. Her power to persecute is fast receding from her, and soon will be entirely lost. A number of fallible men, to bolster up her sinking cause, have declared the Pope, another fallible man, to be infallible. This is not only the acme of absurdity, but of blasphemy.

Infallibility is an attribute which God alone *can* possess; and soon will the rider on the white horse, "whose name is called the word of God" smite "Mystery Babylon" with the sharp sword that goeth out of his mouth and she shall be utterly destroyed, for her wicked blasphemies and bloody persecutions. When this is accomplished the fullness of the Gentiles will speedily come in; and so all Israel be saved: that is, after Babylon shall have completely fallen, all heathen nations will soon accept Christianity, and the conversion of the Jews quickly follow.

There are at this time indications among the Israelites here in *Philadelphia* that many of them have grown weary of expecting their Messiah, and are beginning to inquire whether he has not already come into the world, and they knew him not. This sect pray God in their public worship, that if they, as a people, have been in the dark in this matter, he would enlighten their minds. Their Rabbi not long since declared in his preaching, that it was his firm conviction that they would soon abandon the rite of circumcision; intimating thereby that they would ere long exchange Judaism for Christianity. For this and other reasons the orthodox Jews, as they style themselves, call this sect of their brethren "The Christian Jews."

The Israelites in this country have for many years been comparing their treatment here with what it has always been in the Catholic countries from which they fled to escape persecution; and they have not been slow to comprehend that the difference can alone be correctly attributed to the fact that here apostate Babylon has lost

her power to persecute, and the humanizing and fraternizing principles taught by Jesus Christ are predominant.

They have learned in the fact to discern between the gaudy "Whore" of Rome and the chaste "Spouse" of the Redeemer, and are beginning to inquire of the latter concerning her "Beloved."

Brethren let us pray that Babylon may soon fall; the fullness of the gentiles come in, and all Israel be saved. When these things have been accomplished by him whose vesture is dipped in the blood of atonement; and who goes forth "conquering and to conquer," then will be ushered in the glorious Millennium. For this we have "the sure word of prophecy." God speed the day. SILAS THOMAS.

Philadelphia, Pa.

Selected by B. S. WHITTEN.

"About—Those Who are Asleep."

"Every unconverted man is asleep towards God. He is under an illusion. He is totally inactive in God's service. He is blind to his own danger of eternal perdition. These are all conditions of spiritual sleep. The sources of this insensibility are very various. One is in the light of slumber of youth—the insensibility of sheer thoughtlessness. Another is so wearied and overtaxed with his schemes of self-seeking, that his conscience has become torpid.—Fashion has dragged another into insensibility for 'she who liveth in pleasure is dead while she liveth.' Others are dragged with error, as with overdoses of opium. Others are secretly skeptical, with their hearts thoroughly hardened, and with that pistol of the suicide, *infidelity*, tucked under their pillow. This sleep of skepticism, generally overtakes those who have lived long enough to distrust all religious emotions, and have out-lived their own early sacred impressions.

"Beecher's Warning to His Congregation."

Beware of refined selfishness. Beware of aesthetic selfishness. Beware of aristocratic selfishness. Beware of the selfishness of prosperity and respectability. Beware of the temptation of the devil. Beware of anything that shall make you indifferent to the sufferings and to the condition of those who are cast down by the reason of their sins—for you, in your estate, are sinners, dependent, every hour and every moment, on the goodness of a pitying God. Be you to your fellows what God is to you."

Plagiarism.

Webster defines this word as follows: "The act of purloining another man's literary works, or putting them off as one's own; literary theft."

There can be no fault found with a man for reading all the good works he can get hold of, and treasuring up as many good ideas as possible, but for a minister to get up in the sacred pulpit and palm off on his congregation sermons at wholesale, committed to memory from sermon books, is a burning shame, as well as a reproach to the office of the ministry. A young man who does so will never come to much. He will never learn to think for himself, he will always be at the mercy of the thoughts of other men, he is likely to preach one doctrine in one sermon and an opposite one in the next, just as he happens to get hold of different books.

I once heard of a young minister being taken to account for preaching false doctrine. His answer was, "It was in the book I read." Another young man got hold of a sermon preached by a minister when the yellow fever prevailed at a certain place. He went on to describe how fearful the ravages of the epidemic and how necessary that men should prepare to die, just as if the yellow fever was raging while he (the young man) was preaching. Let me say to young ministers, study so as to be able to preach God's Word without depending upon the sermons of other men. Your congregations will soon learn your native capacity, and determine whether you are preaching your own, or other men's sermons. There are nearly always some persons in your congregations who are so well versed as to know when it is Spurgeon, Beecher, &c., and when yourself. A young man soon sinks in the estimation of his people when they discover that he does not study, but on Saturday evening looks up a sermon from some sermon book, and imposes it on them. If a man has not brains enough to prepare a sermon of his own, and still must preach, let him be honest and tell his congregation that he will give them a sermon from Brother——.

Some persons send to newspaper offices articles taken from other men's writings, and palm them

off as their own. I have no objections to persons sending good articles for publication taken from books, but to head an article, naming the subject, then follow it by Elder A. B. C, as the case may be, when it is by somebody else, and only copied word for word by Elder A. B. or C., is to tell a bare-faced falsehood. It is a very hard thing to do this and not be found out. "Be sure your sins will find you out."

Oh, what vain creatures we are. We want to become great in the eyes of the people, and if we can't make that impression for want of native or acquired ability, we will sometimes get on to somebody else's shoulders and proclaim our greatness; but in the midst of our proclamations some one comes along and throws us off our stilts, and then what a crash. It is a little like the man who told his son to get money. He said, "My son get money honestly, and if you can't get it honestly, get money."

If a man wants to rise in the eyes of the people, let him convince them that he is doing the very best he can, from an honest heart, to glorify God and advance the interests of humanity without regard to being called great, and he will rise much faster and higher than he possibly can by trying to palm himself off for what he is not.

DETECTIVE.

For the COMPANION.

How Long Did Noah Preach?

In *Companion* No. 2, page 46. brother B. F. Koons requests that some brother give his views as to how long Noah preached to the antediluvians, and how long he was engaged in building the Ark. Brother Snowberger says the Bible does not inform us how long he preached, or whether he preached at all; but the Apostle Peter calls him a preacher of righteousness. Now I think the Bible comes very near telling us that he did preach, or at least that is the inference. By reference to the 6th chapt. of Gen., latter clause of 3rd verse, God says: my spirit shall not always strive with man thus, but his days shall be one hundred and 20 years. The German makes it much plainer. It says:

"Jo will thaen neb Jnah gi'a Zantzet und heaung Jobs."

This goes to show very plainly that he was yet to give them 120 years to repent, and if they were to have so long a time to repent, there must have been a preacher, some one to warn them of the danger that was awaiting them. Brother Snowberger thinks it is hardly probable that Noah preached 120 years to the antediluvians, and that the Ark was preparing so long. Now I think it is not improbable at all, for our ark which is the church, has been preparing, for over 1800 years, and preachers warning the people all the time to enter into the Ark of God, which is the church.

However I do not believe that Noah was so long building the Ark, but that he commenced preaching some time before he commenced building the Ark. Brother Snowberger argues from the date of Shem, Ham, and Japhet, that Noah was 500 years old when these sons were born, and that he was 600 years old when he entered the Ark. By reference to the 6th chapt. of Genesis we find that he said, I will yet give them time 120 years, to repent. A considerable time after this we read of the birth of Shem, Ham and Japhet. So we find that Noah preached repentance some time before these sons were born. I believe he preached a long time before he commenced building the Ark, and I farther believe that if a number, say one third of the antediluvians had repented, the world would not have been destroyed at that time; but that it would have been as it was at Ninevah under Jonah's preaching; because the Ninevites repented, their city was not destroyed. Thus I think I have shown Bible authority enough that Noah preached 120 years before the flood, but how long he was building the Ark I am not able to say, neither do I think it need concern us; our duty is to be ready at all times to enter into and continue in our Ark, and finally land safe on the other shore.

A. B. MILLER.

Antioch, Ind.

Away! away with all forebodings as to the future. Cheer up, disconsolate ones! Go forth among nature. Look up toward the heavens insufferably bright by day, or at night, when the sky is merry with ten thousand stars joining hands of light, with the earth in the ring, going round and round with gleam, and dance, and song, making old Night feel young again.—*From Crumbs Swept Up.*

The less wit a man has, the less he is conscious of his deficiency.

To the Young Members of the Berlin Church.

SOMERSET CO. PA.

BY C. H. BALTHASER.

There is such a thing as spiritual communion or acquaintance—a knowledge by the Spirit, of a very refined and endearing kind, of those whom we know not after the flesh. If we have been attentive to the phenomena of the inner life, we have, at least some of us, made the discovery of fellowship with persons whom we never saw, and do not expect to see in this life, more intimate, quickening, and joyous, than with some with whom we have daily personal intercourse. This fact accounts, in part, for my present communication. I desire, in this public manner, to express my joy in your deliverance from "the bondage of corruption," and your entrance upon the life everlasting. I propose in this and a subsequent letter, to call your prayerful and undivided attention to a few fundamental principles, without the exemplification of which no one can be an heir of grace. In a matter so momentous as the eternal weal of the soul, nothing should be taken for granted. Rightly apprehended, nothing comes more clearly within the range of positive knowledge, than a saving relation to God, although it may be seldom that we *enjoy* this privilege. Doubts and fears often harass the most holy. Even Elijah, the dauntless Prophet of Fire, had his weak hour. But every Gospel-promise, every whisper of the Spirit, and every providence in the economy of grace, *tend* to the blessed state of heart which finds its freest expression in the words, "*I know.*"

As christians, the first thing that is indisputably manifest, to yourselves and to others, is your *death to sin.* "How shall we, that are dead to sin live any longer therein.***** He that is dead is freed from sin. *** Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord." Romans 6:2, 7, 11. These two modes of life cannot exist in the same being. Tampering with sin, dalliance with the flesh in any sense-pleasing indulgence for the sake of gratification, unwillingness to take up the yoke of Christ in everything that involves the utter renunciation of self, testifies to an alarming illness in our new character, if not to the entire absence of the life of Christ. One Redeemer "thought it not robbery to be equal with God, but made Himself of no reputation, and took upon Himself the form of a servant." "Being found in fashion as a man, He humbled Himself, and became obedient unto death, even the death of the cross"—the most rigorous and fearful conditions of Justice, in order to become both an Atonement for our sins and a faultless Model for our imitation. In His resignation to the will of Heaven you must be at one with Him, or you cannot cross the threshold of His temple. "He was holy, harmless, undefiled, *separate from sinners.*" To be cast in such a mould, and be new-created on such terms, and set forward by such an impulse, is to be truly dead to sin. "If any man have not the Spirit of Christ, he is none of His" Here is an emphatic condemnation of a life that parleys with "the lust of the flesh, the lust of the eyes, and the pride of life." As certainly as you nurse a sinful inclination, bias, or tendency, you invite satan into Eden—if indeed he has even been expelled—and practically support a principle that lies at the root of the primal insurrection that disturbed the harmony of Heaven, and gave many of "the sons of God" to the gloom of Hell, and to "everlasting chains of darkness." God was never mocked with impunity and a persistent preference of self inevitably incurs His wrath and insures destruction. There is no truth that needs to be more indellibly impressed on the minds of "all who name the name of Christ," than that there is no death to sin when there is a perpetual hankering after and delight in forbidden carnality. There is much tolerated in the brotherhood, where the evil lies principally in degree and not in kind, which is hostile to purity and the development of a Christly mind. The essential nature of holiness should be sufficiently plain to every disciple to reveal the sad truth that we may be shamefully and ruinously enslaved by the flesh in matters where the Church has no authority to interpose. "The lust of the eyes" is promptly and sternly condemned, while other lusts, more disgusting and debasing, are exalted as prime ministers of man-soul. The union before which you are to stand, and in which you are to see the Spotless Perfection into which you are to be transformed, is *God Himself*; and this awful thought should open such a gulf between you and the world, and beget such an aversion to its tastes and fashions and whims, that you should recoil from its companionship in sin as much as from sharing its guilt and punishment. Ask yourselves daily, alone in the presence of Jehovah, "am I *dead* to sin, crucified to the world, and the world unto me?"

The question is not, is sin no longer resident, but is it dominant? Is it in subjection, or does it reign? Is its course the *habit* of life, or does it come into the ascendant only in unguarded moments? It is not sinfulness that we surmount in conversion, but sin as a ruling power. To die unto sin so as to be alive unto God, is to get a new personality, as it were, which is by *nature* and not by *effort* superior to the flesh. The one is the ground and the other the instrument of salvation. We are to die *daily* by effort because we are made partakers of a nature which is *wholly* dead to sin. The sense in which we are dead inclines and enables us to "resist unto blood striving against sin," to weaken its dominion, and constantly triumph over its foul suggestions and dictations. A divorce leaves both parties alive, while at the same time they are dead to each other in the sense that formerly made them "one flesh." So death to sin does not mean that sin is dead, or that we are above the possibility of sinning, but that our new life and new relations places us into irreconcilable antagonism to it, divorcing us from it in every element of our being that shapes and controls the life.

Death to sin is not indicated by fear of its consequences. This may coexist with the most consuming desire to indulge in it, and exquisite pleasure in its commission. Fear may restrain us, and leave the *nature* that makes "the children of wrath" untouched. We may be outwardly abstinent from what is gross and reprehensible, while the soul secretly revels in sin, and longs for its overt exhibitions. Life may be branded by no salient immorality, while we have the mark of hell in our right hand, and our heart thronged with a legion of devils. Neither is death to sin the conformity of our lives to the requirement of a creed, or the standard of our fellow-members. Because we are as good as others is no evidence that we are as good as we ought to be. "We dare not make ourselves of the number or compare ourselves with

some that commend themselves; but they, measuring themselves by themselves, and comparing themselves among themselves, are not wise." 2 Cor. 10; 12. The same apostle, in a former epistle, charged the same church, "be ye followers of me, even as I also am of Christ." If we have any among us who can, on good ground, make this challenge, I would say, by all means follow him. Paul is dead, and he has no successor to wear his mantle. The social element in religion is a powerful incentive to growth in grace, if steadily held subject to the Supreme Law. It is intended for our consolidation in good, and by it we may also be compacted in evil. If not watchful we will simply copy each other, and be more influenced by the approval of the church than its Founder and Head. This, instead of being "dead to sin," would be "turning the grace of God into lasciviousnes." "Esteem others better than yourselves," "love the brotherhood," "give honor to whom honor is due," and yet so live as if God had set you as a pattern of holiness to the church, even "looking unto Jesus" as your supreme authority, and "the author and finisher of faith." Neither must we think that we are dead to sin because we reverence our conscience. The heathen do the same. Sectarians and truth-splitters put in this claim with great confidence. Conscience is pliant, and by wrong education may be accomodated to any theological absurdity. With "a good conscience we may blaspheme, persecute the church of God and waste it, as did Paul, while the terms of salvation are treated with bitter contempt. Diligent reading of the scriptures, much fervent effectual prayer, a plastic state of soul to the teaching and guidance of the Holy Spirit, unyielding opposition to every solicitation of inbred evil, will give us a conscience that may be trusted, and which even echoes the sense of right in the conscience of the Eternal.

To be dead to sin is to have no more sympathy with our former life, than with the dead, putrifying body, as such, of a friend. There is an aversion to sin equal to that which we feel when we enter an apartment filled with the suffocating odor of a decaying corpse. Sin is denuded of all its charms by a perception of its essential character. If otherwise, our change is at best only reformation, not regeneration. Conversion is not simply a higher motive and better conduct, but a complete severance from what is the deepest ground and highest power in mere morality—the very death of that—and the implantation of a life that men sinned, and cannot sin. There is a righteousness imputed as well as a righteousness personal; and so there is a living unto God which is voluntary, and in a proper sense proceeds from ourselves, while there is, as its substratum, the life of God, which enables us "to will and to do," and to "work out our own salvation with fear and trembling." If we are dead to sin, we stand related to the kingdom of darkness as Christ did during His humiliation. There must be no compromise with the flesh, no thirsting for the applause of the world, no mimicking of its sin-customs. "Ye are dead, and your life is hid with Christ in God," and you have aroused eternal enmity to the world, promising never to wear its gaudy livery, never to prefer its convocations to the assembly of the saints, but steadily and consistently to oppose its spirit, meeting its hate and scan with meekness and love, returning blessing for cursing, giving bread for stones, and fish for scorpions, enduring the cross, despising the shame, taking into the embrace of christian affection those "who seperate you from their company, reproach you, and cast out your name as evil." You are to "esteem the reproach of Christ greater riches" than all the accumulated treasures and honors the world ever enjoyed or conferred, and have it as a principal glory that you are "counted worthy to suffer shame for His name—oh, this is to be indeed dead to sin! It is the grossest deception as well as the saddest delusion, to assume the Christian name while we are still in bondage to "the beggarly elements of the world." If you carry not "in your body the marks of the Lord Jesus"—the print of the nails in hands and feet—bearing in and upon you the undeniable evidences of crucifixion, you will not find "His yoke easy and His burden light." It would be all uphill work, with no Divine arm to aid you. Having no root in themselves, only a superficial skinning of conviction and reformation—such disciples are so ill-encouraged as to fall away.

You have made a profession, kneeling in the ice-bound stream, of so solemn a nature and so wide a compass, that it involves a total revalation of character, and reaches to the Throne of God and the Gates of Hell. You have been "baptized into the death of Christ," which is possible only where death *to* sin prepares for the symbolic burial, as death *for* sin prepared Christ for His interment. Your eyes must be filmed and darkened by the death-throes of the Adamic nature, all wordly show and glory must be to you as if you were in your graves. You are required, by the high and glorious meaning of your baptism, to give you back to the scourge, your head to the thorn-crown, your face to buffeting and spitting, keeping your fealty unweaked by the contumely and scorn of the world, personating Christ before His accusers when you are made the laughing-stock of the vain and haughty, and the butt of devilish malice. Lose every friend on earth, and bear every form and degree of insult and obloquy, rather than make shipwreck of faith, and sadden your Savior's heart, and grieve His Spirit, by your declension from christian rectitude. If men and devils combine to mix for you a cup bitter and scorching as hell's most venomous, burning gall, recur to your death to sin as a fresh experience, and contemplate "the joy set before you" if you prove faithful, and the perdition that awaits you if you prove recreant. "*Reckon* yourselves to be dead indeed unto sin," because you are so *in fact*, and meet every allurement and temptation of "the world, the flesh, and the devil" with this repellant, Spirit-indited interrogation, how shall we, who are dead to sin, live any longer therein?"

A donkey, the other day, stubbornly refused to come out of a boat which had brought him across the Mersey: at last, after many kicks had been applied, and other persecutions of that kind, a man stepped forward, addressing him affectionately, "Come along, brother"—and the donkey obeyed at once.

The way to be happy is not to try too much to be so. You can't catch sunbeams if you try; but you may enjoy their light and warmth by letting them shine unsolicited upon you.

Are not five sparrows sold for two farthings, and not one of them is forgotten before God.—Luke xii 6.

Yellow Creek, Pa., Sunday School.

According to previous arrangement the brethren and sisters of the Yellow Creek congregation, Bedford Co., Pa., met on the 11th of March, inst., for the purpose of electing officers to conduct the Sabbath School, the present year, with the following result:

Jacob Furry, Supt.; Christ Snoeberger, Asst. Supt.; D. L. Replogle, Sec.; L. B. Replogle, Asst. Sec.; Geo. Brumbaugh, Treasurer.

First session was held, Sunday, March 19th, at which time the above officers organized. The exercises were opened by Elder D. Snoeberger. Next in order was the selection of teachers, with the following result.

FEMALES.

Rosie Snoeberger, Catharine Snoeberger, Barbara Snoeberger, Mary Teeter, Susan Stayer, M. A. Buck, Jennie Strait, Lizzie Berkheimer, Ella Ott.

MALES.

J. Z. Replogle, S. L. Buck, S. E. Furry, W. T. Hughes, John Shuss, L. H. Biddle, Isaac Replogle, Frederick Baker, A. B. Snoeberger.

The Superintendent then announced to the school, that they would commence reading at the Acts of the Apostles. Accordingly, 1st chapter was read, and a number of questions asked by the Superintendent. After which privilege was given the school to ask any thing in the chapter read that they wished to know. We think this organization (this session at least) will long be remembered; 52 female scholars and 19 males present, at the opening. We ask the blessing of God upon this well founded institution. In my weak judgment the selection of officers, is a good one, and that of teachers a good one. The interest manifested among children, parents, teachers, officers, and spectators—promises in the future an abundant harvest, ripe fruit, and a rich reward. The welfare and success of our school very greatly depends upon the effort put forth by parents. Now brethren and sisters is the time for us to work, while the officers and teachers of the Sunday School are making lasting impressions upon our offspring. We will encourage them in every possible way, to be obedient to their teachers and officers, and grow up alike an honor to themselves, their community and to their God, thus ever laboring to stamp improvement on the wings of time.

S. A. Moore.

Christ is Precious.

"Unto you therefore which believe he is precious." 1st Peter 2:7.

In the chapter in which our caption may be found, the apostle addressed his Brethren as "new born babes," and admonishes them to desire the sincere and unadulterated "milk of the word" that they may "grow thereby," directing their minds at the same time, to the "living stone, disallowed indeed of men, but chosen of God and *precious*." Again, "behold I lay in Zion a chief corner stone, elect, *precious*, and he that believeth on him shall not be confounded." In chapter 1:18, 19, he declares, that they were "not redeemed with silver, and gold:—but with the *precious blood of Christ*."

Christ being thus precious, the apostle may well say of him, "their is no other name under Heaven, given among men, whereby we must be saved," hence we remark, Christ being thus precious, every word that proceeded out of his mouth is *precious* for he "spake as never man spake," and as the word which he spake is "truth," and mortal man is "to be made free by the truth," he becomes exceedingly precious to them "which believe." As much so my christian brother, and sister that we should "hear him in all things whatever he has said unto us." Having as we trust "obtained like precious faith," and realized that Christ is our Savior and we are his, we may well rejoice with "joy unspeakable," and as we pass through life's transient night We may find him a "present help in every time of need." Oh! for an indwelling Christ, to sooth our sorrows, allay our cares, remove our doubts, and fears, and make smooth life's uneven ways. Not only so, but then how *precious* to the dying saint is Christ? Having confided in him through life, having relied on him and his sacred word, having 'tasted of the good things of God, and the powers of the world to come," he now in death reclines on his strong arm, and need "fear no evil." Then when we enter the bright clime of glory and are permitted to "see him as he is," oh! then we shall realize in the full sense of the term how precious is our Savior, for we "shall be like him," "heirs of God, and joint heirs with Christ."

But, "the ungodly are not so," unto them he is not precious, but a "stone of stumbling, and a rock of offence." You who are yet out of Christ, you who have not obeyed him, you who have not followed him in "the regeneration," permit me to appeal to you through this medium, will you suffer the precious blood of Christ, "to have been shed in vain? Behold him agonizing, bleeding, dying to open up a "fountain for sin and uncleanness." Oh! will you still continue to "stumble at the Word? Will you still refuse offered mercy? Oh! be persuaded, to forsake the error of your ways, turn in with the overtures of mercy, and turn now; yield obedience to the requirements of high Heaven, that you may realize the preciousness of Christ your Savior, receive the Spirit of adoption, whereby you may cry "Abba Father," continue faithful unto death, and through life, in death, and in eternity you shall realize all that I have attempted to portray above. And even more, for my feeble pen cannot fully discribe the joys, the comfort and blessedness of the "saints in light," the "redeemed in Heaven."

Finally may God the Father, in the plenitude of his mercy enable us all to consider the end to which we are hastening, that we may choose the part of wisdom, live humbly, live prayerfully, walk in all the "commands and ordinances of the Lord blameless." So shall this *precious* Christ be ours.

L. M. Kob.

Franklin, Iowa.

Who shall be Great.

An envious and jealous spirit is plainly visible in the human mind from the time that righteous Abel was slain by his envious brother Cain, even to the year 1871.

Notwithstanding the light of the Son of God shone in the time of the apostles, with superlative brightness, yet this spirit of jealousy is seen cropping out among them Listen! What do we hear? Why we hear the disciples of the meek and lowly Savior contending which of them will be greatest in His kingdom.

Before the kingdom is established, or the nature of the government understood some of these would be subjects are planning how they may be elevated above their fellows.

Jesus knowing such strife and contention in his kingdom would be detrimental to the best interests of its subjects, in His wisdom pointed out the *man* who should be great in His kingdom.

Unfortunately all do not agree as to the indentity of this great man. The Roman Catholics say it was Peter, and that Pope Pius the IX is his successor. Some denominations say the Bishop is the great man of the church. Others that it is the preacher or the deacon; but let us see whom Jesus said should be great in His kingdom.

"Then there arose a reasoning among them, which of them should be greatest. Jesus perceiving the thought of their heart, said unto them; he that is least among you all, the same shall be great."

From the Savior's language we understand that being Deacon, Preacher, or Bishop, does not make a man great; but he who can use his authority in such a *quiet* and *lowly* way, that it is said "he is least among all," deserves to be called, nay more the Savior says *the same shall be great.* May God help us *all* to be *humble* that *all* may be *great.*

S. M. Mixnich.

Creation of Tobacco.

In reply to brother Jos. E. Bowser, see Companion No. 7, page 110, we would say it is plain from Genesis 1: 11, 12 that God did make tobacco. He also made all the deadly poisons that grow. The poison trees, vines, and plants were all made by him, why I know not: but I know that we should avoid all poisons, and warn others to do the same.

Hannah Knouff.

Sie auf der Kanzel.—Wer hat es ihn gethan? Ihr kalten Glieder, die nicht betet für den Prediger; die ihr nichts oder sehr wenig für ihn thut: die ihr gegen Alles erwacht was er zum Wohl der Gemeinde thun will; die ihr ihm noch schmäht und lästert, ihr seid es, die die warme Quelle seines Segens zu Eis erfrieren macht. Und dann kommt ihr noch mit der Axt und wollt das Eis entfernen! Thaut es lieber auf mit Gebeten warmer Liebe! Helft den "Frieden der Gemeinde," die mit Recht das Eis von der Kanzel zu halten suchen!

Encouragement.

Husbandman of God take heart!
Lo! the field is ripening fast;
Through the burden and the heat
Thou shalt bind thy sheaves at last.

Worker in life's busy hive,
Oft by weariness oppressed,
God shall crown thine earnest toil
With the benison of rest.

Pilgrim through the vale of years,
'Mid the gloomy overcast
Lo, the mountain top appears,
And the shadow lifts at last!

Mourner, lift thy troubled gaze!
Faith's fair rainbow spans the gloom
With its augury of peace,
Sweetly arching o'er the tomb.

Sufferer, sitting dumb with pain;
Hero, in the battle fray;
Martyr, in the van of right:
Lowly saints, who watch and pray.

Woman, by your lonely hearth
Living o'er the buried past;
Ye who work and ye who wait,
God shall crown your need at last!

Is There any Pasture Outside of the Door or Fold of God?

This query has been answered several times already, but never yet to my satisfaction; neither do I think that I can give satisfaction to all, but I hope I may give a little light to some one on the subject. In order to understand the Savior's language we ought first to understand his parable. I never read much history, but I read in Luke 2: 8, that there were "Shepherds abiding *in the field*, keeping watch over their Flock by night." The german adds, *bey den Hurden*, which means, an enclosure, penn, or fold. The german calls it Sheepfold, or stable. Now we all know that the pasture is not in the stable, but on the field or mountain. But those folds were on the field: the place where they were led in at night to rest and be secure, then out again to pasture: so they went in, and out and found pasture. Now Brethren, the Lord's house is on the top of the mountain: Isaiah 2: 2. Micah 4: 1. Exalted above the hills: it stands right on the gospel field. The pasture is not in the house but in the field. The house is the place of rest and security; but the good shepherd will lead his sheep out on the good pasture at daylight, and at night he calls them in, so they go in, and out and find pasture. He called his own by name, and led them out. (John 10: 3). We also are first led out—but from under the law of sin and death, into the law of the spirit, of life in Christ Jesus. (Rom. 8.)—the perfect law of liberty, (Jas. 1: 25). Now if we know his voice, we will follow him; and he may lead us out on the mount through the 5th 6th and 7th chapters of Matthew, and we will find very rich, wholesome pasture: yes, we may go out through the whole gospel field. But we dare not cross the boundary line and forget our resting place; no, no, such an one has no God, (2 Jno. 1). If it happens to get dark when we are out on pasture, we must listen well for the good shepherd's voice, and he will call us in. We must beware of the false prophets, who come in sheep's clothing and would get us off of that high mountain to a hill, to get us astray that they may devour. See Jeremiah 50: 6. 7.

Some point us to plain clothing as the sheep's clothing. Very well: if Christians are the sheep, and the plain garment, or clothing, the sheep's-clothing, then you must admit that Christians have plain clothing. But I believe the Gospel is the sheep's-clothing. The woman that John saw, was clothed with the sun, (the Gospel) Rev. 12. Beware of those who come with the Gospel but inwardly are raving and devouring wolves. Do men gather grapes of thorns, or figs of thistles? By their fruits ye shall know them: we have no right to judge any except by their fruits. Those who have all their food in the stable the church—and none on the field, I think must have dry feed. It may do very well as long as they have good shepherds to feed them, but when the shepherds fail, they are apt to fall also.

J. S. Newcomer.

Damp sheets and damp beds are the sepulchres and winding sheets of living men.

Indigestion and industry are two things seldom found united.

For the COMPANION.

He is Knocking.

"Behold! I stand at the door and knock; if any man hear my voice and open the door I will come in to him, and sup with him, and he with me."

Jesus, in sending his message to the seven churches of Asia, closes each one with a promise of reward "to him that overcometh."

The above words are part of the message that John was to deliver to the church of the Laodiceans. It is not only a message to the church, but it seems to include all mankind: "If any man hear my voice." To all who have not heeded the voice of Jesus speaking by His Word and Spirit is this message sent. To *you* who are now reading these lines, if you are still impenitent, Jesus sends this message. At *your* door has the Savior often stood knocking. Look back and try to recollect the first time you heard that gentle knock and loving voice. Was it in the spring time of life when you were very happy and the pleasures of earth seemed lasting, that you heard Jesus saying: "Son, daughter, give me thy heart?"

At that season, when he stood knocking at the door of your heart, you could easily have left Him in. The door swung softly on its hinges and was often opened for friends to enter, but Jesus you never invited in.

Summer drew on, and still the Divine Suppliant stood at your door. Sometimes when you stopped a moment from your worldly cares, you felt that you might, and wanted to let Him in, but you were so busy gathering the harvest and the ripening fruits that you thought you had not time to attend to the guest who so earnestly solicited an entrance that he might sup with you.

You may have heard them saying: "Open to me, my sister, for my head is filled with dew and my locks with the drop of the night." Cant 5: 2. But you heeded not the pleading.

Autumn has come. The fierce blasts of adversity blew round you. Friends fall like the fading leaf and return to dust. You are beginning to feel the vanity of all earthly things. Sometimes at this season of life when the knocking becomes louder and more persistent, the soul looks out of an upper window and sees Jesus standing, as it were, weary with waiting. And as you gaze you wonder to see a visage so marred. You ask yourself why these wounds, and these garments stained with blood? Then this long forgotten scripture rushes to your mind: "Surely he hath borne our grief and carried our sorrows, yet we did esteem him, stricken, smitten of God, afflicted. But he was wounded for our transgressions, he was bruised for our iniquities, the chastisement of our peace was upon him, and with his stripes we are healed." Is. 53: 4, 5. And you have an earnest, longing desire to open the door that you might throw yourself at His feet. But you feel that you have contracted so many sinful habits in the long years that are past, and each one seems to have added a new bolt or bar against him who stands without. You fear you cannot undo the fastenings, and you doubt if He would enter if you could. Oh, make a mighty effort. You can open the door, only try. He who stands without is ready to help you. How can you doubt that He is anxious to enter; has He not stood an humble suppliant at your door these many years? Do you not hear the pleading and the promise? "Behold I stand at the door and knock; if any man will hear my voice and open the door I will come in to him and sup with him and he with me."

Remember the winter of life is near when the heart becomes so ice-bound that the love of Jesus can hardly set you free. No doubt you have been exceeding sinful, and to the innumerable multitude of sins you have added this that you have kept the Savior waiting and pleading so long to be admitted into your heart. You would never have so cruelly treated any other friend. How wonderful it is that Jesus will return so often and knock at the door of our hearts. Have you any earthly friend who would have returned after being so often repulsed? Do you not wonder that He will come at all; that He would care to be admitted into so vile an abode as you know your heart to be? But He has declared in His Word that such as you He came to save. He is continually looking after the lost sheep that He may bring them into His fold. How full of encouragement and comfort is that expression of Paul: "It is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners, of whom I am chief."

You cannot be worse than the very chief of sinners, so Paul felt himself to be, and yet he became one of the Savior's most zealous servants. "Not by works of righteousness which we have done, but according to his mercy he saved us."

When Paul was trying, by fasting and prayer, to unloose the fastenings to the door of his sinful heart, that he might let the Savior in, Jesus sent His servant with the message: "And now why tarriest thou; arise and be baptized and wash away thy sins, calling on the name of the Lord." And now by His Word the Savior sends this same message to every penitent. To *you*, if you are willing to receive Jesus into your heart, is this message sent. *Why tarriest thou;* arise and be baptized. "They that have been baptized into Christ have put on Christ."

E. WILLIAMS.

The Birth-place of Genius.

It is one of the mysteries of life, that genius, that noblest gift of God, is nourished by poverty. Its greatest works have been achieved by the sorrowing ones of the world, in tears and in despair. Not in the brilliant saloon, furnished with every comfort and elegance—not in the library, well fitted, softly carpeted, and looking out upon a smooth, green lawn, or a broad expanse of scenery—not in ease and competence, is genius born and nutured, but more frequently in adversity and destitution, amidst the harrassing cares of a straitened household, in bare and fireless garrets, with the noise of squalid children, in the midst of the turbulence of domestic contentions, and in the deep gloom of uncheered despair, is genius born and reared. This is its birthplace, and in scenes like these, unpropitious, repulsive, wretched men have labored, studied, and trained themselves, until they have at last eliminated out of the gloom of that obscurity, the shining lights of their times—become the companions of kings, the guides and teachers of their kind, and exercised an influence upon the thought of the world amounting to a species of intellectual legislation.

Christian Family Companion

Tyrone City, Pa., April 4, 1870.

The Passover and the Lord's Supper. No. 14.

CHRIST INSTITUTED THE ORDINANCES OF FEET-WASHING, THE SUPPER, AND THE COMMUNION.

That the Communion, or Bread and Wine is an ordinance, and that it was instituted at the Supper, we have been considering, is not a matter of a controversy or doubt. It is not proposed here to examine the doctrines of transubstantiation, consubstantiation, etc., but merely to notice some circumstances connected with the institution of the solemn ordinance.

We notice first the time at which the communion was instituted. This we understand to have been at the close of the Supper, when Jesus had done eating and when the disciples were about finishing their meal. By a careful examination it will be seen that the giving of thanks for the cup, immediately succeeded the eating of the bread; and as both Luke and Paul place the cup after supper, it is plain that the giving of thanks for the bread was at the close of the Supper. Luke says, "Likewise also the cup after supper." Luke 22: 20. Paul says, "After the same manner also he took the cup when he had supped." 1 Cor. 11: 25. As they limit the cup in point of time *after* the supper, we will accept it so. But in reference to the bread Matthew says, "And *as they were eating* Jesus took bread and blessed it, and brake it, and gave it to the disciples." Matthew 26: 26. Mark also says, "And *as they did eat* Jesus took bread and blessed it, and brake it, etc. Mark 14: 22. They both teach that he took the bread as they were eating, and we accept of their testimony. Combining the testimony of these four inspired writers we have the following: Jesus took the bread "as they did eat," and "the cup after supper;" but as they were proximate in time,—the wine immediately succeeding the bread,—we can come to but one conclusion, namely, that the Communion was instituted just at the close of the Supper. Indeed, it is not reasonable to suppose that the disciples continued eating while their Lord and Master blessed the bread, and so we conclude that the commencement of this blessing marked the close of the Supper: there was no space of time between the Supper and the Communion. We are not informed why our Savior took the bread before they had stopped eating; but, may it not have been to curb the mere gratification of the appetite; and to teach them that sacred meals should be partaken of with moderation? It presents itself to our mind in this light; and we accept it as a warning.

We come now to notice more particularly the relative time and order of these ordinances. It is necessary here to call to mind several facts that have been clearly shown. It was shown that Judas was present during the washing of the disciples feet; as Jesus, in reference to him, said, "Ye are not all clean." It was also shown that the traitor was made known during the eating of the supper, while Jesus was yet eating; and that when he had received the sop, he went immediately out. And it has also been shown that the Communion was instituted at the close of the Supper, and that the bread was taken up while they were eating. From these facts we deduce the following conclusions:

1. Judas was not present when the Communion was instituted. He went out while the Savior was yet eating; and he had completed his meal before he took up the communion bread. From this conclusion there is no escape.

2. The washing of feet was done, in point of time, first in order,—before the Supper, and not after it as some would have us believe. In case Jesus had washed their feet after the Supper, and Judas had gone out while they were eating, as we have shown he did, by what ingenuity could it be made appear that he was present during the service of feet washing? The most artful sophistry would certainly fail to give it even the faintest appearance of probability. If you place the washing of their feet after the Supper, you are obliged also to place it after the blessing of the bread and wine; for with all the force you can muster you must utterly fail to wedge in even the title of a moment between the Supper and the Communion. But you dare not place Feetwashing after the Communion; for by so doing you would deny that Judas went immediately out upon receiving the sop, and assume that he was present at the institution of the Communion. We invite those who place Feetwashing after the Supper to examine these facts with an unbiased mind and sanctified reason, and to abandon their untenable position and accept the truth as it is clearly revealed. The washing of feet was first; the supper, second; and the bread and wine, or communion, last. This is the gospel order; and you might, with as much ground for hope, undertake to change the relative position of lakes Erie, Huron, and Superior, as to to try to change the relative time and order of these ordinances.

One thought more in reference to the institution of the Communion. It is supposed by many that Luke speaks of two cups; one before and the other after the Supper. We regard this as a mistaken idea. Luke does not speak of two cups; but he twice mentions the one cup. This we think very clear when we notice carefully what the different evangelists say in reference to the cup. Matthew says: "And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it; for this is my blood of the new testament which is shed for many for the remission of sins. But I say unto you, I will not

drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom." Matthew 26: 27—29. Mark says: "And he took the cup, and when he had given thanks, he gave it to them; and they all drank of it. And he said unto them, This is my blood of the new testament, which is shed for many. Verily, I say unto you, I will drink no more of the fruit of the vine, until that day that I drink it new in the kingdom of God." Mark 14: 23, 25. Luke, in his first notice of the cup, says: "And he took the cup, and gave thanks, and said, Take this and divide it among yourselves. For I say unto you, I will not drink of the fruit of the vine until the kingdom of God shall come." In his second reference to the cup he says: "Likewise also the cup after Supper, saying, This cup is the new testament in my blood, which is shed for you." Luke 22: 17, 18, 20. Matthew and Mark in their account of the communion cup mention the following particulars:

1. The taking of the cup.
2. The giving of thanks.
3. The giving of the cup to his disciples.
4. The dividing of the cup among them.
5. The blood of the new testament.
6. The shedding of the blood for many.
7. His not drinking any more of the fruit of the vine.
8. His Father's kingdom—the kingdom of God.

Of these particulars, Luke, in his first reference to the cup, mentions five,—the 1, 2, 4, 7, 8; and another,—the 3—is clearly implied. In his second reference to the cup, he makes mention of the remaining two,—the 5, 6. Thus it is seen that Luke, in his two allusions to the cup, records substantially the same that each of the other two writers says of the communion cup; and three-fourths of the circumstances are noticed in his first reference. This fact ought to satisfy any one that Luke does not speak of two cups. The difficulty in this, as in some other cases, arises from the mistaken idea that the evangelists record circumstances in the order of their occurrence. A careful reading of the 22d chapter of Luke, will be sufficient to convince any candid person, that they do not pretend always to give an unbroken account of events in the order in which they occurred. For example; in the 20th verse Luke speaks of "the cup after supper;" but in the next three verses he alludes to the manifesting of the betrayer, which took place while they were eating. Luke's first mention of the cup seems to have been made because the language of Jesus, in speaking of the cup, is similar to that used in reference to the Passover. In reference to the Passover he had said: "I will not any more eat thereof, until it be fulfilled in the kingdom of God;" and of the cup he said: "I will not drink of the fruit of the vine, until the kingdom of God shall come." Because of this similarity of expression, we understand, Luke makes mention of the cup immediately after his allusion to the Passover. But, having now mentioned the cup, and having omitted saying anything about the bread, he sets in at once to make a record of the bread and wine in their true relation to each other in relation to time; and that his former mention might not mislead any one he is particular in stating that the cup was "after supper." Having thus brought forward his account of the bread and wine, and having passed over the supper, he now speaks of it, or of what took place during the Supper.

Now the ordinances were instituted; "and when they had sung an hymn, they went out into the mount of Olives." Matthew 26: 30, Mark 14: 26. It is altogether reasonable to suppose that the instituting of the ordinances required about two hours and a half; and if so they went out in the middle of the midnight watch,—about half-past 10 o'clock at night. We fix upon this point as being the time when they left the guest chamber; and we feel certain that we are very few minutes out of the way.

A Home Wanted.

We commenced the publication of our paper at Tyrone by chance, so far as we know, at least not from choice on our part. We were engaged in the publication of a secular paper, at the time we matured the idea of issuing the *Companion*, and were not in a moveable condition; nor had we a better place to go to. Perhaps it was well for us to have been here. There are some advantages at this place which have their fascinations, but there are many objections; and we think the latter overbalance.—Tyrone is a thriving and pleasant town to live in, and we believe is destined to become a place of importance. Facilities for comfort and business are not wanting; but we do not feel *at home here*, on account of religious associations, and church privileges.—Have also a few other objections to making this place our permanent residence, which are not necessary to mention.

Now our object in writing this notice is this: Brethren at different places, knowing that we were not permanently located here, have manifested some desire, and have offered some inducements to have us take up our abode with them; and in order to do the best for ourselves, and give our friends an equal chance, we have thought proper to announce that we are for sale and are ready to receive bids. We do not claim that it would be any special advantage to any congregation, town, or neighbordood, to have the "Companion" family among them; but if there are any who can conceive of any, we are willing that they shall fix its value. We would not go farther east than Philadelphia, nor further west than Chicago. We

must be at the Railroad, and at a full station We shall prefer a town that has a meeting-house of the Brethren, and members in the town and neighborhood. Would expect to make the change between the present time and next October.

We would recommend to brethren to consider the matter all around, and consult one another before making us any proposition, that they may make us no offer that they are not able and quite willing to perform, for in all probability we will accept somebody's proffers, if we should be so fortunate as to receive any.

Our Assistant, brother JOSEPH W. BEER and his family, are rusticating in Armstrong County, Penn'a, among their friends. A few lines from them announce their safe arrival at Pap. Beer's where we know their hearts have often been during the past six months, and where they will be well cared for. Hope they may have a pleasant time, and, when they have had enough of country life, return to their homes a healthier, wealthier,and happier family

Expected Visit.

We are glad to learn that our esteemed brother, FREDERICK LOEHR, expects to pay us a visit while upon his way to the Annual Meeting. He purposes spending several months in our State. If successful in his arrangements he will start east immediately after the Northern Indiana District meeting, which convenes on the 28th instant. Brethren who desire German preaching especially should secure a visit from brother Loehr. He also speaks the English language quite readily. An invitation may be given him through us .

We hope others of our western brethren and friends will call to see us on their journey to or from the Annual Meeting. Those who intend doing so will notify us in advance, that we may make appointments for meetings and announce them in time. All who pass over the Pennsylvania railroad from Pittsburg to Harrisburg will come by our town, within forty rods of our house. Don't forget to tell the conductor, after passing Altoona, before he punches your ticket, that you wish to stop off at Tyrone.

The *Pious Youth* has gone forth upon its March visit, and we think will please its readers, unless they have become too much vexed by its tardiness. The April number is under way and will be out by the 15th of the month at the farthest. Contributors will please send their articles forthwith.

Is it right to teach little children to say Prayers? If not, please give reasons. D. G. HENDRICKS.

Simply to teach children to say prayers is time and labor lost, if nothing worse; but to teach children to pray by inculcating feelings of devotion, reverence, and gratitude to God, is a duty which no parent should neglect. Children are apt to learn by precept; and the best method to teach children to give utterance to their devotions is by your own earnest expressions before God, at the family altar. The Lord's prayer, may be taught as soon as its words can be understood, and no better prayer can possibly be composed. And as the mind expands, they may be taught to comprehend its continually unfolding beauties.

Book Notices.

THE RESTORATION OF THE POPE.—A discourse by G. P. Breed Text: "For whosoever exalteth himself shall be abased." An eloquent address, giving an elaborate sketch of the speedy downfall of the Pope. Hear a few sentences:

"Well, this coveted, this preordained exaltation of his Holiness whereby he is set up in terms, and his own wild fancy as a God and in the offended, disgusted judgment of a thinking world pilloried as an imbecile, was decreed, and on a day so dark that candles were needed to assist the eyes of the old man, amid a deluge of rain, blinding lightings, crashing thunders that terrified the listening crowd—the decree was read, closing with the ominous words: "If any have the temerity to contradict our definition LET HIM BE ANATHEMA!"

"Mark the order of events: July 15th, war proclaimed by the favorite son of the Church against that power on the continent most cordially detested by his infallibility; September 2d, less than fifty days from the commotion of elements that attended the deification of the Pope, and the opening of the war, Napoleon, the champion of the Papacy, a prisoner in the hands of Victor Emmanuel, and the Pope brushed from his throne as a fly is brushed from the brow of a giant! "For whosoever exalteth himself shall be abased!" Published by J. E. GOULD, 923 Chestnut St, Philadelphia.

Notice.

"CRUMBS SWEPT UP" is the suggestive and somewhat peculiar title of a very interesting and readable book, written by T. DeWitt Talmage, of Brooklyn, New York, and published by Evans, Stoddart & Co., 730 Sansom Street, Philadelphia. The author is well known by the public generally as a popular lecturer and preacher. Being a man of the times, his sympathies are altogether with the present, and his views herein expressed show the fearless disregard of all old conventionalisms, and hearty appreciation of the advance of the age. In illustration of this, he is now engaged, with all his heart, in the "*Free Church Movement*," having so labored as to secure the co-operation of enough pecuniary and working assistance to rear a *free tabernacle*, capable of seating over three thousand people; and this, accomplished as it was in two years, with a congregation of less than one hundred, in an old church, in the immediate neighborhood of the great Henry Ward Beecher. The articles treated in "Crumbs," are illustrations of the many and various sayings of the present day, with pleasing sketches, all showing their application to a moral. They are written in a spicy and vigorous vein, humorous and pathetic. His articles written on his late trip to Europe, are also included. He has evidently viewed the sights with open eyes, and has a peculiarly happy faculty of word-drawing rarely surpassed; his style is decidedly original, and his many pithy and amusing aphorisms are wonderful. A few extracts will be found in the next issue, which illustrate his style. The price, $2.00, is within the reach of all, the publishers deserve lasting evidence to make it at once popular and cheap. As it is published by subscription, it will not be found at the bookstores, but will be mailed to any address, free of postage, on receipt of the price by the publishers, by whom reliable canvassers, male or female, are wanted to act in the sale. We advise any of our readers, wanting employment, to apply for the agency

CORRESPONDENCE

Correspondence of church news solicited from all parts of the brotherhood. Writer's name and address required on every communication as a guarantee of good faith. Rejected communications or manuscript used, not returned. All communications for publication should be written upon **one side** *of the sheet only.*

GOYMLEYS CORNERS, CANADA W. {
Feb. 21st, A. D. 1871. }

H. R. Holsinger: Dear Friend! I am not personally acquainted with you, yet I will take the privelege to write a few lines to you.

I live in York County, Canada; 24 miles North of Toronto, and belong to the denomination, known in the States, as "River Brethren." Here in Canada, we are called Dunkards: but we call ourselves the "Brethren." There are none of your brethren in Canada, to my knowledge. I was on a visit to the State of Ohio last fall, and, on the 15th of October, was at a large and solemn meeting of your brethren, about three miles from Dayton. It was the largest meeting of the kind I ever saw, (that is the largest number of members) and I rejoiced to see such nice regulations, and good order kept; and to see so many whom I believed, desired to serve the Lord. It seemed to me very solemn, it was the first meeting of your denomination that I ever was at. I did not notice any important difference in the devotional exercises, to ours in Canada, yet I did notice a little difference in breaking of the bread—the minister broke the bread for the sisters: and also in "feet washing,"—they washed feet before supper. Here in Canada we wash them after supper. John 13: 4. "He riseth from supper, and laid aside his garments; and took a towel, and girded himself. After that, he poureth water into a basin, and began to wash the disciples, feet, and to wipe them with the towel wherewith he was girded." I do not recollect of hearing the ministers make any particular remarks, or give explanations on that subject. I understand from the foregoing, that our Savior washed the feet after supper: yet would I not be too firm in my own, always feeling a willingness to be taught. I would therefore like to hear an explanation on that subject.

I remain yours truly,
SAMUEL BAKER.

REPLY:

Dear Friend; The tone of your letter breathes the true spirit of christianity—willing to be taught—willing to be led into truth—willing, to have "the way of God expounded more perfectly." Acts 18: 26. Were this disposition possessed by all who profess the christian name, different views, and different practices would to a great measure cease: warm discussions, debates, and controversies would be far less frequent; love and harmony would more generally prevail. That noble disposition prompted the "Bereans," to "search the scriptures daily whether these things were so." Acts 17: 11. That same disposition actuated our brethren when yet in Germany; for their writings tell us that at first they washed feet after the communion, but by searching the scriptures they were led to see otherwise: and washed after supper but before the communion. and, that aftea an other translation of the New Testament was published and a brother came among them who understood the Greek language, they were led to see still differently, and adopted the order that you saw observed last fall, on the occasion alluded to, which order has been observed by the church at least one hundred and fifty years; and I am aware this very subject has been a point of difference between us, or the two denominations, as far back as memory serves me. I do not, however, make this statement with the view to claim the order orthodox, because of its age; if it has no better ground to stand upon. it will fall.

If I understand aright, you appear to base your argument chiefly on the expression: "*He riseth from supper.*" Let us now reason together in that spirit of meekness and love, which will ever characterize and signalize the children of God. Although John says "he riseth from supper," yet he does not say, or intimate thereby, that the supper had been eaten; indeed, by looking at the matter properly, I think the reverse is quite evident. I am aware that some of your brethren place much stress on the words: "Supper being ended:" and this appears to have been the perplexing passage to our brethren, already alluded to, and which led them to practice as they at first did: but when John Henry Reitz's translation was published, they learned, from the text and foot notes, that, where Luther says "after supper;" King James "Supper being ended," the original signifies: supper being come, ready, or prepared. This view, to my understanding, agrees best with the chapter throughout, for it is evident, they were eating together in the same room, at the same table, and in the same night, where, from which, and in which Jesus arose to wash his disciples' feet; and that too, after the feet were washed.

And again, as Jesus never did, or said any thing without meaning, or signification, fe etwashing, must have a design, or spiritual representation; namely that of cleansing, and in this sense seems more in place before, than after supper; especially if we may look to, and be governed by the usages and customs that had been observed before our Saviors's time, and to which he also alludes in some of his sayings. See Luke 7: 36—44. While Jesus sat at meat in the pharisee's house he commended a certain woman for having washed his feet with tears, whereas the pharisee had given him no water wherewith to wash. From this I draw the conclusion, that, wherever feetwashing was observed as an act of hospitality, it always was observed before meals. Had this not been so, the pharisee might have replied; there is yet time to attend to that duty. Wherever mention is made of its observance as such, throughout the Bible, it always is spoken of as having been attended to before meals: as in the case of Abraham's servant &c. These however were but acts of hospitality, and are only refered to as testimony of the prevailing custom among the ancients.

In Ex. 30: we have an account of a religious washing of hands and feet under the law: and although, its observance does not stand connected with the eating of a meal, it nevertheless, has some bearing on the subject. The priests were to wash their hands and feet. "When (or before) they go into the tabernacle of the congregation." "Or when they come near to the altar to minister, to burn offering made by fire unto the Lord." Herein was shown, that the purification, or cleansing should precede the exercise in holy things.

Now it must be admitted that eating, or partaking of the symbols of the broken body and shed blood of Christ, is one of the most holy and solemn exercises that the children of God can engage in, and therefore, if any ordinance is instituted, by which a cleansing, or purification, is either intended or signified, that ordinance surely ought to be attended to first. Should it be objected however, that it is the supper, and not the communion which has been alluded to; that, in my estimation makes no difference; for the evangelists that record both, give us plainly to understand that there was no room between the supper and communion for feet-washing: "As they were eating &c." Hence that must have been attended to before supper, or, after the communion. And as I presume there is no difference of opinion between us, as regards feet-washing, and the communion, it seemeth to me we ought also to be able to see alike in regard to feet-washing and the supper.

Now from what I have said this is the sum: Jesus rose from a prepared supper, laid aside his garments girded himself, poured water, washed his disciples, feet; took his garments, sat down to the same prepared supper from which he had arisen, and while eating instructs his disciples, as to the necessity and design of feet washing also, reveals the traitor by giving him the sop, who went immediately out: and at the close of that supper, he took bread, gave thanks, brake it, &c.

To show that St. Matthew and St. and Monday buried with Christ by John record the very same supper I will refer you to their testimony. Matthew 26: 21. "And as they did eat he said, Verily I say unto you, that one of you shall betray me." John 13: 21. "When Jesus had thus said, he was troubled in spirit, and testified, and said, Verily, verily I say unto you, that one of you shall betray me." By a careful observation of the above passages it is quite plain, first, according to Matthew's testimony, that the traitor was revealed during supper, and before the communion: and second; by John's testimony, that he was revealed during supper, but after feet-washing; and in connection with these facts, considering that there is no intimation of any interval between the supper and communion, all these testimonies favor the idea, if not conclusively prove, that feet-washing took place before supper. May this suffice for the present.

You say there are none of our brethren living in Canada. I am aware that there were some living in that country, forty or fifty years ago, who emigrated thence from the States, and it is not improbable that the seed from which your denomination sprung up, was sown by them, but receiving different training, it grew into a differently shaped tree. Among them was a family by the name of Reichards.

Your in Love.

DANIEL M. HOLSINGER.

Tyrone, Pa.

Western District of Penn'a.

To the delegates and others who contemplate attending the approaching District meeting, Greeting: By the kind permission of the Editor we desire to make a few explanatory remarks in connection with some directions:—First, then, it sometimes happens on such occasions that appointments for preaching are announced in the vicinity of D. M. place, prior to the time of business meeting, some of which are in a measure disappointments. We do not desire such to be the case on the occasion approaching; hence these extended remarks.

We want preaching—as much as can be supplied with a reasonable degree of certainty. Ministers coming by private conveyance, via, Johnstown and Belsana, should be at the later than Friday eve, April 28th, and if some could come a day or two earlier, all the better: such will write to Daniel Brallier, Ebensburg, Belsana Box, in time to publish appointments. Apointments are also contemplated at Manor church. Ministers who will respond, inform Jacob Replogle, at Penn Run, Pa.

Ministers coming by Railroad will be needed at different points between Indiana and Fyock's. Ministers, Delegates, and others, writing to Jacob Fyock, Utah, Pa., will be met at Indiana Station on Friday and Saturday at 1 o'clock Trains. Those coming from the North West can make themselves useful by addressing Peter Beer, at Decker's Point, Pa. Hoping that all concerned will understand and appreciate these remarks, we close in the fond hope that these calls will be responded to; to this end let us pray.

Written by order of the Church.

JOSEPH HOLSOPPLE.

To Brother Myers and Holsinger.

Permit me in behalf of the churches in which you labored whilst among us, to express our most grateful thanks, that under a kind and beneficent providence we enjoyed the pleasure of your society, as well as the benefits of your labor for the advancement of Christ's Kingdom, in this part of our moral vineyard. The only regret we have to express is that your ministrations among us could not have been more extended, as the longer you remained, especially at Parkney's the more interest seems to have been manifested. The seed sown just began to germinate ready to spring forth the green blade, awaiting the refreshing dews of Heaven to give it vitality that in due season we might have the full grain in the ear. But we thank the Lord that the ark of truth is still moving onward. Ten precious souls who have felt a Godly sorrow for sin: were on last Sunday

baptism into death. Oh! that all who live without Christ and the hope of eternal life, would lay hold of the plan of redemption, relying upon the atoning efficacy of the blood of Christ properly applied, never doubting the essentialities flowing from it, if it was essential for Christ to suffer and die for us that we through him might have granted repentance unto life, why is it not just as essential that we accept in the most comprehensive sense to which the finite mind can attain, all the demands made upon us as integral parts and parcels of his great plan of redemption which was perfected in him. To him is ascribed the authorship. He had all power in Heaven and earth given him; a name above every name Lord of Lords, King of Kings. Principality and power is the sceptre of his dominion; to detract from which is but to rob the Almighty of the divine attributes confered upon him by the Father, who has so significantly assured us "this is my beloved son in whom I am well pleased, hear ye him." We may rob man of peculiar prerogatives; but God never. Dare we have the presumption to resist the legitimate and evangelical fruits of his suffering, death, and resurrection to redeem a lost and undone people from the law of sin and eternal glory, by giving licentious and liberal sway to a subterfuge of immaterialism being carried away and tossed by every wind of doctrine not in harmony with the traditions which we have been taught by word and epistle: but after the tradition of men, heaping unto themselves teachers, having itching ears; making the word of God of none effect by detaching from it the full significance ordained by the word of eternal truth; assuming an illegitimate ambition based upon a mere matter of feeling that does not find its confirmation declared from the word of the living God. Then, my dear brethren, is it not expedient that we be always ready to give an answer with meekness and fear relative to the hope within us, based upon humble submission and true obedience to the divine will, that will carry us safely into the harbor of security; where we may cast our anchor safely moored in that land of pure delight, where sickness, sorrow, pain and death are felt and feared no more forever. Peace be to the brethren, and love with faith, from God the Father, and the Lord Jesus Christ; and may grace divine be with all them that love our Lord Jesus Christ in sincerity. Amen.

P. S. NEWCOMER.

Boonsboro, Md.

Brother Holsinger; The C. F. C. for Feb. 28th, brought us the intelligence that you were on a visit to Maryland. We were glad to see that you did take a furlough and try to recruit a little, for we believe it was constant labor and close confinement that brought you to what you were. And the place you went to was just the place to make you feel comfortable, as I am acquainted with some of the families you named. How pleasant it is to see the names of those whom we know.

SUSAN GITT.

Abbottstown, Pa.

THOMASBORO, ILLS.
March 14th, 1871

Dear Brethren:—We are called upon to report to you a sad event which transpired here a few days ago. March 8th, about sun-down, we were startled by a heavy report of lightning, which appeared to frighten the entire vicinity. Little did we imagine that it carried one of our loved brethren into the boundless eternity. Brother Jacob Knapp was returning from Champaigne City, in a wagon, and when within about one mile of home, was struck and instantly killed by a stroke of lightning. He had purchased a wagon load of furniture, and was seated on the top of a bureau, when he was struck. Nothing in the wagon was hurt, save the spliting of two chair posts. Two boys were on the wagon at the time; one was knocked off, but not hurt. One of the horses was knocked down, while the wagon escaped uninjured. Brother Jacob had just moved from Piatt Co. to his new place, in this county (Champaigne) and was not here quite one week before he was killed.

Jacob Knapp was born in Shenandoah County Virginia, June 22nd 1827, and died March 8th 1871, and was consequently 43 years, 8 months, and 16 days old. He was a loved and consistent member of the church, being respected by all who knew him. He leaves a wife and a large family of children to mourn their loss. Funeral services by brother John Wine, of Piatt Co., from Matthew 24: 44.

JOHN H. MOORE.

Visitor, please copy.

Brother Henry:—Please publish in the *Companion* that I consulted the President of the Cumberland Valley Rail Road, concerning half-fare privileges going to and from the Annual Meeting, over said road. He granted that those passing over the road to meeting will be allowed a free return. Now I want the ministering brethren of such congregations that are likely to pass over said railroad, to ascertain as near as they can how many from their branch are likely to pass over said road, and send the number to me by the 30th of April, so that I can get the necessary arrangements made. The president requested me to see him again on the subject in due time, for this purpose.

DANIEL HOLLINGER.

White House, Penna.

Correction.

Brother Henry:—I should have said that those coming to the Missouri District Meeting on the H. and St. Jo R. R., should stop off at Hamilton, notifying me at Mirabile. The above was omitted either by me or the printer. C. C. ROOT.

Brother Holsinger: Please announce that our address will be hereafter Marion, Douglas County, Kansas, instead of Centropolis. Marion Postoffice is a new office, a short mile from our residence, and Centroplis about 4½ distant. Send my C. F. C. to Marion:

PETER BRUBAKER.

I desire an explanation of Luke 18: 16-26. A. JACOBS.

Brother H.: I have just returned home from a mission to a place where the brethren had never preached before; and where we have been quite misrepresented. We hope by this time the citizens of Wabash county,

Ills., know more about the "Dunkards" than heretofore. I also found a subscriber for the C. F. C, for which find the money enclosed.

MICHEAL FORNEY.

Parkersburg, Ills.

Brother Holsinger; I have delayed sending you the money for the C. F. C., until the present, but I hope you will forgive me, as I have obtained one new subscriber, and now enclose you the money for both. Hope this will make up for the delay.

WM. C. HIPES.

Lime Spring, Iowa.

Yes, that makes all right, and we commend your example to about one thousand others on our list, who are in arrears. Brethren and sisters who owe us for subscription, send us a new subscriber with the cash for your own and his, and we will not enter a word of complaint against you.

Announcements.

DISTRICT MEETINGS.

Middle Pennsylvania District, May 8th, Mc Veytown, Mifflin county.

Northern Indiana, April 27th, Solomon's Creek congregation, Arnold's station.

Southern Indiana, April 7th, Falls Creek branch, Henry county, Middletown, and Honey Creek stations.

Middle Indiana, April 21st, Huntington station.

East Tennessee District, April 15th, Pleasant Valley meeting-house, Jonesboro.

Northwestern Ohio, May 12th, Seneca branch, Centreton and Tiffin.

Missouri District, May 5th, Log Creek congregation, Caldwell county, Kingston and Knoxville station.

Northern Illinois, April 10th, Wadams Grove, Stephenson county.

The brethren in the Middle District of Indiana propose holding their District Meeting on Friday, April 21st, in the Salamony congregation, in their meeting house at Lancaster, in Huntington county, ten miles south of Huntington. Brethren coming by railroad either from the east or west, will stop off at Huntington, where they will be met and conveyed to the place of meeting. A cordial invitation is extended, especially to minister-ing brethren. By request. A. B. MILLER.

MARRIED.

On the morning of the 21st, by elder S. Cronce, Mr. J. M. SPRINKLE to Miss KATIE KEEFER, both of Mechanicsburg, Illinois. JOHN B. MCKEE.

By the undersigned, March 23d, at the residence of the bride's father, Mr. HENRY F. KEISER, of Westmoreland county, and Sister SARAH A. KIMMEL, of Armstrong county, Pa. JOSEPH W. BEER.

By the undersigned, at the Valley House, Salisbury, Pa., March 12th, Mr. JACOB J. BERKEBILE, to Miss SALLIE A. GLOTFELTY, all of Alleghany county, Md.

By the same, on March 16th, at the residence of Sister Sallie Livengood, Mr. M. F. SMITH to Sister ADDIE LIVENGOOD, all of Elk Lick, Somerset county, Pa.

S. C. KEIM.

DIED.

We admit no poetry under any circumstances in connection with obituary notices. We wish to use all alike, and we could not insert verses with all.

In the Middle Creek branch, Somerset county, Pa., February 18th, HARVEY F., son of brother Frederick and Sister ANN SMITH, aged 8 months and 15 days. Funeral occasion improved by brothers John Schrock and the writer. VALENTINE BLOUGH.

In the Augwick branch, Huntingdon county, Pa., January 24th, Brother HENRY MILLER (brother-in-law to the writer), aged 82 years, 8 months and 3 days. Funeral services by the brethren. A. L. FUNK.

In the Elk Lick branch, Somerset county, Pa., March 17, WILLIAM, son of friend Adolph and Sister BARBARA JUST, aged 19 years, 10 months and 26 days. Funeral attended by C. Berkley and Eld. C. G. Lint.

On the night of the 5th of March, in McAlisterville, friend JOHN SELL, aged upwards of 60 years. His first wife was a member of the church at Lost Creek, and she was also a sister of elder Samuel Harleys, of Montgomery county. M. BESHOAR, Sr.

In the Upper Twin Creek branch, Preble county, Ohio, of typhoid fever, brother JOEL YOUNG, aged 65 years, 8 months and 7 days. Funeral discourse by elder Daniel Miller and others.

CHRISTIAN H. KINGERY.

February 27th, in Chippewa branch, Wayne county, Ohio, CATHARINE THERESIA, daughter of Peter and E. HOFFMAN, aged 1 year, 2 months and 19 days. Funeral occasion improved by John B. Shoemaker from these words: "Let not your hearts be troubled." John 14: 1.

February 28th, of brain fever (same place) DANIEL, son of John and M. HOOVER, age 4 months and 24 days. Funeral improved by J. B. Shoemaker and Samuel Longanecker, from 1st Peter 1: 24, 25.

In the Elk Lick branch, Somerset county, Pa., February 24 EMMA MAHLMAN, aged 18 years, 10 months and 15 days. Occasion improved by C. G. Lint and Joel Gnagy.

In the same branch, February 26th, of measels, SAMUEL, youngest son of brother Cornelius and sister Susan BERKLEY, aged 2 years, 2 months and 13 days. Services by Joel Gnagy and C. G. Lint.

In the [illegible], March 24, of brain fever, JOHN L. DUFFILL, aged 21 years, 1 month and 17 days. Occasion improved by the writer from 2 Kings 20: latter clause of the first verse, to a very large and sympathizing congregation. C. G. LINT.

In the Cerro congregation, [illegible] NANCY A., wife of brother Geodany CORNELIUS, December 30th, 1870, aged 37 years 5 months and 21 days. Her disease was consumption, which she bore with Christian fortitude. She expressed a desire to go home to Jesus. Her remains were followed by a large concourse of relatives and friends. Funeral discourse by elders Elias Caylor and Joseph McCarty.

In the same congregation, brother NATHANIEL LEWIS, of typhoid Pneumonia, aged 48 years 10 months and 20 days. He lived an exemplary life; so much so that his loss is deeply felt by brethren and friends. Funeral discourse by John H. Caylor and elder Elias Caylor. DANIEL ACHENBACH.

In the Ashland branch, Ashland county, Ohio, February 4th, of scarlet fever, JOHN WEIDLER, son of brother George and sister Elizabeth Weidler, aged 5 years, 2 months and 7 days. Funeral services by the brethren.

In the same branch, February 6th, EDWARD DAVIDSON, son of brother Jacob and sister Catharine Davidson, aged 8 months and 11 days. This child was well about midnight, but found dead in the morning.

In the same branch, February 9th, ARAMINTA, aged 9 months and 20 days, and February 10th, ELIZABETH A., aged 2 years, 1 month and 10 days, both of scarlet fever, daughters of friend Robert and sister Susan McFADDEN. Funeral services by the brethren.

At the same place February 22d, GEORGE, son of friend Jacob and Catharine FETTER, aged 6 years, 1 month and 27 days, also of scarlet fever. Funeral services by the brethren. DAVID M. WITMER.

LIST OF MONEYS received for subscription, books, &c.,

E. H. Shidler,	$1.00	C. Forney,	$6.00
L. H. Miller,	1.50	S. P. Beaubaugh,	3.00
D. W. Shively,	1.50	Christian Oaks,	1.50
H. Garber,	3.00	E. Longnecker,	1.50
H. F. Long,	2.00	John H. Stager,	2.10
D. L. Bowman,	1.50	D. Rittenhouse,	.50
Wm. C. Hipes,	3.00	Emma Woods,	1.00
John Metzler,	6.00	A. Bowman,	1.00
Chris. Myers,	1.00	A. Sammy,	8.55
M. Glotfelty,	3.50	M. Deardorf,	.75
Wm. B. Himes,	1.50	Mary A. Bartlett,	.50
Jas. W. Jones,	.35	Wm. Strayer,	1.00

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For the COMPANION.

A Fragment.

TO A SISTER ON THE BED OF AFFLICTION.

BY C. H, BALSBAUGH.

"These things saith the First and the Last, which was dead, and is alive; I know thy works, and tribulation, and poverty—but thou art rich." "Fear none of those things which thou shalt suffer. Be thou faithful unto death, and I will give thee a crown of life." The text of your life is suffering and trial. The experience of your sickroom is an unwritten avangel, known and read by men and angels. In the "loss of all things" "then rich." The Prince of sufferers has left on record a prayer which is designed for all who have fellowship with him in his sufferings: "Abba, Father, all things are possible unto thee; take away this cup from me: nevertheless, not what I will, but what thou wilt." The hand of the Lord is heavy upon you, but he is only true to his word spoken many centuries ago: "as many as I love, I rebuke and chasten." When we contemplate the love of Christ we may well apply to him the appellation of the Prophet—"WONDERFUL." You love those whose name and blood you bear, and whose history you partly constitute, and your heart breaks with love when you think of the dear little household treasures which you have laid in the grave; but our love, when deepest and most glowing, is as a taper in the glare of the midday sun, when compared with the love of Jehovah-Jesus. In Romans 5: 6—8, we have this stupendous wonder set forth in terms of surpassing power and comfort. "Christ died for the *ungodly*." "Scarcely for a *righteous* man will one die." "*Peradventure* for a *good* man some would even dare to die." But now comes the wonder of wonders: "God commendeth *His* love to us, in that, *while we were yet sinners*, Christ died for us." Is it a wonder that we are to forsake all, and endure all, for such a Savior? "We love Him, because He first loved us." Is it a wonder that true christians are so knit together that they are willing to die for each other? When the love of God is shed abroad in their hearts, they can no more help loving Christ and His saints with all the heart, than the sun can help shining. The sun shines because he is full of light, and the believer devotes himself to God and His cause and His people, because he is full of love. Is not Christ dearer to you than the dearest friend on earth; and is not His love sweeter to you than all the honey of sense concentrated into a single drop? Are not those moments brightest and happiest when you feel that Jesus is near? And are you not saddest and most heart-broken when the Blessed Savior seems to hide His face and withhold His love? This, my beloved, attests that your heart is wedded to the Bridegroom of the elect, and that you are His in the dear, sweet bonds of an everlasting covenant. If you feel yourself so vile and unworthy that you can hardly believe that you are one of Christ's, He will not love you less because of your poor opinion of yourself; only so that you have a good opinion of *Him* Every saint is filled with wonder that Jesus can love such a poor sinner. Hope on, dearly beloved, trust on, pray on, weep on, fight on, the love that bled and died when you were yet in sin and enmity, will never, never forsake you. Rom. 5: 9, 10. Give yourself wholly to Jesus, and He will give Himself wholly to you.

A well regulated home is more attractive than any other place on earth; although people do sometimes want to get away from home for a short time. The causes making home attractive are numerous, and are best understood by those who have no place they can call home; or those who are under the necessity of being absent when not in good health, in need of the comforts and advantages of home, among stangers without the sympathy or care of home friends. The crying, sobbing child says, take me home; the young man in sickness or trouble says I would like to be at home; the middle-aged strive to make home attractive and pleasant and the old cling to their homes when all the objects of life have ceased to be attractive. An humble cottage with a competency among friends is better than a place among strangers. A home where we can feel that we have a right to enjoy life without asking leave of any one; and a claim upon the sympathies and assistance of those who surround us

"She Has Outlived Her Usefulness."

Not long since, a man in middle life came to our door asking for "the minister." When informed that he was out of town, he seemed disappointed and anxious. On being questioned as to his business, he replied: "I have lost my mother; and as this place used to be her home, and as my father lies here, we have come to lay her beside him."

My heart rose in sympathy, and I said. "You have met with a great loss."

"Well, yes," he replied, with hesitancy, "a mother is a great loss in general; but our mother had outlived her usefulness. She was in her second childhood, and her mind had grown as weak as her body, so that she was no comfort to herself, and was a burden to everbody. There were seven of us, sons and daughters; and we agreed to keep her among us a year about. But I have had more than my share of her; for she was too feeble to be moved when my time was out, and that was more than three months before her death. But then she was a good mother in her day, and toiled very hard to bring us up."

Without looking at the face of the heartless man, I directed him to the house of a neighboring pastor, and returned to my nursery. I gazed on the merry little faces which smiled or grew sad in imitation of mine,—those little ones to whose ear no word in our language is half so sweet as "mother,"—and I wondered if that day could ever come when they would say of me. "She has outlived her usefulness—she is no comfort to herself, and a burden to everybody else!" And I hope that before such a day should dawn, I might be taken to my rest. God forbid that I should outlive the love of my children! Rather let me die while my heart is a part of theirs, that my grave may be watered with their tears, and my love linked with their hopes of Heaven.

When the bell tolled for the mother's burial, I went to the sanctuary to pay my only token of respect to the aged stranger; for I felt that I could give her memory a tear, even though her own children had none to shed.

"She was a good mother in her day, and toiled hard to bring us all up—she was no comfort to herself, and a burden to everybody else!" These cruel, heartless words rung in my ears as I saw the coffin borne up the aisle. The bell tolled long and loud, until its iron tongue had chronicled the years of the toil-worn mother. One—two—three—four—five. How clearly and almost merrily each stroke told of her once peaceful slumber in her mother's bosom, and of her seat at nightfall on her weary father's knee. Six—seven—eight—nine—ten—rang out the tale of her sports upon the greensward, in the meadow and beside the brook. Eleven—twelve—thirteen—fourteen—fifteen—spoke more gravely of school-days, and little household joys and cares. Sixteen—seventeen—eighteen—sounded out the enraptured visions of maidenhood and the dream of early love. Nineteen—brought before us the happy bride. Twenty—spoke of the young mother, whose heart was full to bursting with the new, strong love which God had awakened in her bosom. And then stroke after stroke told of her early womanhood—of the loves, and cares, and hopes, and fears, and toils, through which she passed during those long years, till fifty rang out harsh and loud. From that to sixty, each stroke told of the warm-hearted mother and grandmother, living over again her joys and sorrows in those of her children and children's children.

Every family of all the group wanted grandmother then; and the only strife was who should secure the prize. But, hark, the bell tolls on! Seventy—seventy-one—two—three—four. She begins to grow feeble, requires some care, is not always perfectly patient or satisfied; she goes from one child's house to another, so that no place seems like home. She murmurs in plaintive tones, that after all her toil and weariness, it is hard she cannot be allowed a home to die in; that she must be sent, rather than invited, from house to house. Eighty—eighty-one—two—three—four. Ah! she is a second child—now "She has outlived her usefulness, she has now ceased to be a comfort to herself or anybody"—that is, she has ceased to be profitable to her earth-craving and money-grasping children.

Now sounds out, reverberating through our lovely forest, and echoing back from our "hill of the dead," eighty-nine! There she lies now in the coffin, cold and still; she makes no trouble now, demands no love, no soft words, no tender little offices. A look of patient endurance—we fancied, also, an expression of grief for unrequited love,—sat on her marble features. Her children were there, clad in weeds of woe, and in irony we remembered the strong man's words, "She was a good mother in her day."

When the bell ceased tolling, the strange minister rose in the pulpit. His form was very erect, and his voice strong; but his hair was silvery white. He read several passages of Scripture expressive of God's compassion to feeble man, and especially of his tenderness when gray hairs are on him and his strength faileth. He then made some touching remarks on human frailty, and of dependence on God, urging all present to make their peace with their Master while in health, that they might claim his promises when heart and flesh failed them. "Then," he said, "the eternal God shall be thy refuge, and beneath thee shall be the everlasting arms." Leaning over the desk, and gazing intently on the coffined form before him, he then said, reverently: "From a little child I have honored the aged; but never till gray hairs covered my own head, did I know truly how much love and sympathy this class have a right to demand of their fellow creatures. Now I feel it. Our mother," he added, most tenderly, "who now lies in death before us, was a stranger to me, as are all of these, her descendants. All I know of her is what her son has told me to day,—that she was brought to this town from afar, sixty-nine years ago, a

happy bride—that here she has passed most of her life, toiling as only mothers ever have strength to toil, until she has reared a large family of sons and daughters—that she left her home here, clad in the weeds of widowhood, to dwell among her children—till health and strength left her. God forbid that conscience should accuse any of you of ingratitude or murmuring on account of the care she has been to you of late. When you go back to your homes, be careful of your example before your own children; for the fruit of your own doing you will surely reap from them when you yourselves totter on the brink of the grave. I entreat you as a friend, as one who has himself entered the evening of life, that you may never say in the presence of your families nor of Heaven: "Our mother had outlived her usefulness—she was a burden to us." Never, never!—a mother can never live so long as that! No; when she can no longer labor for her children, nor yet care for herself, she can fall like a precious weight on their bosoms, and call forth by her helplessness all the noble, generous feelings of their hearts.

Adieu, then, poor toil-worn mother, there are no more days of pain for thee. Undying vigor and everlasting usefulness are thy inheritance.

The Broken Vow.

Many young people are in the habit of making promises very freely, which they often find it very hard to keep. Sometimes even they do not try, but dismiss the matter very lightly from their minds. Such a custom soon undermines the character for truthfulness. One who has little regard for his word in any other respect. The Lord has pronounced his severe judgments against those who are untruthful. Especially does he call those to a strict account who make promises to him which they do not perform. "It is better that thou shouldst not vow than to vow and not pay."

A poor lad went to the city to seek his fortune, and was so successful his heart was full of gratitude to God for his kindness to him. So he promised, on his knees, to give a tenth of all his gains to the Lord. This he did cheerfully until his title amounted to over two thousand dollars a year. That seemed like a very great sum to give away, so he thought perhaps he need not be quite so particular. But the Lord sent a warning to him in the shape of a loss of seventy thousand dollars.

As he mourned over his lost ship he renewed his promises to God, and began again his benevolent contributions. For some time he persevered, but worldly associates at last won him away from the right path. His charities were once more stopped, and with blow after blow the Lord swept away his immense fortune, until he became almost as poor as when, an errand boy, he entered the city. While he scattered his goods they rapidly increased, but when he came to withholding more than was meet, it tended just as rapidly to poverty.

Be very cautious how you promise, but when your word has been once given, fulfil your promise, even if it is a disadvantage to yourself.—*Presbyterian.*

For the Companion.

Christian Duty.

"Is any sick among you, let him call for the Elders of the church, and let them pray over him, anointing him with oil in the *name of the Lord*. *And the prayer of faith shall save the sick.*

This language is addressed to you and to me for it was written to the general church, and not to one particular branch of it. We profess to be the followers of the meek and lowly lamb of God, and we believe that all the holy apostles wrote by inspiration; then why not obey their commands? This is a command directly addressed to us by the apostle James. Yet as a general thing it is disregarded; we make light of it by not obeying it. Brethren let us be careful how we treat so important a subject as this. How many of us live up to this command? When we get sick do we call for the elders of the church? Nay verily, but in lieu thereof we call for the pill bags first, and put off calling for the elders of the church as long as there is any hope in the pill-bag. When it fails and we *see* and *feel* that a change is near at hand, then some of us as a last resort when life is nearly gone, avail ourselves of the privilege of calling for the elders of the church. James did not say is any going to *die*; but is any *sick*." Therefore I claim we ought not to wait till we think we are going to die before we obey this commandment. "Seek [illegible] the kingdom of God and his righteousness, and all else shall be added unto you."

Now what is the righteousness of God, if it is not to obey his holy commandment. This certainly is an important part of that righteousness.—The Savior says on one occasion: "He that says he loveth me and keepeth not my commandments, is a liar and the truth is not in him." Therefore brethren let us be careful and not pass over these things so lightly. We profess to be a people that obey all the commandments, yet I think herein we often fail. We do not first seek the righteousness of God, but we first seek the righteousness of men, or the virtue contained in other creatures.

However, I claim that when a command is once violated or neglected to be attended to at the proper time, we can afterwards make no retribution for that particular time. Understand me, we are not to put off till to-morrow what should be done to-day. For example, if we put off coming to Christ till to-morrow, and die to-night, we die out of Christ, and therefore have no promise of eternal life. This is what I mean by not obeying a commandment at the proper time. We put off calling for the elders of the church until every other means is exhausted and life is just about gone. Then, as a last resort, some feel like trying to obey this commandment, and a great many let it run on and never have it attended to. Instead of seeking the righteousness of God, in obeying him, they seek the riches, yes and may I not say the foolishness of this world. The Savior says on a certain occasion "the wisdom of this world is foolishness in the sight of God." However, they seek the perishable things of this world instead of seeking the pearl of great price, they strive to add house to house and farm to farm, without so much as once thinking of the words of the Savior: "Thou fool, this night thy soul shall be required of thee."

I think our ministers are not doing their duty here, by neglecting to teach the people more in reference to this matter. I believe I have ever heard but one sermon preached on this subject. There are numbers of our brethren that do not know that such a thing is practiced at all by the Brethren.

Now I leave the subject, which I have written has been written out of pure love. I love the cause of my master, therefore I try to defend it.

Antioch, Ind. A. B. Miller

For the Companion.

The Faith Once Delivered to the Saints.

The faith is the one faith which precedes the one hope of our calling. And there is but one faith and one hope for the children of God and always has been but the one self same faith and hope ever since God promised that the seed of the woman should bruise the serpent's head. Mother Eve believed it and hoped for it, hence when Cain was born, she said: "I have gotten a man from the Lord. She thought the promise was now fulfilled; but alas for her vain hope, she was disappointed; her first born was a murderer, and her second a martyr. It is written the creature was made subject to vanity, yet not willingly, but by reason of him who subjects the same in hope.

The faith of the above heading is nothing more nor less than to believe God tells the truth. Noah believed God when he told of the destruction of the world which then was by water, and prepared him an Ark according to directions, for the saving of his house. And about four hundred and twenty nine years after the flood, God called Abraham to get out of his country and his kindred, unto a land that I will show thee. Abram believed God and left the land of the Chaldles and came into the land of Canaan, and there the Lord said to him: "Lift up thine eyes and look from the place where thou art northward, and southward, and eastward, and westward, for all the land, which thou seest to thee will I give it and to thy seed forever, for I will make thy seed as the dust of the earth, so that if a man can number the dust of the earth, then shall thy seed also be numbered. Arise walk through the land in the length of it, and in the breadth of it, for I will give it unto thee. Now the promise was made to Abram and his son Isaac, and his seed after him. But now God requires Abraham to take his son Isaac and sacrifice him upon the altar; this very son unto whom the covenant was made. But Abraham staggered not at the promise of God, believing that God was able to raise him from the dead, from whence also he received him in a figure of the resurrection, at the coming of Christ, for the promise was made to Abraham while in uncircumcision that he might be the father of all them that believe, though they be not circumcised; for this promise that he should be heir of the world was not to Abraham, or his seed, through the law, but through the righteousness of faith, for if they which are of the law, be the heirs faith is made void and the promise made of none effect; but the promise is of faith, that it might be by grace, or favor; to the end, the promise might be sure to all the seed which is of the faith of Abraham, who is the father of all the faithful. For says the Apostle: "if ye be in Christ, then are ye Abraham's seed, and heirs according to the promise." What promise? The promise we are just writing about, which God made to Abraham and his seed which the Apostle says was Christ. And we too, if we be in Christ, for it is evident that the promise was not fulfilled in Abraham's time, nor in the time Christ was on earth, for Stephen, just before he was stoned to death, told the Jews of the promise God made to Abraham, that he should be heir of the world, and then declares that he did not get so much as to set the sole of his foot on. Then it remains yet to be fulfilled; for God that cannot lie hath promised it; but not until after the resurrection, then will Abraham with his heirs, according to the faith, enjoy the city he looked for, which hath foundations, whose builder and maker is God, which undoubtedly is the Holy City, New Jerusalem, which John saw coming down from God out of Heaven.

The Apostle Paul also says the scriptures foreseeing that God would justify the heathen through faith, preached before the Gospel unto Abram and tells us just what that Gospel was, that had been preached to Abraham, saying: "in thee shall all nations be blessed."

Now Abraham believed the Gospel which God preached to him, it was counted to him for righteousness. Now if we desire to obtain the righteousness through faith, as Abraham did, we must believe in the promises made to him and his seed, Christ, in order to have the faith of Abraham. And having that faith we have hope in God; that hope too that maketh not ashamed, having God for its author, it is both sure and steadfast. This was the hope that the apostle Paul suffered persecution for. Hear him in his appeal to King Agrippa: "And now I stand and am judged for the hope of the promise made of God unto the fathers, unto which promise our twelve tribes instantly serving God, day and

night hope to come, for which hope" sake King Agrippa I am accused of the Jews. And for the hope of Israel, which was the resurrection, Paul was bound with chains. He farther says: "having therefore obtained help of God I continue unto this day, witnessing both to small and great, saying none other things than those which the prophets and Moses did say should come, that Christ should suffer and that he should be the first that should rise from the dead." The Bible readers will not wonder that Paul contended so earnestly for the resurrection of the dead, while all the precious promises of the Gospel are to be fulfilled after the resurection. Here in this life, we are to suffer as Christ did, and then die (if it be ours to die) and after the resurrection enjoy the glorious promises. The Apostle Paul plainly tell us that if in this life only we have hope in Christ we are of all men most miserable. For here we only have the earnestness of the promised possession, or as Peter calls it, a lively hope, God having given us the assurance of it in that he raised Christ from the dead. Hence the earnest expectation of the creature waiteth with patience for the manifestation of the sons of God, by, or through the resurection from the dead; for Christ says, "they which shall be accounted worthy to obtain that world are the children of God, being the children of the resurrection."

I will conclude by saying with the Apostle, "let us examine ourselves and see whether we be in the faith, and whether we are contending as earnestly for it as we should, for we are told that "in the latter times some shall depart from the faith."

LEAH CRONCE.

Mechanicsburg, Ills.

For the Companion.

Why is It?

Why does the world with its popular religion condemn the Brethren? Is it because they are meek and humble followers of our Savior? Is it because it is impossible for them to see as we see? Or is it because "the god of this world has blinded their eyes," and the lust of the eyes, the lust of the flesh and the pride of life is so suited and grounded in their hearts that they will not see with their eyes nor hear with their ears. This must surely be the reason. It seems strange that the people of God are neglected by the world because they obey God in keeping his commandments, and walking in his statutes, and too, when they are always ready "to give a reason of the hope that is in them."

Why is it Brethren that the world condemns us? Why is it that they say we are wrong? Because we do not follow the world in its fashions. Because we do not climb the highest pitch of fame and receive from man honor. Oh, yes; here is the great trouble. Here is the stumbling stone, the rock of offense. And whosoever shall fall upon this stone shall be broken; and upon whom it shall fall, it will grind to powder.

There are many reasons why the religion of to-day rejects and condemns the Brethren, and not one of them on account of disobedience. Then is it not strange that we should be accused of not doing right? We walk too humbly! We condescend to men of too low estate! We profess to imitate Christ in the principle of justice and right. The Brethren profess to know something about the scriptures. They have been at Bethlehem, and have seen the Babe in a manger, wrapt in swaddling bands. And the servant is not above his Lord. All we know we have learned from Christ, and we believe his life and example is worthy of imitation. But this is why the world rejected Christ. Because he did not come as the world expected. Because he did not do as the world did. Because he did not speak as the world spake. And if Christ was rejected and persecuted, so it will be with his people; for "if they do these things in the green tree, what will they do in the dry?"

Then my Brethren, it is not strange that professed ministers and Bible readers should reject the commandments of our Lord, and reject those who follow him.

If obedience is right it cannot be wrong. And if disobedience is right what is it that is wrong. We have not so learned Christ. We do not take disobedience for obedience. Why should the world be divided when we all have the same book, the same rule and the same law. Probably there is some dear idol that cannot be given up; some pleasure of the world that hangs close to the heart, that we feel loth to part with; perhaps confidence is lacking. If any of these things should hinder our union with Christ, there cannot be a union until we give them up.

O let us take the word of God, and this alone and we will be on the safe side, for if God be

for us who can be against us? Let the world speak about us what they may, and if they see fit to condemn us, because we feel it our duty to obey God rather than man, this will not make us any the worse. SAMUEL C. BASHOR.

For the Companion.

The River of Life.

The doctrine of a Millenium, aside from the various opinions of its character, could not be sustained if we had not the twentieth chapter of the Revelations. The Old Testament prophets are all silent about it. Even Daniel whose vision extended to the time of the end, says nothing about it. Though several of them speak of the waters of life. David says, "There is a river, the stream whereof shall make glad the city of God." Ps 46. 4. Joel 3: 18. says, "and a fountain shall come forth of the house of the Lord, and shall water the valley of Shittim."—But Ezekiel is more explicit; he commenced the 47th chapter by telling how the water issued out of the house which he saw in his vision, and then farther relates how he saw the waters increase until the stream became a great river that could not be passed over. He farther relates about the fish, of which there shall be a very great multitude. He also tells us about the fishers, and about the trees along the river. The river and the trees are coincident with those which John saw. Rev. 22: 12.

Now it is quite clear to me that this is that water of which the Savior spake to the Samaritan women, saying, "Whosoever drinketh of the water that I shall give him, shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life." John 4: 14. And then; "In the last day, that great day of the feast, Jesus stood and cried, saying, if any man thirst, let him come unto me and drink. He that believeth on me, as the Scripture hath said, out of his belly shall flow rivers of living water." John 7: 37, 38. And this is that stream which commenced to flow by the preaching of John the Baptist, which stream became larger and larger until the day of Pentecost, when it became a great river, that no man could pass over. But the men who saw the wonders, and heard the words of Peter, were made to inquire "Men and brethren, what must we do?" After being told what to do; "they that gladly received his word, were baptized; and the same day there were added unto them about three thousand souls." This was a large stream, "a river that could not be passed over." The fishers were the apostles; and the fish, such as they caught; in accordance to what Christ said to those two brethren, Simon and Andrew, "Follow me, and I will make you fishers of men." "But," says the objector, "the stream which Ezekiel saw, is not identical to that which John saw;" since the latter proceeded out of the throne of God and of the Lamb; while the former proceeded out of the house.—But this difference is owing to the stand-point from which the stream is viewed. Ezekiel saw it from beyond the Babylonish captivity; and the house from which he saw the waters issue, was the house of Judah and Israel. He saw from afar in a vision how and where the stream began to flow. But John saw the stream after it had been flowing sometime, already when it proceeded from the throne of God and of the Lamb, as it now does. "The Spirit and the Bride say, come. And let him that heareth say, come. And let him that is athirst come. And whosoever will, let him take the water of life freely." Now if this river is only to commence flowing with the Millenium, as some of your *Literalists* would have it, we are at a great loss to obey this Scripture. But by their *literal* explanations, they only expose their spiritual blindness. For now the river is flowing, and we are commanded to take of the waters of life freely. If this commandment would be more generally obeyed, there would not be so much grappling in the dark. JAS. Y. HECKLER.

A Duty not Neglected.

A few weeks since Dr. M——— pastor of the Baptist Church, in one of the thriving cities of New Jersey, received the following note:

"Dear Doctor, you will greatly oblige one of your parishioners if, at an early date, you would preach on Ecclesiastes iii, last clause of the 4th verse.—*A time for dancing.*"

On the following Sabbath evening the Doctor created quite a sensation in his congregation by reading the note, and adding:

"When I have become fully satisfied that the important duty of dancing is neglected in my congregation, most assuredly I will give all needed admonition on the subject."

For the Companion.

Unspotted from the World.

"Pure religion and undefiled before God and the Father, is this, to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." James 16 : 27.

Dear brethren and sisters; it is not for popularity that I attempt to pen a few lines, but if I know my poor heart, it is to do some little good if possible. In reading the Holy Scriptures, this beautiful Lord's day morning, the latter clause of the above Scripture penned by the beloved Apostle James, bore with considerable weight upon my mind, and by the help of God I will try and point out some of the worldly spots.

The Apostles of our Lord and Savior, while they were in this sinful world, preaching the Gospel of Christ, pointed out in unmistakable language a great many "spots," that the follower of the "meek and lowly one" must shun. Paul in his letter to the Ephesian brethren 5 : 3, 5, says: "but fornication and all uncleanness or covetousness, let it not once be named among you as becometh saints, neither filthiness nor foolish talking, nor jesting which are not convenient, but rather giving of thanks. For this ye know that no whoremonger nor unclean person, nor covetous, man, who is an idolater hath any inheritance in the kingdom of Christ and of God." And in Revelations 22 : 15 we find some wordly spots mentioned, and among them that is not enumerated in the above, is: "whosoever loveth and maketh a lie." This I believe includes all those that love to circulate false reports about their friends or neighbors; as well as novel writers, and novel readers — Dear reader, if your delight is in reading such poisonous literature, let me say to you, as one that desires the welfare of your soul: Oh stop and consider your well being before it is too late—before the deadly poison penetrates to, and fastens on your inmost soul, with the iron grasp of the Father of liars, the devil." I know that I have some dear friends whose eyes will see and read these imperfect lines, if death does not intervene, and I feel like saying to them, cast off such worldly spots, repent of your sins, believe on the "only begotten," and become obedient to the mandates of heaven, and no doubt, if that form of doctrine is obeyed from the heart, your delight will be in the law of the Lord, instead of in the devil's choicest literature. Remember that with these worldly spots you will have to take your abode with the "Father of lies," with all that is filthy, wicked, and abominable in the sight of the great "I AM."

Dear brethren and sisters, we can not be too careful in selecting reading matter for our children. The child only knows what it is taught, and impressions are easier made, and more lasting too, than they are at a riper age; hence the necessity of imparting good thoughts, and right views at an early age. "As the twig is bent the tree is inclined to grow."

"Whosoever loveth and maketh a lie," is indeed a black worldly spot, covering, I fear, a large portion of the human family; but it has a twin sister—intemperance? Yes that is its name. There are a great many things we can be intemperate in, and that to a very sinful extent; but time and space forbid me noticing but one—the intemperate use of spiritous liquors. I feel at a loss for language to express myself, knowing that there has been so much spoken and written against the savages of this soul destroying tyrant, and to all human appearance so little heeded, but believing as I do that it is the bounden duty of every one that is trying to obey the will of high heaven, to raise his voice against drunkenness.

It is a fact that will not be disputed by any sane mind, that hundreds are filling a drunkards grave every year, and must go to a drunkards hell, for the Bible says in substance that a drunkard shall not inherit the kingdom of heaven. Paul to Ephesians 5 : 6, 18, says: "be not drunk with wine wherein is excess, but be filled with the Spirit." If these lines should be read by any one addicted to strong drink, Oh! let me exhort you to pause one moment, and take a calm survey around you, can you not see the danger you are in? The brittle thread of life may snap at any moment, and you sink down to irretrievable woe; just think of the misery and crime entailed on the human family, by King Alcohol, to say nothing of the immense amount expended in its use, that might go far toward spreading the Gospel and relieving the poor and suffering of our land. Intoxicating drink will degrade, debase, and damn everything that is excellent, virtuous, and noble in man or woman. Oh brethren! would it not be a shame if this monster spot should draw its hideous form over some that profess to keep the commandments of him who "spoke as never man spoke." If there are any such, I feel like saying to them, in the language of Paul: "Ye cannot drink the cup of the Lord and the cup of devils." 1 Cor. 10 : 21.— We must make choice; there is no middle ground; we cannot serve God and mammon. You that have stain d your souls with this degrading "spot," fall down at your Savior's feet, and plead for mercy, before it is too late to obtain mercy. Oh bring not the accursed thing into the church of the living God, but let it stay where it belongs; with all Satans engines of destruction—the dance, circus, theater, pic-nic, fairs, fashions, and all the spots and blemishes mentioned by the apostles. Yes, let them all go to destruction together. The Christian needs not their company; he will not keep such company if he is sincere and knows his duty to God and his fellow man. We can persuade men and women to forsake their sinful ways without mixing ourselves in with the follies and vices of this world. Brethren, "as strangers and pilgrims, let us abstain from fleshly lusts which war against the soul," and heed the kind admonition of the beloved Apostle Paul: 2 Cor. 6: 17: "Wherefore come out from among them, and be ye seperate, saith the Lord and touch not the unclean thing and I will receive you."

J. H. Roberts.

Tyndall, Mo

A young lady once observed: "When I go to the theatre, I am very careless of my dress, as the audience are too attentive to the play to observe my wardrobe; but when I go to church I am very particular in my outward appearance, as most people go there to see how their neighbors dress and deport themselves."

All things work for the best with those who fear the Lord and keep his commandments.

Zeal in the pursuit of true happiness is commendable.

Youth is the time for forming and establishing safe principles.

For the Companion.

The Narrow Way.

The straight and narrow way as delineated in the divine scriptures, is that in which the children of God are traveling to the heavenly land: it is the way and the only way, that Christ came into the world to establish, for all them to walk in that would become his disciples here, and heirs of an inheritance at his right hand in the upper world. That it is the only way that terminates in endless happiness above, is sufficiently demonstrated in the word of God; and he who attempts to make his way to heaven, exclusive of the way that Christ has appointed, will be sadly disappointed in a coming day. It is a straight and narrow way; and consequently is found but by a very few; yea, a great many that profess to know the way, and to be traveling therein, are instead, traveling the broad road which will finally lead them in to utter ruin and wretchedness. Christ declared in the most emphatic language, that he is the way, and that besides him there is no other, whereby man can be saved: neither can any man come unto the Father, but by him. And to follow him in the way which he has revealed unto us, it is absolutely neccessary to obey him in all things whatsoever he has commanded us to do. This is the only way in which we can follow Christ acceptably, and be adopted into the family of God: and to pursue any other course, would be treading the downward and that terminates in eternal shame. "I am," says Christ, "the way and the truth; and the life," John 14: 6: and to follow him is the way to heaven and happiness. It is a straight and narrow way; and is only found by a small number of those that profess to know the way; and to be doers of the will of God; as he says to his disciples, "strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able." The chief hindrance to them in finding of the way, is, their unwillingness to deny their selfish principle, which is altogether repugnant to the word of God, and subversive of the plan of salvation, on the part of those in whom it reigns: and it is explicitly declared, that, except a man deny himself, and take up his cross and follow Christ, he cannot be his disciple An unwillingness to deny one's self of the things that are antagonistic to the plan of salvation, is a glaring obstruction in the way of many, in finding the true and established way that Christ has appointed unto them to be saved. "Strait is the gate, and narrow is the way that leadeth unto life, and few there be that find it." This is an established truth: man may pursue whatever course he will in life; and adopt whatever system of religion he will, yet as long as he declines accepting the offers of salvation upon the terms promised in the word of God, he cannot walk in the strait and narrow road that leads to endless life beyond the present scene. Man cannot realize the promise of salvation by following the way that is most agreeable and consistent to the inclination of his own will, regardless of its harmony with the word of God. This would be pursuing a most dangerous and melancholy course with regard to man's eternal redemption. The promise of salvation can only be realized by strictly obeying the requisitions of the word of God; and in guiding our feet in the strait and narrow way, which Christ himself constitutes. "He that will come after me, let him deny himself, and take up his cross and follow me." This is what Christ demands of every seeker of salvation that would become his disciple in truth, and an heir of heaven with all the saints of God. Failing to observe this essential duty, is invalidating everything that pertains to the plans of human redemption on the part of man; and involves an exposure to future punishment. It is truly lamentable, when we consider how few there are that find the same way which Christ has established, compared with the number that profess to know the way and to be walking therein.

It is an opinion almost universally admitted, nowadays, that man has the privilege of following any way he will, in order to be saved if only he makes a profession of religion. Groundless as this opinion is, it has gained the credence of a vast majority of the christian professors at the present age. There is not an inch of ground in the word of God to support it, neither can it stand the solemn test in a final judgment day; for Christ has said, "Every plant which my heavenly Father hath not planted, shall be rooted up. It is true that man is a free agent, and is endued with the capacity for doing good or evil, and has the privilege of following which ever way he will in order to be saved, yet the word of God is unchangeable, and demands strict obedience to the same in all things, in order to its fulfilment, regardless of the agency of man. Salvation does not depend upon the religion a man pursues and adopts; but it depends upon a judicious observance of all the things that the word of God enjoins upon us. Man may pursue whatever course he will with regard to his eternal redemption; yet, if his profession of religion be not consonant with the will of God as revealed in the divine scriptures, his pretentions to religion will prove utterly vain in a coming day. Hence it is evident that man cannot secure his eternal redemption, by following the way that is most consistent with his natural inclinations, not regarding whether it be in agreement with the word of God or not. Salvation is only promised conditionally: and that by renouncing everything that is contrary to the word of God, and by submissively complying with every ordinance and precept imposed upon us in the house of God. By thus observing the requisitions of the gospel of Christ as laid down in the sacred volume, we can safely claim the promise of obtaining a blessed home at God's right hand in the future world. They who follow Christ in his footsteps, and guide their feet in the straight and narrow road alone can claim the promise of salvation in a coming day; and not the half-way profession, and those who make light of the word of God, by observing only a part of the things which it demands of the followers of Christ; for the observance of only a part of the arrangements of the divine economy, would evidently be approaching a species of mockery at the word of God; instead of fulfiling its requirements as laid down in the scriptures. For the holy scriptures were delivered unto us for our counsel and instruction in the divine life; and to annul a single part of them, would be invalidating the entire scheme of redemption on the part of man. It is a reckless procedure, in divine life to attempt a fulfilment of the gospel of Christ, by observing only a part of the things which it imposes upon us for our eternal welfare. The divine scriptures enjoin no more upon us than what the Author of them designed; and it is the will of God

that we obey him in everything they demand at our hands; and it is the only way that we can guide our feet in the strait and narrow path which Christ deliniated for us to walk in; in order to become the child of God, and heirs of an inheritance in the realms above. There is but one system of religion that will ever guide us to endless life and happiness, and meet the divine approbation of God in a coming day; and that is the religion which the holy scriptures unfold to our minds, and teach us to follow and practice while here on earth, in order to share a home with all the children of God at his right hand in the heavenly state: It is not the popular religion of the world; but it is the religion which all the saints of God that ever passed through the world observed and practiced, and it is the pursuance of that alone that will prove beneficial on our part, in a final day of reckoning; it is that which guides us in the narrow way that leads to endless joy and blessedness beyond this scene of mortality. It does not consist in observing only a part of the things that the gospel of Christ enjoins upon us, but it consists in carrying out the principles of the gospel of salvation, as they are laid down in the word of God. By thus judiciously observing the things that Christ commanded us, we can guide our feet in the paths which will finally terminate in eternal life and salvation in the mansions above. It is the will of our Father in heaven that we should obey him in all things; and observe with gladness of heart his sacred ordinances and commandments, as they are delivered unto us. Considering that it is for our own individual welfare and happiness in the future world, to prosecute the religion of christianity as it is revealed in the divine scriptures, this is all and the best that we can do with regard to our eternal interest. Man cannot change the word of God, so as to be more congenial to his natural inclination, but we can subvert his own eternal redemption by disobeying the word of God. It is evidently manifesting a principle of mockery and deception, to attempt a prosecution of the Christian rules without executing all the divine ordinances and precepts contained in the house of God. Yet multitudes are relying upon what the word of God apparently condemns, for their soul's eternal salvation. The narrow road which alone leads to heaven and happiness is altogether contrary to the natural inclinations of the human will, for which reason it is not found by so many that profess to know the way, but are instead wandering out of the way and pursuing a course that will eventually terminate in utter darkness. It is not a wide gate nor broad way that leads to heaven, as that which leads to endless woe, but it is a narrow road and but few there be that find it. Were it a broad road that leads to heaven, there would be no necessity of any at all, for all would go there, and if all people were to dwell together in the kingdom of heaven in the future world, heaven could be no better place than the present state. Then as we are thus favored with the word of God for our guide and counsel in the right way, we ought to hail with pleasure the blessed privilege of working out our salvation in peace and quietness, and thus prepare us for the enjoyment of a happy home in paradise. True pursuance of the religion of Christ should be our ultimate end and object, and ever speed our journey on as time advances towards heaven and happiness, laboring to rise higher in the kingdom of divine grace and thus become better qualified for the prosecution of the service of God while here, and for the employments of the heavenly state hereafter. S. K. SHELLABERGER.

Shane's Crossing, Ohio.

Little Crosses.

Christ comes to us morning by morning to present to us, for the day then opening, divers little crosses, thwartings of our own will, interferences with our plans, disappointments of our little pleasures. Do we kiss them, and take them up, and follow in his rear, like Simon the Cyrenian? Or do we toss them from us scornfully because they are so little, and wait for some great affliction to approve our patience and our resignation to his will? Ah, how might we accommodate to the small matters of religion generally those words of the Lord respecting the children. "Take heed that ye despise not one of these little ones." Despise not little sins; they have ruined many a soul. Despise not little duties; they have been to many a saved man an excellent discipline of humility. Despise not little temptations; rightly met they have often nerved the character for some fiery trial. And despise not little crosses; for when taken up, and lovingly accepted at the Lord's hand, they have made men meet for a great crown, even the crown of righteousness and life, which the Lord hath promised to them that love him.—*Goulburn.*

Extra Chewing Tobacco.

A SHELL TO BE THROWN INTO THE TOBACCO CAMP

We noticed this morning an advertisement, which reminded us very strongly of a "jewel in a swine's snout." It set forth tobacco, cheap, and extra for chewing, under all sweet names. Among them were, "Brothers gold leaf," "Golden Twist," "The Diadem," "Emerald," "Nectar Leaf," "Virgin Gold Leaf," "Eldorado," &c. &c. Now we presume there are those, (possibly some whose eye may fall on this scroll,) to whom the loosened leaf of "*plug*," or the rich "*twist*" of "*nigger-head*," looks golden. Perhaps there are those to whom the juice nicely and *neatly* expressed between the teeth realizes the ideal of mythological "*nectar*." But we confess our utter inability to get up a desire for a single sip of it. For its *taste* we cannot vouch; but it certainly looks tasty! Nor can the verbiage of sweet, golden nectarious names so conceal its ocular, quintescent filthiness, that we can make up our minds to employ it, however highly recommended, whether as a health restorer, lip cleanser, tooth polisher, or breath *odoriferator*. A word to the wise is *always* sufficient.—

RECOGNITION ON EARTH.—The following is suggestive of an evil which exists in certain city churches:

"A Boston minister says he once preached on The Recognition of Friends in the Future, and was told after service by a hearer that it would be more to the point to preach about the recognition of friends here, as he had been in the church twenty years and didn't know any of its members."

Brother Holsinger; We are deprived of reading your paper: it was dear to us for we love its teaching, and it was always a welcome visitor in our family circle, and it would be thrice dear to us now, as we are deprived of the society of the church, and do not hear preaching of any kind. I sometimes think we are like the lost sheep of the house of Isreal; but I pray that my faith may not fail me, and that I may not lose sight of the prize that I trust we all shall one day gain. There are brethren, some where in Kansas but I do not know how near they are to us here. If any are near enough to call and visit us, or even write to us, we would be so thankful for we would like to have preaching here among us There are only two of us here, sisters, and I think a greatdeal of good might be done here if we could have preaching occasionally. We would be glad to learn if there is an organized church near us in Howard County. We will not be able to subscribe for the *Companion* this year, as our means are somewhat limited and we will have hard work to get along until we can raise a crop. We would be glad to have any of the brethren coming here to see the country, come and see us.

HARRIET WORKMAN.

Sedan, Kansas.

To The Brotherhood in General.

And especially to those who are interested in spreading the gospel, we would say that brother John B. Allensworth proposes, the Lord willing, to emigrate from this place to the brethren in Oregon, to assist the brethren in preaching and spreading the gospel in that part of God's heritage. Brother Allensworth has been in the ministry here about one year, with considerable ability and zealous in trying to preach the gospel as practiced by the Brethren, and well respected by those who know him. His health has been rather delicate for some time, thinking a change of climate would improve it, besides he thinks he might be beneficial to the church in going where the brethren need ministerial help. His pecuniary circumstances are very limited. It will require nearly all he can raise to pay the expenses for him and his family. What do the brethren think of the proposal, and if approved would it not be better for the brethren to raise money, and pay his expenses in going there and let him use his own in providing a little home for himself and family when he gets there? We ask the brethren to consider it prayerfully. Could it not be presented to the brotherhood at the general council meeting, and arrangements made to some effect through this coming summer, so that he could move in the fall? Those brethren who wish to correspond with him on this subject can address him at Parkersburg, Richland Co., Illinois. SAMUEL M. FORNEY.

KANSAS CITY, Mo. }
March 31st, 1871. }

Brother Holsinger; Please inform our numerous friends and brethren in the east, through the columns of your paper, that we started for Kansas, on the 28th, at Huntingdon station, at half past twelve, P. M., and arrived in Kansas City, on the evening of the thirtieth, 10 o'clock P. M; all tired and worried with our journey. Made all the connections and had no accidents. The family stood the journey very well. Truly we can say the Lord favored us and prospered us on our journey. His name be praised for his protection over us. This morning finds us with our brother G. R. Holsinger, where we are now writing these few lines. We were met with a hearty reception, and this leaves us all well. Thanks be to the good Lord. Brethren, still continue to pray for us.

Yours with respect.

GEORGE MYERS.

Addresses Wanted.

I should be pleased to have the names and addresses of a few brethren, in the following counties, where there are organized churches, viz: Polk, Harrison, and Fremont counties, Iowa; Richardson county, Nebraska, and other places in Nebraska. Address me at Chatham Centre, Medina county, Ohio, or give notice through the C. F. C.

I like the reform measure advocated in the *Companion*, for the people need it very much at the present day. I am practicing "Health Reform," of Hygienic principles, and know the benefit or reform.

JOHN FISHER.

Remarks and Questions.

As I was reading the *Companion* to-day, I fell on J. K. Teeter's article, on page No. 197, read it, and was almost confounded by the time I was done, and I came to the conclusion to propound some questions regarding his assertion that Jesus Christ is the "unoriginated and eternal God," and that the Bible declares that He is the Almighty and called Jehovah, the mighty God." Again, "and as there can be but one Almighty, Jesus Christ must be the Almighty." I concluded when I was done reading that the import of his article is: Jehovah, the Godhead of the whole universe, took upon himself a human body, who was called Jesus Christ. If this is so to be understood, where shall we find *Father*, *Son* and *Holy Ghost?* How explain the passage, "Let us make man in our own image, after our likeness?" How understand the expression, "Behold, the man is become as one of us," etc., using the plural number the second time?

Again, how can Christ be the Father, when, at his coming out of the water the Holy Ghost lit upon him in the bodily shape like a dove, and the heavens opened and a voice came from above, saying, "this is my beloved son in whom I am well pleased?" Why did Christ call upon his Father in Heaven, in his prayers, so many times, if he was Father himself? Why say in his dark stage of suffering: "Father into thy hands I commit my spirit?" How explain the sitting of the son at the right hand of the Father? How explain the three witnesses in Heaven, the Father, the Word and the Holy Ghost? And how explain the consolation John gives the children of God in regard to the "advocate we have with the Father, who

is the propitiation for our sins?" We might multiply questions on this head, but let this suffice. I will just say in conclusion, is not the son the offspring of the Father; are they not two individuals and can still be of one mind?

WILLIAM HERTZLER.

Elizabethtown, Pa.

"The Truth Will Make You Free."

In thinking over achievements and victories won by man by forming resolutions and carrying them out, and thereby bringing about much good both to themselves and others, it was vividly brought to my mind what the church accomplished by taking a firm stand and using the proper means (for means must always be used to accomplish an object) against King Alcohol. I have not seen a brother take a dram, as a beverage, for more than ten years, whereas forty years ago there were brethren who kept it by the barrel in their cellars. There may be found here and there one who uses the creature, but if they do they do it in secret, and are careful it don't tell on them.

Time also was when a few brethren sold slaves, or were in some way contaminated with the same; but the church took a positive stand against it, and the thing is no more in existence with us; yet thousands feel the dire effect to day, and it may take an age to wipe its curse from the nation. I speak of involuntary servitude. But there is a kind of slavery which men enter into with their free consent, and are not aware that they are losing the control of themselves until it will cost them very dear, if they ever shall become free again. Nevertheless they may free themselves by making a firm resolution. "For whatsoever man has done man may undo."

I remember now an old brother by the name of Andrew Utz, who, while plowing in his field, thinking over his past life, remembering the many struggles he had to overcome, his lusts and sins, and the success he had by the grace of God, and that the truth had made him free by using the means prescribed by the truth, except in one instance, and that was the habit of using tobacco. He resolved at once to become free, with the help of God, and consequently emptied his pockets of the foul stuff. But he found it necessary to use a substitute, for his hand would unconsciously reach into his pocket every few minutes. So he broke a lot of sassafras in small pieces and filled his pocket, and though he was a man of sixty, yet he was emancipated, and the joy he expressed on account of it would do me good to hear, being then young and in the prime of life.

Now, dear readers, since the "armistice" has fully expired in the "tobacco war," I feel like making a proposition in what way we will prosecute the war so as to save the most lives of the common people, and be enabled to take captive the King himself.

In the first place, by way of caution, I would say, don't be too sanguine and say "On to Richmond" before the preparations are made, because there are more of them than there are of us," and we must not push the matter too vehemently. Remember sheep must have time to be taken through a narrow place, and if you push them too closely they are apt to break out and run away and the wolf may catch them. It is indeed a great undertaking and it costs a great self-denial for a brother that has been habituated to tobacco until it has become a second nature.

My proposition would therefore be let every brother that chews tobacco use a substitute for a while by having some tansy or yarrow with him. He can chew this and be seated in company or church, for in swallowing the juice his stomach will be strengthened to digest food. I am no medical man, but the above has served a good purpose, as some of my brethren can testify.

And as for the habit of smoking, let some medical brother prescribe a substitute. Then let every brother begin each day with God. Let him habituate to think of God, first when he awakes, instead of tobacco. This will be a hard struggle, and it requires time, but perseverance will overcome all obstacles. And should the desire for the fleshpot of Egypt return, don't murmur at your friends, for they are willing to sacrifice something too, for they will deny themselves of taking food for a space of time, though they wash themselves and anoint their heads, and are in solemn prayer to God in your behalf, well remembering that some kind of evil spirits cannot be cast out without fasting and prayer.

Now I wish to make a solemn appeal to all my brethren and sisters from the Atlantic to the Pacific ocean, and from the extreme south to the extreme north, all that are free from the habit of using tobacco to unite with me to fast and pray, that God would emancipate the church from the intemperance of tobacco and all other forms of intemperance, and give it into the heart of his people to apply the means thus saved to more noble purposes, for which there are calls everywhere and at all times, and thus "lay up treasures in heaven, where neither moth nor rust corrupt, nor thieves break through and steal."

F. P. LOHR.

Bloomingdale, Mich.

Dear Brethren and Sisters: For eight days I have been upon the bed of affliction, and am now just able to sit up again, and I have been reflecting upon Matthew 5:16: "Let your light so shine before men that they may see your good works and glorify your Father which is in Heaven."

This we are to do by our daily walk and conversation; by being good to them that do evil to us, and praying for them that persecute us. Let us not absent ourselves from the worldly people, but let us welcome them to our homes, and if they would ask any favor of us, let us not turn away from them, but do them all the kindness we can. By so doing they may be enabled to see the difference between a Christian's life and a sinner's life, and thereby be constrained to come out on the plan of salvation.

Let us also endeavor to encourage our speakers, who are standing betwixt God and man, to proclaim the gospel to a dying people. Let us consider, were we to be in their places, would we not want a word of encouragement, or a little assistance if necessary. We are commanded to do unto others as we would have them to do unto us, whereon hangs all the law and the prophets.

And farthermore let us strive to live in peace with all mankind, for peace is the very motto of our religion. It forms one of its most glorious peculiarities. It is one of its grandest objects; a point to which its precepts, provisions and influences confessedly tend as their final result. Its spirit pervades our Holy Writ. Our Heavenly Father is the God of Peace. Our Redeemer is the Prince of peace. The Holy Ghost is the spirit of peace. Heaven is the abode of perfect and everlasting peace. Peace was a leading theme in the instructions of Christ, and a prominent trait in his charater. His entire doctrine was peace; his spirit was the very essence of peace; his whole life was an exemplification of peace; peace was the special legacy he bequeathed to his Disciples; and, just before bowing his head in death on the cross, he prayed for his murderers, and thus set an example for all his followers down to the end of time. Then why. Oh, why! should not peace prevail with us at present, especially in the church and our home circle? It will make us more happy in this life, and happy in all eternity. And if we live in peace, we will also love one another, without which Christ says that we can not be his disciples. But if we are bound together in the bonds of gospel love and affection, then we can know that we are his disciples: and if his disciples, then heirs of God; and joint heirs with Jesus Christ. Oh what a precious promise: then let us all strive to obtain that promise.

And you, young people, who are in the bloom of life, and have not yet made a start in the cause of religion, this promise is also to you, if you will only live up to the principles of salvation, and comply with the requirements of God. Now just stop and think a few moments, to be an heir of God, and a joint heir with Jesus Christ, which is worth more than all your riches, or all your worldly honor, or all that this world can bestow upon you. And what will it cost you to become an heir of God? Why nothing that is beneficial to your soul's salvation. All the riches and pleasures of this world are perishable, but these things that God will bestow upon you in that heirship are life, peace, and happiness through all eternity. Is it not reasonable that we serve our best friend and try to please him? Jesus is your best friend; he loves you, he died to redeem you from everlasting destruction. He is now interceding for you. He is your best friend. Then why not serve him? Why serve the Devil, your enemy? What as he to give you for your service? Nothing but misery and woe, which you do not want. Remember the wages of sin is death." To serve your best friend Jesus, is eternal life. Then come to Jesus, and he has promised that he will in wise cast you away. Brethren and Sisters; let us encourage our children in the good cause, and raise them in the nurture and admonition of the Lord. And there is a reward laid up in Heaven for us.

ALX. KINTNER.

Defiance, Ohio.

Brother Henry: On the 22d of January we commenced a meeting and continued it until the last day of the month, when we received twelve members; eleven by baptism and one reinstated. Elder Jacob M. Thomas preached three sermons, brother Jos. Bickner one, and the balance of the labor was performed by Michael Thomas and the writer. We thank God for his mercy, and for operating upon the minds of the children of men in bringing so many precious souls to Him through his powerful word and spirit.

JACOB BEEGHLEY.

Somerfield, Pa.

Brother Editor: In reviewing a book called the "Pious Companion," we found the following, on page 123: "Inasmuch as the church is clothed with authority to make rules and dictate in matters where we have no positive scripture." How can this be? See Paul to the 1 Cor. 3: 11: "Other foundation can no man lay than that is laid which is Jesus Christ. We cannot see how there can be any power where there is no Gospel. Will some kind brother or sister give us light on this.

MOSES FRAME.

Elkhart, Ind.

Brother Henry; Please announce through the *Companion* that the brethren composing the Western district of Md., will meet in council on the 25th day of April, (Tuesday) at the Manor Meeting-house, Manor Congregation, Washington Co. A full representation is desired.

DAVID LONG.

Announcements.

DISTRICT MEETINGS.

Middle Pennsylvania District, May 8th, Mc Veytown, Mifflin county.

Northern Indiana, April 27th, Solomon's Creek congregation, Arnold's station.

Middle Indiana, April 21st, Huntington station.

East Tennessee District, April 15th, Pleasant Valley meeting-house, Jonesboro.

Northwestern Ohio, May 12th, Seneca branch, Centreton and Tiffin.

Missouri District, May 5th, Log Creek congregation, Caldwell county, Kingston and Knoxville station.

Please announce, Brother Holsinger, that the brethren of the Antietam congregation intend holding a lovefeast on the 18th day of May at Price's meeting house. A cordial invitation is given to the brethren to be with us. JACOB PRICE.

MARRIED.

By the undersigned, March 23d, Mr. ALEXANDER YEATER and Miss SARAH BEASTON, both of Juniata county.

On the same day, Mr. ROBERT LOVE, of Huntingdon county, and Miss MARY A. FULTON, of Juniata county. C. MYERS.

DIED.

We admit no poetry under any circumstances in connection with obituary notices. We wish to use all alike, and we could not insert verses with all.

In the Jonathan's Creek congregation, Ohio, December 13th 1870, JACOB, son of Robert and Catharine LAMPTON, after an illness of sixteen days, during which his suffering was intense, from Scarlet Fever; aged 4 years, 9 months, 5 days. Funeral service by the writer. E. HORN, Jr.

In Amboy, Hillsdale county, Michigan, March 12th, LAVINA JANE, daughter of brother Jesse and sister Nancy LONG, aged 1 year, 8 months and 29 days. Funeral services by the writer, from Matthew 19: 14.

DAVID RITTENHOUSE.

In the Clover creek congregation, March the 20th, 1871, ELIZABETH, daughter of brother David and sister Hannah BURGET,

aged 10 years, 9 months and 5 days. Funeral services by the brethren from the first seven verses of the 14th chapter of the gospel by St. John.

The subject of the above notice was a bright and intelligent girl. She was far above her years in many things. Many persons of more mature age were not equal to her in good, sound, common sense. She was so kind, so pleasant, in fact almost everything that one could wish to see in one so tender in age; but all this could not save her from an early grave; the grim monster paid her a visit and she must respond to the call. Young, beautiful, and intelligent, yet all this could not save her. All that kind friends and tender parents could do could not save her from death.

This was a very, very solemn and pititul case. But a few weeks ago the mother of this child was standing beside the corpse of her only remaining brother in the flesh, her only sister having died some years ago. Little did she then think that so soon she would have to part with her own little Lizzie, the very center of attraction in their family; but, dear sister, do not sorrow as those must sorrow who have no hope. Your little Lizzie will be missed in the family circle; her chair will be vacant at the table, but rest assured that she fills a place in that upper and better world, where sickness and death cannot enter. There was a seat prepared for her at the throne of God and she now fills that place, and is better cared for than you could have cared for her. Temptation cannot reach her. She died

"Ere sin had seared the breast,
Or sorrow 'woke the tear."

Then be consoled by these thoughts, and let this dispensation be the means of drawing you a little closer to God, with the bright assurance that you can meet little Lizzie in the realms of bliss, where you will not any more be called to part. J. L. WINELAND.

In the Beaver creek branch, Maryland, March 15th, brother HEZEKIAH WILLIAMS (colored), aged 39 years, 9 months and 8 days. Disease, consumption. Some three weeks before his death he made application to be baptized. Two persons led him about two hundred yards from his house to a little stream of water, where he was immersed in the presence of many witnesses, according to the commission of the great head of the church. He died in hope of a glorious resurrection, and was followed to the grave by a large concourse of people and sympathizing friends. Funeral discourse from Job 14: 14. "If a man die shall he live again?" By brother Leonard Emmert and the writer.

In Frederick county, Md., on the 18th of March, our friend JACOB KOON, aged 71 years, 7 months and 6 days. Funeral discourse from the word "we do all fade as a leaf," by W. Palmer (Winebrennarian) and the writer. ELDER ANDREW COST.

In the Big creek congregation, Richland county, Illinois, March 4th, sister RACHEL FORNEY, consort of brother Michael Forney, aged 53 years, 10 months and 2 days. She leaves a kind husband and nine children to mourn her loss. Not only do they miss her in the family circle, but her seat is vacant in the church. We will miss her at our love-feasts. The whole neighborhood will miss old Mother Forney. She was good among the sick, free and kind-hearted; always willing to lend her help in distress. She told her husband that it would not be long till he would follow her. She left bright and cheering words, and bore all the pains of death with smiles. She has left good examples for all her children and for mothers. Funeral by brother Ira Calvert and others, from Philip 1: 20, 21. J. B. ALLENSWORTH.

Visitor please copy.

LIST OF MONEYS received for subscription, books, &c.,

J. L. Kittinger,	$10.75	Jos. Stuckey,	$1.10
D. Hildebrand,	5.00	Mary Meader,	2.50
J. Hockenberry,	5.00	S. A. Walker,	1.00
S. W. Bollinger,	1.60	S Shoemaker,	1.50
E. Brumbaugh,	18.00	Jacob Mack,	2.50
M. Buechly,	3.85	S. Hockert,	4.00
S. Butterbaugh,	.35	David Clem,	6.00
Daniel Rodes,	1.00	Mary Reinhold,	13.15
Eli Hamilton,	1.00	Wm. H. Renner,	5.25
D. Heire,	.75	Aaron Hoover,	1.56
T. S. Holsinger,	16.00	Isaac Hoke,	.20
Isaac Price,	1.50	C. P. Spangler,	.75
D. Connell,	1.50	J. J. Fausnacht,	1.00
Jno. H. Gehr,	1.00	Catharine Long,	1.50
H. Hunt,	5.25	James S. Kirk,	2.25
C. Leatherman,	3.30	Henry Koons,	1.00
John H. Moore,	2.50	Rose Snowberger,	1.00
M. Hady,	4.00	Daniel Wolf, Jr.,	.20
Mary Saum,	1.50	Jerem. Beeghly,	20.00
Rebecca Binns,	1.50	Samuel Seiber,	.75
D. M. Miller,	12.00	Jno. D. Hoppock,	8.10
D. Gibbon,	2.75	Andrew Bechtel,	1.00
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The design of the work is to advocate truth, expose error, and encourage the true Christian on his way to Zion.

It assumes that the New Testament is the Will of God, and that no one can have the promise of salvation without observing *all its requirements*; that among these are Faith, Repentance, Prayer, Baptism by trine immersion, Feet Washing, the Lord's Supper, the Holy Communion, Charity, Non-conformity to the world, and a full resignation to the whole will of God as he has revealed it through his Son Jesus Christ.

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For the Companion.

Born in Sin.

In *Companion* No. 7, we noticed an article bearing the above caption. In our humble judgment, the brother's views are not in exact accordance with the tenor of scripture. He says: "We often hear it said, that we are born in sin, or that we are born sinners. I fail to find the fact recorded in the word of God." We think, we can discover some difference between the terms, "born in sin," and "born sinners." That children are born in sin we believe, because we think the word of inspiration testifies to this; but that they are born sinners, we do not believe, because we think inspiration denies it.

David testifies to the former fact most implicitly, for says he, "Behold, I was shapen in iniquity; and in sin did my mother conceive me." We think Paul also bears witness to the same fact. He says, "I was alive without the law once, but when the commandment came, sin revived, and I died." "Sin revived,"—surely then it must have existed, for had it not, how could it revive? Revive, means to restore, or bring back to life. See also Rom. 5: 12. Here we are told, "Death passed upon all men, for that all have sinned." In Rom. 6: 25: "The wages of sin" are said to be death. As children are subject to death, they cannot be wholly from sin.

Having now, as we think, shown that we are born in sin; we shall next try to prove that we are not born sinners. In Rom. 5: 13 it is written, "For until the law, sin was in the world; but sin is not imputed when there is no law." Again; "By the law is the knowledge of sin." Again; "For where no law is, there is no transgression." Again, "Without the law sin was dead." The above scriptures, clearly prove our latter position; that we are not born sinners, for sin is the transgression of the law.

If then we are born in sin, or are born with an innate principle prone to evil, and yet are not sinners, some counteracting influence must be exerted over us, which keeps this latent power under control. In Luke 11: 21, 22. The Savior speaks of a strong power overcoming the power of Satan. Jesus the second Adam, through his obedience, and suffering, has become the *federal head*, of the human family. They now come under his control, he stands as their surety, their righteousness. He shields them from the effects of sin, and from the power of the law. Inbred sin is dormant. Christ is now to them, righteousness, sanctification, and redemption. Surely, he is the Lamb of God, that taketh away the sin of the world. Though we must admit that we are born in sin, yet we have great cause to rejoice that so large a part of the world is not under its control.

The writer farther says: "Who will look at a little child, laying asleep in its cradle, or on its mother's lap, when sweet innocence is beaming from its countenance, and dare say there is sin there." Yes dear brother, we think we dare say sin is there, but blessed be God, it (sin) is under the control of one stronger than it. Though we know the child is diseased, yet we know that the great physician holds the disease in check. We instinctively tremble when we think how soon this check will be removed, and sin which is now dormant, will revive, and sway his scepter over that heart. When we remember this we can only pray this dear Shepherd to love them still; to win them back to his fold ere they wander far away. When we admire the innocency of our children, let us not lose sight of him who purchased for them this rich legacy. And when we think of the travail of his soul, let our hearts flow out in gratitude to him. It is indeed difficult to realize how much Jesus has done for us. But while we thank him for our own happiness, let us also thank him for the happiness which our children enjoy.

We believe it is an established law of nature, that parents transmit to their children their own peculiarities, not only physically, but mentally, and morally. Adam, according to this law, stamped his own image upon his offspring. The effects of this depravity are everywhere apparent. We behold in children, a proneness to evil, ere they

are capable of knowing right from wrong. During this time of minority, though sin is present it is not imputed, When we become old enough to distinguish from wrong, the commandments is given, did we obey, we would not fall under condemnation. But the apostle says when the commandment came, he died. This shows that he must have transgressed; when he thus knowingly transgressed, sin which had been dormant revived; but innocency, and peace which had been alive, now died. He had now sinned after the similitude of Adam's transgression, and consequently received the full effects of his fall.

Did not inbred sin exist, it would be reasonable to suppose, that some at least, would obey, and not fall under condemnation, but observation, as well as revelation, teaches us that all partake of Adam's sin, when they arrive at years of accountability.

One more quotation, and remarks and we have done, "It is supposed that Adam was the disobedient one through whose disobedience many were made sinners; and Christ the obedient one by whose obedience, many shall be made righteous. True had Adam eaten of the tree of life, instead of the forbidden fruit, sin would never have come into the world; and very likely we neither; because it was after the transgression, that it was told Eve, "In sorrow shalt thou bring forth children." Hence we might say, that by one man's disobedience many were born into the world, and inherited the inclination to run into sin, so by the obedience of one, (Christ) many shall receive remission of their sins, that they may have committed, by obeying that obedient one, and thus become righteous." We must say, we fail, to see the force of the brother's arguments in the last quotation, "It is supposed," does he call that which follows, a mere supposition? Is it not an established fact, founded upon the word of God? See Rom. 5. Here Paul argues at length upon this subject. In verse 19 he asserts, what the brother says, "It is supposed." Ah! we may more than suppose, we know it.

Again we can see no cause to think, that the propagation of the race should have been the result of sin. True it was said to one ancient mother after her fall, "In sorrow shalt thou bring forth children." What might have been said to her before this we know not, but we think it more reasonable to suppose, that the phrase "In sorrow," was added after her sin. But for sin, this event, would not have been associated with such untold agony. We do indeed think the brother's exposition of the apostle's language is untenable. See latter part of quotation.

The above has been written in love; we hope no offence will be taken by him whose article we have imperfectly reviewed. We are commanded to be helpers together. Truth should not be despised, though it come from an humble source. If our views are erronious, we hope to be corrected, in the spirit of love.

MATTIE A. LEAR.

Urbana, Ill.

For the Companion.

Philip's Text.

"He was led as a sheep to the slaughter: and like a lamb dumb before his sherer so opened he not his mouth." Acts 8: 32.

We like to talk about a good sermon. And could the evangelist's sermon which he preaches from the above text have been recorded, undoubtedly it would be read with amazing interest, by all seekers of divine truth. Let us imagine what was the topic of his discourse. And ye who cannot preach only to "crowded assemblies," mark well the result of a sermon of one of God's holy men of old, which was spoken in the presence of but one individual. Philip's sermon was preached to an earnest inquirer of the inspired word. Alas, how many are left to grope in the dark and cry "out Lord what must I do"? If we had more Philip's, who at the bidding of the Holy Spirit sought out one poor sinner, and preached to him Jesus Christ and him crucified, there would not be so many communities ignorant of the true meaning and force of the gospel.

His subject gave him a fair chance to speak about the life, the sufferings, and the death of our glorious Redeemes. "He was led as a sheep to the slaugeter." He was slain in the most cruel way, yet he was the meekest man ever on earth. He was spit upon, derided and shamefully treated, yet to say nothing of his honor he did the most good of any man that ever walked "where the sinless hath trod."

The noble mission of Christ on earth must have been the subject of Philip's discourse. He had before him a faithfull worshipper; but ignorant of the light and power of the gospel one who

could not look from this vale of tears to the mansions of eternal bliss, because of the blindness of sin and his load of guilt. One like many in this age, dead in sin, and lost as to what he should do for the salvation of his soul.

Though Philip, seeking the happiness of but a poor eunuch spared no pains in removing the dark curtain from his mind "that the light of the glorious gospel" might shine in his benighted heart. And his sermon only ended when he came "*unto a certain water*," (Acts 8: 36), where the eunuch demanded baptism. What! had Philip been preaching baptism to his lonely hearer? He certainly did, or one so ignorant as not to understand the simple text heading this article, would not have appreciated the importance of baptism. The fact was, Philip had undertaken to expound the gospel of Christ to one ignorant of its true light. And like all other ambassadors of Christ, he declared the whole gospel. He preached Christ as "the way," and "the door," of the true church. And to preach an effectual sermon he must preach Christ as the christian's example, and of course he must tell his lonely hearer something about the example of Christ. And to preach the example of Christ it behooved him to say something about the baptism of our blessed Savior. How he went down into Jordan and was baptized by his forerunner John.

And his sermon had its desired effect, and brought another soul from the clutches of satan, and sent it on its "way rejoicing."

F. M. SNYDER.

De Graff, O.

Suggestive Paragraphs.

Ruskin, in one of his Oxford lectures, says: "I pray you with all earnestness to prove and know within your hearts, that all things lovely and righteous are possible for those who believe in their possibility, and who determine that, for their part, they will make everyday's work contribute to them. Let every dawn of morning be to you as the beginning of life, and every setting of the sun be to you as its close; then let every one of these short lives leave its sure record of some kindly thing done for others, some goodly strength or knowledge gained for yourselves; so from day to day and strength to strength you shall build up indeed, by art, thought, and by just will, an ecclesia of England, of which it shall not be said 'See what manner of stones are here,' but 'See what manner of men.'"

Prayer.

"The duty of prayer is urged by every consideration. None but God can provide for us; none but he can forgive, and guide, and support us; none but he can bring us to heaven. He is ever ready to hear us. The humble he sends not away empty. Those who ask receive; and those who seek, find. How natural and proper then is prayer! How strange that any can live, and not pour out their desires to God! How strange that any are willing to go to eternity with the sad reflection, "I have gone through this world, spent my probation, wasted my strength and am dying, and have never prayed!" How awful will be the reflection of the soul through all eternity, "I was *offered*, eternal life, but I never asked for it. I lived from day to day, and from year to year, in God's world; breathed his air, rioted in his beneficence, forgot his goodness, and never once asked him to save my soul!" Who will be to blame if the prayerless soul is lost!—*Barnes.*

DELICACY AND TENDERNESS OF FEELING.—The best parts of human qualities are the tenderness and delicacy of feeling in little matters, the desire to soothe and please others, the minutiæ of the social virtues. Some ridicule these feminine attributes, which are left out of many men's natures; but I have known the brave, the intellectual, the eloquent possess these gentle qualities; the braggart, the weak, never! Benevolence and feeling enoble the most trifling actions.

It is not required that a man shall always be perfect in order to be a true Christian. But it is required that he should be a sincere seeker after perfection. It is required that he should be moving forward, and advancing up the straight and narrow way of life.

Life has been called a warfare. Blessed, then, is the periodical armistice of the Sabbath. Blessed not merely as a day of rest, but also as a day of retrospection. It is only in the pauses of the fight that we can see how the battle is going.

Kindness soothes the sorrow stricken, and lifts the drooping heart.

For the COMPANION.

It Is So?

In reply to brother Jonathan Myers, of Antioch, Cal., in his criticism, entitled "Is it so?" on an article written by brother D. M. Mohler, vol. 6, page 702, C. F. C., in his review of an article written by brother J. L. Forney, under the head of "Mutual Forbearance." This reply is written by the undersigned to fulfill a promise made to his son-in-law, brother D. M. Mohler, who said to me that brother Forney's article in C. F. C should be noticed, and be shown that the moral character of dress, as believed in and practiced by the brethren could be made to appear as clear and evident as to command and mode, by the same method of connecting the testimonies in God's word, on that subject, as baptism, the Lord's supper, the washing of the saints' feet, or the salutation of an holy kiss, as to time or place for this, or the anointing of oil, as to what part of the body the oil should be applied, or the prohibition of plurality of wives can be made clear, or in harmony with the church's practice, by connecting the testimonies in the word and their reasonings on those subjects.

I replied: "Well, you do it." No, said he, it would be better for some older experienced brother to do it. I said the way to have old experienced brethren in the church when we are dead, is for young ones to go to work. Well, said he, I will try, provided you promise to help sustain my position, should it be assailed. I said I will if you let me see your article before you send it off for publication, which he did.

Brother Mohler begins his review of bro. Forney's article by saying: "1st. The brethren administer baptism by trine immersion, not because we have a verbal, thus saith the Lord for it but we must have some mode." Webster's 6th definition of the word verbal is *literal*, having word answering to word Hence bro. Mohler's meaning is that we have it not in so many words, meaning to say in one verse or connection of verses in any one chapter, that the minister is to take the applicant into the water and have him kneel down, and then dip him into the water in the name of the Father, and a second time to dip him in the name of the Son, and a third time to dip him in the name of the Holy Ghost. And in this he is correct, and every Bible reader knows it; hence the world knows it, and I am glad to hear it of them, for this shows that they have at least been reading some for themselves and not had others to do all their reading for them. And when they refer to this truth we should admit it. I have been trying to preach the gospel for twenty-one years, and the world has often said to me, that you, brethren, have not got it in the scriptures in so many words for your way of baptizing, and I have just as often admitted it, and not to my disadvantage either. But brother M. says "we must have mode," and in this he is again correct. And in saying we must have mode, he does not say that Christ gave us no mode, and that the old brethren had to go to work and make one, for he frankly says that we clearly infer from Matthew 28: 19, and other scriptures that this is the mode (trine immersion) the apostles practiced, and that there is nothing in the scriptures that will not harmonize itself to this mode, and so confirmed does he press himself in his article that the scriptures, when harmonized, command trine immersion as the mode, that he says the church has no right to baptize by any other mode, or words to this effect. Yet after all this, brother Myers thinks it might be throwing dust into the eyes of some of the readers of the C. F. C., and would have them believe that, according to brother Mohler's way of reasoning, his article did not sustain the Brethren's doctrine or mode of baptizing as being but merely a tradition of the old brethren. But brother Myers does not do the reading for everybody, and I think the readers of said articles generally will see that brother Mohler believes that trine immersion is commanded by Christ, and that the only difference between the two writers is as to how plain the commission makes trine immersion, just in its own words as recorded by Matthew, without calling up other scriptures and reasonings, and other grammatical constructions, and other sources of information. I understand brother Myers as taking the position that to every honest reader the commission, of and in itself, reads to all such that they must be dipped three times, once at the naming of each of the three persons in the Godhead while brother Mohler and you say it does not, but that it requires explanation by other testimonies in scripture, and reasonings and illustrations to make it so plain that every honest, sincere reader may see its meaning. And this everybody knows that knows anything about it. If brother Myers is correct, why is it that brother Quinter and other brethren who are good English readers, cannot, by the mere reading of the commission as recorded by Matthew, remove all the seemingly plausible scriptural arguments and reasonings advanced by others, that single immersion was not right? Yea, that even pouring and sprinkling are wrong by only reading the text.

Now as to the word *infer*, it was not, I think, improperly employed. Webster says *infer* means to deduce, to draw or derive as a fact or consequence. He says from the character of God as Creator and Governor of the world, we infer the indispensable obligation of all his creatures to obey his command; we infer one proposition or truth from another, when we perceive that if one is true the other must be true also. Again he says inferences result from reasoning, as when the mind perceives such a connection between ideas as that if certain propositions called promises are true, the conclusions or propositions deduced from them must also be true. How very appropriately then has brother Mohler used the word infer, as to what, and how we can better understand what the commission teaches. For it being established that the Father, and the Son, and the Holy Ghost are three separate and distinct persons, each officiating in his distinct several offices for the salvation of man, and baptism, by scripture evidence meaning dipping, how much more conclusive is the argument drawn from the reading of the commission, that if we are to be dipped in the name of the Father, that we should also be dipped in the name of the Son, and likewise in the name of the Holy Ghost. I think that if brother Myers reflects a little more upon this matter, he, too, will understand it, as I think the brethren and sisters generally do. He now seems to be a little grieved to think that the moral character of dress should stand upon equal footing with the other gospel commands, and would rather have it classed with what he is pleased to call traditions

of the brethren, or of their conclusions in the absence of a thus saith the Lord for it. But I hope it is not from a desire to do as brother J. L. Forney says Christians ought to do, that as God has made flowers and placed them in the world to show his matchless skill and power, that he too feels himself at liberty to make a flower of himself by adorning his person, especially while young, until his face becomes furrowed or wrinkled by old age, or that he becomes too poor that he cannot or gets no office to place him in rank with those in high stations in the church, so as to place him beyond inducement by the lust of the eye and flesh and honor of the world, he will then only feel it his duty to fully mortify his members which are upon the earth.

This command to give to dress a moral character, was not originated by the old brethren of the eighteenth or nineteenth century, but by Christ and his apostles. Brother Myers says he must confess that he has heard brother Mohler's kind of reasoning from other denominations, and that they thereby reason out of existence every ordinance and observance that we find in the word of God. This is a mistake, and the reverse is the fact. The world cannot touch the ordinances and observances of the word of God injuriously, by harmonizing the truth as has been done, for truth supports truth. But other denominations do more like brother Myers has done in his criticism. They take a passage of scripture and either insist upon its meaning so, or they will call up such testimony as seems to favor their views and leave a host of witnesses out that would be directly against them.

Now it is very clear to me that the New Testament scriptures on many subjects are not arranged in a regular systematic order, as to the arrangements of the truth on many of its subjects, and that many of them cannot be plainly made out until the various testimonies of the apostles and of Christ on those subjects are harmonized. Such is the subject of baptism, as to its mode, as well as many others. Again brother Myers says, "we understand brother Mohler not as opposing any of those ordinances, but trying to establish other things by them. It is this feature we object to, that by so doing we lower the high tone of the great plan of salvation, and bring it on a level with rules and regulations that are made and changed at the will of humanity." That the scriptures that give to dress a moral character, were made or can be changed at the will of humanity is a fearful assertion, and it is truly a singular conclusion that baptism, a command of Christ, ought not to be referred to on account of its holiness as a proof that the command of God as given by the holy apostles of Christ, (that we should not fashion ourselves according to our former lusts as in the days of our ignorance) should lower it in its high tone. God disgraced with God! Did you ever hear the like? We will notice another point, and that is, that brother Myers indirectly says that when brethren writing with no more precaution than brother Mohler did, the adversary will seize their pen and thrust a hard blow at the precious cause of Jesus. In reply to which I will yet say to brother Mohler and all young, plain brethren, go on and live out in practical life as well as write in the spirit of meekness these principles, and instead of injuring the cause or yourselves you will be instrumental in doing honor to it and save not only yourselves from corruption, but I trust others also, and if not able to do much, still each one may roll a sand out from under Satan's devices, and finally be found to have been helpers with Christ and holy men, to destroy the works of the devil. For that class of brethren who came out on the side of the Lord, casting down imaginations and every high thing, and bringing into captivity every thought to the obedience of Christ, ought to be much encouraged.

Lastly, we ask brother Myers, or any of that sentiment with him that say the moral character of dress, with the form of it, is not as clearly revealed in the Christian scriptures as baptism is with its form or mode, as practiced by the brethren, to make their showing of that thing, if they can. We say they ought to do it, or else let the two commands stand beside each other, as the scriptures have placed them. I mean by saying beside each other, they are both in the scriptures, and one is not a big command and the other a small one. If they do not do it, we will suppose they cannot. JOHN HARSHEY.

Cornelia, Mo

Selected for the COMPANION.

Come to Jesus.

Perhaps you think it will be as easy to repent at any future time as to-day. This is a most dangerous delusion. Impressions of all kinds wear away by repetition unless they are made permanent by being acted upon. If you ever lived near a noisy mill, a roaring river, or the sea, you have found that the sound, which at first disturbed you was afterwards scarcely noticed. Just so the truths of religion may deeply impress the mind; but if those impressions are not cherished by acting in accordance with them, those truths will affect the mind less and less till they are heard with total indifference, Jesus says, "Behold, I stand at the door and knock."

He knocks by sermons, books, conversation, conscience and solemn warnings. The sound startles you; but if you do not rise and open the door it will startle you less to-morrow, till at length you will not hear it at all. How many who once felt deeply about religion now feel nothing, and are quickly and quietly traveling down to hell. On the narrow hedges of the steep cliffs of the Yorkshire coast multitudes of sea-fowl lay their eggs, by gathering which, some persons obtain a perilous livelihood. It once happened that a man, having fixed in the ground his iron bar, and having lowered himself down by the rope which was fastened to it, found that, in consequence of the edge of the cliff bending over the rocks below, he could not reach the narrow ledge where the eggs were deposited without swinging himself backward and forward. By this means he at last placed his foot on the rock, but in so doing lost his hold of the rope. His situation was most dreadful. The sea roared hundreds of feet below. It was impossible to climb either up or down. He must soon perish from want, or fall and be dashed to pieces on the rocks. The rope was his only way of escape. It was still swinging to and fro, but when it settled it would be out of reach. Every time it approached him it was farther off than before. Every moment he wasted his danger increased. He made up his mind the next time the rope swung toward him he would spring forward, seize it and reach the top in safety. Sinner your salvation is farther off every moment you wait. Hell is below. Death will soon cast you

down, but Jesus is near to save you. He invites you to lay hold on him. It is your only hope. Grasp him by faith. You cannot miss your hold. He will hold you and bear you up to heaven. But the difficulty and danger are greater every moment you delay. Come to Jesus now.

SYLVESTER STRAYER.

Dale Furnace, Pa.

For the COMPANION.

Query—"Revival Meetings."

"What should be done with a brother who takes an active part in *revival meetings* of other denominations? And give us your views on the subject through the COMPANION." So writes a beloved correspondent, who seems to have the prosperity of Zion truly at heart. In answer, I would say, by all means admonish him, with "Consider well his way, lest he be deceived." It seems plain to my mind, the adapting principles of the gospel give us to understand what is true Christian consistency relative to such matters.

"Christ is not divided," therefore his body, the church, the only fit representation of him on earth, must be an organization of believers acting in union and harmony with each other, *all teaching the same thing*, and having *minds alike* relative to the gospel plan of salvation. "Be not unequally yoked together with unbelievers," may well be applied to religious worship, as well as to some other things. If we are the true followers of Christ we are in the yoke with him. How dare we, then, put our shoulders to the "yoke" of the "beast," and with might and main help to push the car that is running along on the road of "popular" religion, so very pleasant, seemingly, to all those who wish to go to heaven while lolling in the easy chair of worldly pleasure? Take care, brother! take care, sister! that you do not be instrumental in helping to foster the great spirit of deception in the minds of those of your very household! "What concord hath light with darkness, or Christ with Belial?" asks the great apostle to the Gentiles. The answer is, none. If then we are the children of light, we will not be found giving aid to the "unfruitful works of darkness."

Why is it, that sometimes certain persons, when called upon to sing or pray in the church, where order prevails, seem to be *ashamed*, or seem rather backward, who, at those *disorderly* revivals, can sing and pray as loud as any one, and as often as called on? Can it be because they love darkness rather than light? We hope not. Again, others who are sometimes dilatory in attending regular appointments of the Brethren for worship by day, will, night after night, appear at the night meetings, where disorder is the rule, rather than the exception. Is it because there is excitement and reveling manifest at such places? We are not altogether willing to believe that this is the prominent reason, but believe it is because such scenes and doings are not looked at in the proper light.

Now, dear brother, or sister, let us just *dissect* this noisy "beast," and look at him in all his parts. The first of all he wants a *crowd*, next, vociferous oratory, or downright terrible thunder, and as much loud singing as possible. The consequence often is a *mesmeric* influence, a *power of man over man*. Now, the more noise the more "spirit," and often, under a *high pressure*, the mesmeric influence over the *animal* passions is so great as to cause prostration and a state of unconsciousness for hours, and even days. Others are differently affected—an extraordinary feeling is experienced; and the delusion ends often in fixing on the mind the belief that it is *true religion* and the work of God, when it is a fact well known by many that the same mesmeric influence, with like results as to unconsciousness, pleasant feelings, etc., may be gotten up and exerted over man by man, where there are no pretensions made as to its being religion.

And again, it is true that it makes no difference how much *error* is preached, *if believed*, other things being equal, the *same* result will follow as if all truth were preached. Now, can we for a moment believe God gives sanction to and approves of such a mode of worship, when we know that he is a God of order, and to worship him acceptably, with the assurance of his blessing, we must worship him in *spirit* and in *truth*: that is, in accordance with his *true spirit* and his *word*, which is *truth*?

Know then, dear brethren and sisters, that the propelling power of these "spasmodic revivals" is *excitement*. See to it, then, you do not help to fan the flame of excitement by your singing and praying; and if married to the Church of Christ, let us be true to him—our love, indeed—and not be found *courting* the favors and kneeling at the feet of the "great whore," and committing spiritual fornication with her! "Be ye separate," love only Jesus—in his courts only be found. Then, as chaste virgins, he will own and accept of us. "Watch and pray, lest ye enter into temptation."

J. S. FLORY.

For the COMPANION.

Satisfaction.

"I shall be satisfied, when I shall awake with thy likeness." Ps. 17: 15.

Whenever you find a man contented with his lot, satisfied with his condition, you find one who approaches very near the summit of earthly bliss. "A contented mind is a continual feast," is not only the sentiment of scripture, but the natural dictate of human reason. Contentment will make the bleak mountains of the North look lovely in their frozen grandeur; it will modify and mitigate the parching heat of the South, and transform the burning sandy desert into a blooming garden. It will trace lines of gladness on the rude, mud-built walls of the cottage home, and enable the laborer to feel rich when he is miserably poor. It will warm without fire, satisfy without food, clothe without raiment. *Contentment* is one of the highest of the Christian excellences, and by him by whom it is secured, a precious prize is won. To woman it is more beautiful than robes of silk and vestures of satin; to man it imparts more glory than the habiliments of royalty; to youth it imparts more honors than a crown of gold; on age it confers more respect and veneration than does the hoary head. It makes sickness sweet, and arrays blushing health in the adornments of a meek and quiet spirit. But while contentment in all matters of earthly moment is inculcated, no man is forbidden to improve his condition and seek for purer and more excellent attainments. The wise man may strive to become wiser; the pure man may seek for greater purity; the holy man may aspire to a greater degree of holiness. The wants of the body may be all supplied in this life, hence it may be completely satified with the things of this life. The soul has infinite wants, they can be supplied only in the future, hence the soul can be satisfied only with the future and with things that are infinite

and eternal. The *Christian* can never be satisfied with the largest *earthly fortune*. Money is not the soul's highest good. In its place it is valuable. It can purchase a hundred objects to gratify our curiosity and satisfy our wants. God has shown in his word that an idolatry of money, like an idolatry of dead images, will ruin the soul. He has exposed the tendency of money to corrupt the heart and lead the soul down from its high position and chain it to the dust; but he has never made money an insurmountable obstacle to eternal life. Many of the most pious men of past times, and of our age also, are men who have been favored by God with property, and these men will shine as bright, and no brighter, in the future life, as poor men who have had an equal degree of personal piety. Thus, while I would not dissuade men from the pursuit of wealth under proper circumstances, and to be used for proper objects, I would caution every man who is making money, or who is now in the possession of riches, to beware lest it corrupt his heart, poison his spirit, consume his piety, and corrode his hope of heaven. The good man will ever be comparing his riches with the pearl of great price, the fine residence in which he lives with the house not made with hands eternal in the heavens. And as he looks at one, the value of the other will diminish, and in proportion as his title to the heavenly world is sure, will his grasp upon wealth lessen. He will feel that this world can yield no permanent pleasure. Awaking in the likeness of Christ, and having the same physical, mental and moral image, all wisdom, all piety are his. There is no height beyond to which he can climb, and though his course may be progressive, it will be rather a progression of heaven itself, along which he will be borne from infinity to infinity, from eternity to eternity, always as happy, always as wise, always as holy as his nature can be. This is the portion of God's people; for this they wait, to this they aspire, and this they will surely reach. My brethren, if we should be satisfied only with the likeness of Christ, how humiliating it is that so many are striving to content themselves with barely as much goodness as can keep them from making a total shipwreck of salvation. The nature of religion is to reach forward. The spirit of Christ is progressive; and yet some disciples of Jesus seem to desire only as much piety as will give them a right to stay in the church and number themselves with the people of God. The great aim of the Christian life is a likeness of Christ, and yet but few are seeking it here.

JNO. NICHOLSON.

Shanesville, Ohio.

For the COMPANION.

Go Into All the World.

"Go ye therefore and teach all nations." Matthew 28: 19.

"And he said unto them, Go ye into all the world and preach the gospel to every creature." Mark 16: 15.

The above scriptures declare a sending somewhere, for some purpose or design, some work to be done. This all would imply some necessity. The necessity seems to be that the human family had fallen into sin; and as sin is abomination to God, he has wisely laid a plan that, through the preaching of the word of the Son of God, man might be brought to a state of purity, or to favor and friendship with God. Now the church, by which the "Go ye therefore" is enforced, says to certain ones who are properly authorized, "Go and fill the commission."

Some one will say, "What are they to preach?" Why, the all things contained in the word of God; not your weaknesses, or shortcomings, short memories, or your unwillingness, or your difficulties, or the shortcomings of your neighbors, or the faults of those who can't see just as you do. But to the subject.

The word says "Go." This does not mean when you cannot help it. Do not have to be induced with invitations time and again, but go wherever they will hear, to the small and great. All have a claim to the word, and we think there is a fault, and a serious one, when there are calls time and again, where those who are sent by the churches, or can be, do not go. When the calls are not filled, perhaps the blood of some soul might be required at their hands, if those who are sent are not able to fill all the calls, to say nothing about the going where they are not called, but where the Spirit would seem to direct them to go. I would say, lay the subject before the church for the consideration of the case; and pray the Lord of the harvest to send forth laborers, or to qualify such as are sent, that the work of the Lord may be carried on; that the gospel may be preached everywhere; that the light of the gospel may shine in the remotest parts of the earth, and that the foul places of our towns and cities may be lighted with the true light of the gospel. There are many places where the truth as taught by the brethren is not known. And where is the fault? Is it because they are too timorous? If it is this it ought not to be. But I believe the cause is there are not enough sent, and perhaps not caution enough in sending some who are sent.

Having briefly touched on the subject of sending or going to preach, I hope some one will treat it more fully.

BENJ. BENSHOFF.

Johnstown, Pa.

"JESUS WILL GO WITH ME." A little girl four years old grew ill. One day her father was sitting beside her little bed, and as she turned to him with the question:

"Papa, does the doctor think I shall die?"

Her father with a very sad heart told his little daughter the truth. Then her pale face grew very sad, and she mused awhile on the dark graves she had looked down into, where the people were buried.

"Papa," she said tearfully, "the grave looks very dark. O, it is very dark, indeed. Papa, won't you go down with me into it?"

The strong arm she had been accustomed to lean on seemed to her a safguard in every hour of dread and danger.

With a bursting heart, her father told her he could not go with her till the Lord called him.

"Papa, won't you let mamma go with me?"

If she could nestle close in that loving bosom, and feel those loving arms around her, the grave would lose its gloom. The same answer almost broke the father's heart to give! She turned her face to the wall and wept. The dear lamb had been taught of Jesus, and she poured her heart out to him with a child's full faith. Soon she looked up with a joy-lighted face and said:

"Papa, the grave is not dark now Jesus will go with me."

For the Companion.

"What is Your Life?"

BY C. H. BALSBAUGH.

The wish to die, bounded simply on the past or present of life, is unnatural. Apart from the Divine foreknowledge, which includes what is decreed absolutely as well as what is decreed conditionally, what is contrary as well as what is according to the Divine will, man was made to live forever. Death is no part of the scheme of God's dealings with man, except in so far as it embraces the possible yet undesirable results of man's free agency. After the All-Perfect had pronounced all things "good," death was introduced by the perverted exercise in man of the power that was designed to keep the finite in harmony with God forever. This exquisite mechanism, so "fearfully and wonderfully made," has been brought under destructive influences by the enemy of God and the hater of all good. Whatever its constitution may have been, as fitting it for a probation that may possibly issue in ruin, it was not meant to see corruption. "Death entered into the world by sin," and "the devil sinneth from the beginning." Rom. 5: 12. John 8: 44. 1 John 3: 8. He has "the power of death." Heb. 2: 13. "The wages of sin is death," temporal and eternal: and therefore Christ "tasted death for every man," in its physical and mental forms, that he might deliver them, who through fear of death were all their lifetime subject to bondage," and give them assured hope that they "shall not be hurt of the second death."

Through the catastrophe of the fall "we all do fade as a leaf." "Here have we no continuing city." We are as "a shadow that continueth not." "All flesh is as grass, and all the glory of man as the flower of the grass. The grass withereth, and the flower thereof falleth away." "What is your life? It is even a vapor, that appeareth for a little time, and then vanisheth away." James 4: 14. This is not only an appropriate, but unspeakably momentous question for every one, at all times. "What is your life?" And the answer given is deeply impressive. It reveals the brevity of our earthly sojourn, the vanity of earthly pursuits, and the urgent necessity of "fleeing from the wrath to come," and "laying hold on eternal life." It is amazing that poor, sin-infected, wrath-smitten, death-threatened men and women, hastening with rapid strides to the tribunal of final judgment, can be so engrossed with the pleasures and hopes, gains and cares of this world, that they lose sight of the solemn thought that life is but a vapor, constantly growing thinner and less vital, and must ere long vanish into the gloom and agony and debasement and self-reproach of the second death, if "by well-doing" it end not in the light and joy and glory of Heaven. Not only the unregenerate, but the saints likewise, are often so eager in the pursuit of what is seen and temporal, that they too rarely pause to ponder the shortness and uncertainty of life. "The cares of this world, and the deceitfulness of riches," if they do not "choke the world, and render it unfruitful," so preoccupy the heart that it is not unfrequently difficult rightly to class them—whether with the elect or with the reprobate. With pain and alarm we must often witness a zest and avidity in the pursuit and enjoyment of what is temporary, which plainly indicate that the heart has its treasure on earth, and the pressing interrogatory of the Apostle is forgotten: "What is your life?" The increase of wealth, the desire for popularity and position, the lack of sympathy with measures that contemplate the advancement of Christ's kingdom by liberal contributions of dollars and cents, are sad evidences that even the children of God generally place a disproportionate value on the present life an end. Did we all believe verily that life is a vapor which is constantly vanishing, and will soon be all gone, we would put more into the "bags which wax not old," and lay up "treasure in the heavens that faileth not," and less in the bags that perish, for moth and rust to eat, and heirs to quarrel about. Every believer should inscribe the startling question of the Apostle as with the point of a diamond upon the mind and heart, so that the awful realities of the eternal world be not overshadowed and excluded by the interests of the present. "What is your life?" However it be employed, it is but a breath, a gasp, before we launch into eternity. It is an inch of time on which hang the destinies of our immortality. It is the "bud of being" which is to efflorese into the bloom of everlasting fragrance and beauty, or be blasted into the unsightly fungus of everlasting corruption and misery. In this ever-diminishing vapor are found the elements that are to make for us an endless duration of "joy unspeakable and full of glory," or a measureless era of unmitigated wretchedness. In this fragment of being are crowded the activity and development of soul which are to share the bliss and glory of Uncreated Majesty, purity and beauty, or the guilt and horror and punishment of "the devil and his angels." With renewed interest and overwhelming emphasis the question returns, "what is your life?" As breath after breath of the vapor vanishes into air, what is the record that is ever filling up to our account in the Court of Heaven? With what character, and in what relation to God and our fellows, does each moment, as it vanishes, leave us? Has the old year witnessed in us the death of a single carnal inclination? Has the vanishing of life been a vanishing of sin? Has there been a germination and development of the principle that, when the last atom of vapor disappears in the dark valley, will issue in the reconstitution of our mortal tabernacle in deathless vigor, youth and beauty? Does the new year look back on any buried evil which we have entombed with the year 1870? Are we more amalgamated to-day with the untainted, unearthly, death defying life which Christ brought into the world, than we were a year ago? Does the passing vapor leave behind it a face wan and haggard, looking into a rebuketul past, or radiant with hope, looking into a wished-for future? Is the evanescence of life a matter of joy rather than regret to us, in view of its issues beyond the shadowing portal of death? Misspent moments are misspent blessings, which have been purchased with the blood of Emmanuel. It cannot be otherwise than shocking to right-minded people to note the low estimate in which many of our brethren hold the span of time which God has allotted for our preparation for the world to come. Too often their visits among each other, instead of being occupied in edifying conversation, reading of scripture, singing and prayer, are spent in the idlest gossip, of scurrilous dissection of the conduct and motives of absent members, caricaturing some humble, heavy-tongued minister, and dishonoring their profession generally. Oh, brethren, you

have forgotten, or never truly pondered, that "your life is a vapor," steadily diminishing, and that "we must all appear before the judgment seat of Christ," to render an account "for every idle word." With life's wasting energies, and the evidences of the approach of the pale-horse rider, are we as trees planted by the rivers of water, bringing forth fruit in season, covered with leaves which time cannot wither, and amaranthine blossoms that exhale the sweetness of the Upper Eden? "What is your life?" Is it a well-spring of ever-gushing aspirations Godward, or is it a greedy pursuit of filthy lucre, a restless, unsatisfied groveling in the ever-vanishing and debasing pleasures of sense? Is "our life hid with Christ in God," so that the vapor, as it vanishes here, gathers into a golden cloud of unspeakable splendor in the uncreated firmament, or is it in the service af the flesh and the interest of Satan, eventually to sink in the stygian gulf of damnation, where the vapor will reappear in the dense clouds of guilt and terror which constitute "the blackness of darkness forever?" Oh, the solemn, all-comprehending question: "WHAT IS YOUR LIFE?"

A Rejoinder to Bro. A. B. Miller

Brother Miller, in his last epistle, in current volume, page 141, still contends that Caleb and Joshua were all of the six hundred thousand Israelites that left Egypt with Moses and Aaron, who were permitted to go into Canaan. He offers as an evidence "that everybody preaches it that way." The Savior, while upon the earth, said, "Wo unto you, when all men shall speak well of you! for so did their fathers to the false prophets." Luke 6: 26. Hence this kind of evidence does not amount to much. I know the generality of people differ with me on this subject; but I find my views coincide with the best theological works of the age, and some of our ablest brethren, that the tribe of Levi was not debarred from going into Canaan, like the other disobedient tribes were. It is true, some of them fell in the wilderness on account of their disobedience, even Moses and Aaron; but as to the Levites as a *tribe*, I think I showed clearly, in Vol. 6, page 790, that they did go into the promised land.

Brother Miller has conceded this point, but he *now* takes the position that the Levite tribe was not recognized as Israelites, and consequently was not counted with the six hundred thousand who crossed over the Red Sea dry shod. He offers as one of his proofs upon this point, the 49th chapter of Genesis, where old Jacob, before he yielded up the ghost, called around him his twelve sons to make known to them that which was to befall them in the latter days. Brother Miller said: "For some reason best known to that old patriarch, Levi did not receive a blessing." We will notice this chapter a little, and see whether Levi did obtain a blessing or not. We find that Levi received the same blessing that Simeon did, as they were addressed jointly. And in the 28th verse of the same chapter, after Jacob had spoken concerning each of his twelve sons, we read: "All these are the twelve tribes of Israel; and this is it that their father spake unto them, and blessed every one, according to his blessing he blessed them." Now, if there is a shadow of evidence in this chapter indicating that the tribe of Levi was not to be counted Israelites, I have failed to notice it; but I think it establishes the fact clearly that they were, for it reads, "All these," referring to the twelve sons of Jacob, "are the twelve tribes of Israel." In 1 Kings, 18: 31, we read, "And Elijah took twelve stones, according to the number of the tribes of the sons of Jacob, unto whom the word of the Lord came, saying Israel shall be thy name." Is not this sufficient evidence to settle this matter beyond controversy? Further proof upon this point would seem almost unnecessary. But I will notice another argument adduced by the brother, and then bring my article to a close. He refers to the third chapter of Numbers, where the Lord chose the Levites from among the children of Israel in lieu of all the first born, who had been dedicated to God, in commemoration of his slaying the first born of the Egyptians and preserving those of the Israelites.

Now let it be remembered that this was after the Levites had proven their integrity to the Lord at Mount Sinai. Moses, after he had been upon the mount forty days communicating with God, came down with the law and found the people making a great noise, worshiping the golden calf, which Aaron had reared up for them to pacify their rebellious dispositions. Moses, after severely rebuking them for their unfaithfulness, "Stood in the gate of the camp and said, who is on the Lord's side let him come unto me and all the sons of Levi gathered themselves together unto him." He then instructs them what to do, "and the children of Levi did according to the word of Moses," for he had said: "Consecrate yourselves to-day to the Lord, even every man upon his son and upon his brother, that he may bestow upon you a blessing this day." Previous to this time the tribe of Levi was known only as common Israelites. But this act of obedience in separating themselves from the other idolatrous tribes, (for it is evident they were not engaged in worshipping the golden calf) and gathering themselves unto Moses, which caused the Lord to say, "Behold I have taken the Levites from among the children of Israel instead of all the first born that openeth the matrix among the children of Israel, therefore they shall be mine." Numbers 8: 12. Now their being consecrated unto the service of the Lord is no reason that they were not still recognized as Israelites. And to illustrate this fact, suppose the President calls out a certain number of his constituents for some particular purpose, would this disqualify them from being counted citizens of the United States?

Long after the Israelites had possessed the promised land, good, old Elijah still recognized the tribe of Levi as Israelites. After he had discomfited the four hundred and fifty prophets of Baal, "he took twelve stones, according to the number of the tribes of the sons of Jacob," and with them he built an altar in the name of the Lord.

B. F. KOONS.

Dalton, Ind.

NO MATTER IN WHAT WAY.—Two confessors of Christ, during the reign of King Henry VIII, were threatend with martyrdom by the Lord Mayor of London. He told them unless they gave up what he considerd their errors he would tie them in a bag & have them thrown into the Thames. They replied: "My Lord, we are going to Heaven, and it matters very little whether we go there by land or water."

Christian Family Companion

Tyrone City, Pa., April 18, 1870.

Book Notices.

LIFE AT HOME; or the Family and its members. By Wm. Aikman.—Published by S R Wells, 389 Broadway, New York. Price $1.50.

We seldom review a book that we can recommend with as much freedom as we do this one. It affords useful instruction to every member of the family, and ought to be read by all. We give an extract from the preface:

"At a time when the sacredness of the marriage relation is so much called in question, and when the bonds which hold the family together are in danger of being lightly esteemed, any attempt to exalt the family life may be hopeful of good.

The failure to reach the highest happiness of married life, and the best results of family training are caused, we may believe, not so much by willfulness as by ignorance or inexperience. If, at the outset, a few cautions and suggestions, founded on maturer thought and larger observation, were received, mistakes could be corrected and errors avoided which too often occasion long years of disappointment and sorrow. If this book shall make such suggestions, its design will be accomplished.

The Bible is incomparably the best manual for the regulation of the family In these chapters much has been made of its teachings, and it will be an unspeakable reward if the writer shall have done anything to enhance its value in any home.

All that is hopeful for our country and the world is from the family.—Christian homes are the want of the world. Have them, and the future of the Church and therefore the well-being of the race is secure. These pages are sent forth with a very deep desire to bring, if possible, the blessed light of the Gospel of the Lord Jesus Christ into the family circle.—That light will fill any home with a radiance of peace and joy."

We also offer the following paragraphs from the chapter headed the "Family Relations," which we are constrained to endorse:

"Proof from the Bible is sometimes asked against the practice of polygamy. I reply that the whole Bible is against it, from the first chapter, where God said, "I will make a help-meet for him," to the last, where the "Bride the Lamb's wife" is seen descending out of heaven from God.—And every metaphor, without, as far as I know, an exception, has in view simply and only one wife. To add a plural would be to rob figure and illustration of all their force and beauty, and in many cases to make them only absurd.

The first creation was that of one wife. Why, when the earth was to be peopled, when, if ever, it would be expedient and necessary that there should be a plurality of wives, why were not more than one created, if the well-being of man were best promoted by such an arrangement?

And what was the fact at the beginning, has been continued as a fact ever since. The race has been propagated in pairs, with a continuance and precision which is wholly inexplicable on any other theory than that of an original intention of the Creator and Preserver of men. An equal number of each sex has been born into the world from century to century, through all the variations of time and circumstances, and has perpetually been declaring that one husband with one wife meets and fills the idea of the nuptial relation.

Our Lord's words, "They twain shall be one flesh"—A man shall leave father and mother, and "shall cleave to his wife," point unerringly to the same truth, and clearly do not countenance, even by implication, a plurality. A man shall cleave to his three wives! They four shall be one flesh! You smile at the absurdity, while the grand and beautiful truth which he taught has vanished away.

This general drift of the Bible, an equatorial current that sweeps in one direction through it all, is to my mind a mightier argument than a direct precept could have been. An announced command might be limited and confined to the time and the circumstances in which it was given, and its force be evaded, as many ordinances of the Bible are, by arguments built upon the changes of the ages. Not so this, which through all the forty centuries of the Bible, presents the same conception of the family life, upon which every figure and illustration is based.

That ideal of the family contemplates only one husband and one wife. It presents one father and one mother at its head, and children who are fruit and pledge of their one love. Think, if you can without a smile, of a family gathering round the family altar, where the father, as priest of the house, offers up their worship, with a number of wives and mothers around him, his wives and their mothers! Is it a lovely type of the church of Christ or of the family in heaven?

No, polygamy is born not out of the chastity but out of the lusts of men. Only what is animal in man asks for it. No true man desires more than one wife, and that wife ceases to be a woman in the highest and holiest sense when another woman sits equal with her as wife and mother. All that is purest and best in us cries out, Let there be one husband round whom one wife can throw her arms and say, proudly and joyfully, "He is mine, mine alone! I know that no other is on the throne of his heart!" Let there be one wife upon whom a husband may look, while he holds her to his bosom with inexpressible affection and says, "She is beyond and above all others dearer and better. I want none else, she is queen of my heart and life!"

The work may by ordered from this office, at publishers prices.

Supplement.

With our next issue we expect to send out an extra, or supplement, of eight pages, COMPANION size. It will be entirely devoted to the subject of tobacco, and we hope it will receive a careful reading. We shall print an extra edition, which we will supply at the rate of $2 per 100, postage paid. It is an item of no small expense to us, but feeling a deep interest in the reform of tobacco users, we are willing to make some sacrifice for its success.

Brother Beer and family have again returned, pleased with their visit, and at least somewhat improved in health, but we regret that brother Beer is not entirely restored. We still hope that the summer will bring increased health and strength.

Answers to Correspondents.

JOSEPH HOLSOPPLE — The $9.10 came to hand, and has been placed to your credit. The notice has also been published. It was crowded out unintentionally. Hope it may yet answer its intended purpose.

JAMES H. COMER—No Almanacs any more. How with your money? Your paper had been sent, but with a little difference in the name. Now corrected.

D. B. MENTZER—Have no more Almanacs.

DANIEL BOCK—75 cents will pay to end of Vol. 7, for you.

E C. PACKER—C. Speelman's paper is now sent. Pardon neglect.

L. L. GROSSNICKLE—We allow 10 per cent to agents on all amounts of five dollars and upward.

W. J. H. BAUMAN—One dollar a copy will do.

MISCELLANEOUS.

The Bible the Word of God.

"The Bible the word of God?" "No," says a young skeptic who had been reading an infidel book. "No! it is the invention of men."

But the Bible claims to be the word of God, does it not?

"Yes, the men who wrote it pretend that they 'spake as they were moved by the Holy Ghost,' and that what they said was a 'thus saith the Lord.' That was only a cunning deception, in order to make men the more readily believe it."

If the Bible, then, is not what it claims to be, it is, you think, an imposture, and its writers are deceivers and liars?

"Yes, that is what I believe."

Good men will not lie and deceive, would they?

"Of course not."

Then the Bible, you are sure, could not have been written by good men?

"I feel certain it was not."

And, if not the work of good men? It must have been the work of bad men.

"I believe it was."

Now answer me candidly, does the Bible condemn sin, and threaten bad men with punishment?

"Yes."

Does it forbid and condemn lying and deception?

"Yes."

Does it declare that liars shall perish; that Ananias for lying was struck dead, and that false prophets who speak deceit in the name of the Lord, and all who love and make a lie shall be shut out of the kingdom of heaven?

"It does."

And would bad men, false prophets, deceivers and liars, make a book that condemns their own sins and threatens themselves with everlasting punishment?

"They would not be likely to, certainly."

Then the Bible could not have been written by bad men, could it?

"I must admit it is not easy to see how it could."

If, then, as you admit, it could not be the "invention" of bad men—because they could not be guilty of an imposture, who else could be its author but God? And if it is God's book, why not believe it and obey it?

The true character of the new religious movements in some of the eastern States is gradually developing itself. We have from the first regarded it as essentially at variance with an acknowledgment of the inspiration of the Bible, but were not aware that it is planted so squarely upon an anti-bible platform as it now appears. One of its most zealous adherents and eloquent advocates gives expression to the following: "In my opinion the first thing to be overthrown is the doctrine of the inspiration of the Bible. That is the citadel that must be knocked to pieces before we can get an inch of religious progress." This then, is one of the primary objects that "free" religion would accomplish. In other words, its great aim is to deliver men over to their natural passions, affections, propensities, etc., under the sole guidance of reason and human wisdom. If any parts of the Bible suit their views they will accept them, not as God's word, but the word of man. No one who has any faith in the Bible, and believes that "all scripture is given by inspiration of God," can indulge these errorists with a hearing. The battles for the Bible are not all fought yet. The devil has gone church building, and is trying the new tactics of preaching religion, but a religion that first of all denies that there is a religion of inspiration.—*Church Advocate*.

Have at least one book in your library in which all the good children did not die. My early impression from Sunday-school books was that religion was very unhealthy. It seemed a terrible distemper that killed every boy and girl it touched. If I found myself some day better than common, I corrected the mistake for fear I should die; although it was the general opinion that I was not in much danger from oversanctity. But I do not believe that children may have religion and yet live through it. Timothy lived to grow up, and we are credibly informed that little Samuel woke. Indeed, the best boys *I* ever saw occasionally upset things, and got boisterous and had the fidgets.—*From Crumbs Swept Up*.

When the christian entereth into a contract he considereth well whether he shall be able to fulfil the conditions thereof.

Justice should reign supreme in the principles of all.

Love of the Lord is better than fear of penalties and punishment.

Modesty is brighter and more attractive than precious diamonds.

Neutrality in the disputes of others, enables us to act as peacemakers.

Obedience to the laws of God and man smoothes the pathway of life.

Piety and purity dispel the clouds of adversity and sorrow

Virtue and integrity are the pillars of justice, peace and safety.

CORRESPONDENCE.

Correspondence of church news solicited from all parts of the Brotherhood. Writer's name and address required on every communication as guarantee of good faith. Rejected communications or manuscript used, not returned. All manuscript intended for publication should be written upon **one side** *of the sheet only.*

A Report of The Church in California.

RELATING TO THE VISIT OF BRETHREN MILLER AND STURGIS TO THE PACIFIC COAST.

Whereas, we are constantly receiving, letters from many parts of the Brotherhood inquiring: "What the mission was for?" "What was done?" "Why did they return home so soon?" "We gave our money to send them to California and Oregon, to preach, and now we hear they are at home. What is the matter?" and many other such inquiries: hence, we feel it our duty to give a report of the proceedings of said brethren, while they were with us.

They reached the house of Eld. Geo. Wolf, Oct. 12th, 1870, and remained a few days with the brethren in the immediate neighborhood; and on the 30th October sailed from San Francisco for Portland Oregon. Made their visit, and returned to California on the 19th November, and occupied their time, in preaching, and visiting their relatives and brethren in Nappa, Stockton, and after places, until the 10th of December and on said day the brethren of California assembled in Church council, it being the time of our quarterly church meeting, Eld. Miller and Sturgis met with us. After singing, exhortation, and prayers, we proceeded to try the standing of the church, by receiving our baptismal covenant, as our custom is to do. Eld. Geo. Wolf, presiding, he immediately proceeded, to take the voice of the church, when it was found there was not a dissenting voice; but all the members were ready to hear the teachings of our Master, and abide by the Law of our Lord, and Savior Jesus Christ, whereunto we were called, and made free from the law of carnal commandments.

Next, brother Wolf requested brethren Miller and Sturgis to read their letters of recommendation from A. M., whereupon they read letters, signed by brethren in South Bend Ind. The church received them on said recommendation. Then the church proceeded to attend to business of a local nature, among which, was, the case of A. P. Gips, Ills., which trouble was amicably adjusted, the brethren (Miller and Sturgis) acting as representatives of the brethren in Ills

After the local business had been dispensed with, Bro. Wolf requested Bros. Miller and Sturgis to make known to the church their mission to California. They both spoke at considerable length, telling us they were sent by the brethren of the East, to see how you do, and to get an expression of Union; and that we would agree to be subject to the decisions of A. M. This being their mission as well as to preach the gospel in California. Then they asked us to give such an expression of union. We claimed we had given the ordinary expression of union and fellowship with the entire brotherhood, when we renewed our baptismal covenant in their presence, and that we stood in full union with all the followers of the meek and lovely Jesus; believing his word to be sufficient to guide us in all things. Hence we reject all creeds, articles of faith, and disciplines of human invention; believing them to be a direct transgression upon the wisdom of God, for he has given us a perfect law to govern us in all things.

However it was found that [our mode of] feet washing was the great trouble, and hence the desire of brethren Miller and Sturgis to get us to acknowledge the Minutes of A. M., which, had we done, would have been bartering away our rights, in the gospel, and that obtained in the brotherhood in A. M., in 1856, for the decision of A. M, of 1859, the latter clause of art 2nd reads thus: "It also advises brethren when organizing new churches to organize them in the practice of the ordinances. according to the general order of the brethren" And the minutes of 1870 say: that Eld's. Miller and Sturgis were to come, to the Pacific coast to organize churches, and set in order things needed. How different this mission from the request that went to the Annual Meeting from the Western Dist. of Pa., which says to send brethren to Cal. and Oregon, as Missionaries for one year, to aid the church there in spreading the gospel of Christ C. F. C. Vol. 6, Page 407. Whereupon a warm discussion followed; we claimed we stood on the compromise of 1856, and kept our pledge in good faith, enjoying our liberty to follow the example of our Lord and Master in the ordinance of feetwashing, as we understand it.

When the evening drew on we adjourned until after public preaching; then the church assembled again in council, and the discussion continued until near midnight, when the voice of the church was taken, and in that vote we reserved the right to reject everything that is not in *harmony* with the law of our Lord Jesus Christ, and the right to practice the single mode of feetwashing as we have done heretofore; and thus the labor of the brethren closed in California, and they returned to their homes.

We have taken fresh courage to fight on in the good, and noble cause that we have enlisted in, and commend the result and ourselves to the care of our Heavenly Father, who is able to save to the uttermost all that will trust in him.

Finally brethren, we feel reluctant to express our regrets that so much time, talent, and money are wasted in disputing over questions of this kind. We had for years entreated and invited colaborers to this coast, to help us in the good cause; and when we heard that Bros. Miller and Sturgis, were coming to our assistance we were made to rejoice, but were disappointed on learning they would stay so short a time, and not visit half the places where there are scattered brethren, and that the brethren in the East differ so much from us in judging what our needs and wants are. By order of the church, a copy of this report is furnished to the *Companion*.

GEORGE WOLFE.
JONATHAN MYERS.

March 17, 1871.

HAMILTON, Mo.)
April 4th, 1871.)

Brother Editor; In view of our approaching District Meeting, we submit the following thoughts to the members composing the Missouri District. Concurring with the views and suggestions of Elders J. Harshey, J. Ullery, and S. S. Mohler, (see *Gospel Visitor*, page 61.) We would in connection say, not only is it desirable that all the church should be represented by Delegates, but also desire all the Elders, Ministers and Deacons in the state to attend our District Meeting. In the multitude of counsellors there is safety.

We also call the attention of our scattered members through the state where no churches are organized, to endeavor to report their condition and wants to the District Meeting, in order that there may be more union and connection effected with all the members in the state. In view of the above we desire a general representation. We will farther say, to our Kansas and Missouri members, having succeeded last year in getting the grant for half fare privileges, on the H. and St. Jos. R. R., if desirable to the members we will apply again and report the result of our efforts through the *Companion*.—Would however say, we feel a delicacy to proceed with the arrangements at a very early day, inasmuch as the last Annual Meeting appointed brother C. Custer of Philadelphia for the East, and brother J. Beeghly for the West, to make the necessary arrangements with the different Rail Road companies, for half fare privilege. We are also at a loss to know how to proceed in relation to brother Custer's advice in regard to ascertaining the number and names who will attend the Annual Meeting as we are inclined to think our Kansas, Missouri, and probably most all the districts in the state, do not know the number or the names going especially the delegates to be sent until after the various District Meetings are held, and as the time at least of some District Meetings, is just shortly before the time of Annual Meeting we think the time rather short to have the necessary correspondence, and make the necessary arrangements.

What say the Missouri and Kansas members, as all the Kansas and Missouri members will take the Penna. Central Rail Road to Harrisburg, at least we think this is the best route. We hope to have more light on this subject. We think our Kansas and Missouri members will all be pleased to take said route, provided we can make the necessary arrangements with brother C. Custer as required by said Rail Road Company.

Fraternally yours
GEORGE WITWER.

Brother Holsinger; I learn by the *Companion* that you have to some extent, by donation and otherwise, been supplying the wants of some who were not able to pay for the C. F. C. The case I wish to represent to you in the fear of God, is that of a sister, who seems to have a desire to read the C. F. C., for which she says they are positively not able to pay. They have a large family, her husband having to labor by the day, and she at every thing that she can put hands to, to earn their scanty fair. I can truthfully say that they are both very industrious. The object of my writing is to see if by you she can receive the much desired C. F. C., as a gift for one year, from the time you receive this? Her husband is not a professer of religion. If you publish the above, please will omit name.

Yes, we have paper for all such cases; and you have taken the right way of relating the case. Let all poor brethren or sisters get some truthful responsible person to represent their case at our office, and they shall be supplied. Some pretend to think hard of us for refusing to give our paper free to poor persons who use tobacco. But we think no honest person will fault us when they look properly at the matter. We must work hard for our living, and deny ourself of luxuries, and we cannot see why we should give away of our hard earnings to persons who spend their money in such a useless manner to their own injury. We could not feel justified in doing so. But with persons who are industrious and economical, but are needy, we will share our last loaf if necessary

Dear Companion; Since my last I have been traveling some, and I suppose you will carry the tidings to those who love church news. I left home on the 15th of February last; went to the Canton congregation. Labored one week among the members of the church and others with great satisfaction. Several became obedient to the Lord. Among them were two old persons, one 63, the other 64 years old The congregation under the care of our worthy elder, D. J. Peck, is in a very prosperous condition.

I also visited the Georgetown congregation. Held very interesting meetings in this congregation. but no additions

I returned home on the first of March, found my oldest brother, Adam Wise, had been preaching for some days in our own congregation. And to my great joy found our oldest son, now in his 16th year, a baptized believer. Surely great is the joy over a repenting son. Praise the Lord, oh my soul.

On the 15th of March I went to the station congregation. Remained one week. Had the pleasure of seeing souls added to the Lord. The station congregation is in Greene county, Pa. They have had a revival. Since New Year there have been some twenty-five additions in that congregation. May the Lord increase their piety. Amen.

Fraternally yours,
JOHN WISE.

Scenery Hill, March, 1871.

Brother Henry; We expect ministering brethren to be with us in the Montgomery church a few days before the Western Pa., District Meeting. Appointments for preaching at Gettysburg and at Samuel Rarigh's school house on Thursday evening, April 27th .Brethren coming by way of Indiana who intend to be with us, will please inform us by letter, and we will meet them on Thursday at the Indiana House. We are about five miles from the place of holding the district meeting. My address is Decker's Point, Indiana county, Pa.

PETER BEER.

The Proposed Change.

I would prefer our paper in folio form, like the regular newspapers, as I conceive it would save you considerable trouble and be more convenient to your readers, and at the same time would admit of more space, with the use of good, large type, so desirable to many of our aged brethren and sisters.

P. S. NEWCOMER

I don't want the print smaller. I don't want the paper larger; let well enough alone, and boil down a little more if need be. ISAAC PRICE.

Go on, brethren; give us your opinions, boiled down and skimmed off

FOREST CITY, Mo., April 3, 1871.

Dear Brother—We started for Missouri on the 20th of March, from Bull's Gap, Tennessee, and arrived safe in Forest City, Mo., on the 23d, over one thousand miles in three and a half days, in good health, for which we are thankful to our Heavenly Father for his kind protection. We are now living with our kind brethren in Christ, in Holt county, Mo., who have lived here some twelve or thirteen years without a preacher. We found them strong in the faith once delivered to the saints, and in love with one another. May God grant that we may continue so until he calls us home to him in heaven.

We have had two meetings since we arrived here, with crowded houses and very good attention. I think, from present appearances, that good may be done here for the enlargement of Christ's kingdom, by strictly preaching the word and a common and free salvation to all who are willing to accept Christ as their saviour. I think this a good country, so far as I am able to judge, and I am very well pleased with my exchange, especially for not finding much pride among the brethren and sisters. I could tell them from other people as soon as I saw them. I could tell that they were meek followers of the Lamb. I am sorry that I cannot say the same of all, everywhere, but it has got so, in some places, that we cannot tell them from other people. Oh, what a pity!

We have all kinds of people here, from every nation. I have been completely beat. I heard two persons in conversation the other day, which was the first time I ever heard so much talk that I did not understand. If they cannot understand me better than I do them, I must say that I have got to a place where I cannot preach the gospel to every creature. But strange things do occur.

My beloved brethren and sisters, we want your prayers in our behalf, that our faith fail not.

Persons who may wish to correspond with me on any subject, can do so by addressing me at Forest City, Holt county, Mo.

A. J. CORRELL.

Notice.

The Brethren at Pipe Creek, Md., contemplate holding their next Communion meeting, commencing (if the Lord will) at 1 o'clock, P. M. on Saturday, the *third day of June next*. They extend a cordial invitation especially to their ministering brethren in Virginia and Tennessee, who may go to A. M to stop on their return. We wish our dear brethren, who may see this notice, to try and make an arrangement to this effect before leaving their homes. By request of the Brethren in Council.

PHILIP BOYLE.

Answer to Query.

In *Companion*, Vol. 7, No. 13, appears a query. The parable of the mustard seed. See Matthew 13: 31, 32. By brother J. Z. Gottwals, who says: "Will brother Henry, or some other brother or sister that is not under the influence of tobacco, please give through the *Companion*, an explanation on the above parable of the Savior. I cannot reconcile my mind, because tobacco seed is smaller than mustard seed."

Now I do not want to run before brother Henry or any other brother or sister, in attempting an answer to the above query, but if any one else has any other solution let them give it and I will gladly exchange the following for a better.

1st. There were no tobacco seeds in Palestine, consequently tobacco seed is out of the question.

2d. We learn from history that the mustard seed of Palestine is exceedingly small, many times smaller than the mustard seed of America. And again, the herb produced from the mustard seed of Palestine grows many times larger than the herb produced by the American mustard seed. This satisfies.

THOMAS D. LYON.

Queries.

I would like if some brother would give an answer through the *Companion*, to the following query: Is it contrary to the teachings of the Savior, to have debates? Understand me, I claim there is more than one kind of debates. I will try to explain this. To debate merely for the sake of argument, and try to establish an error in the minds of the people, something we do not believe ourselves, I believe to be wrong. But when we speak from honest convictions and are backed up by the record of God, and thus try to convince people and lead them into the truth, for we know there is difference among the people,—this kind of debating I claim to have a good effect. We are to contend earnestly for the faith once delivered to the saints. And who are we to contend with? Evidently with those who do not see as we do. Consequently here is a difference of opinion and we enter into a discussion and try to convince our opponent of his error. If we succed in this we have gained a brother, and have done a good work.

Now this is my view of debating; I hope however if I am wrong some brother will please put me in the right way, for I desire to do right and to be obedient to the teachings of my heavenly master, as I understand them.

A. B. MILLER.

Antioch, Ind.

Brother Companion—Please announce, God willing, the Brethren at Aughwick will hold a Communion at the meeting-house, in Germany Valley, Huntingdon county, Pa., on the 11th day of May next, commencing at 1 o'clock, P. M. Meeting next day. Stop off at Mt. Union, Penn. R. R. Come, Brethren, come.

A. L. FUSEK.

Errata.

No. 14, current volume of COMPANION, page 213, 2d column, 7th line from the top, for "*men*," read "*never*." Same column, 25th line from top, for "*tarousel*," read "*avowed*." And in the 31st line, for "*scan*" read "*scorn*."

C. H. RALSBAUGH

Page 222, 1st column, 1st line, instead of "*baptism*," read "*baptized*." A few lines below the middle of same column, instead of "law of sin and eternal *glory*," read "law of sin and eternal *death*."

Will some one inform me whether there are any brethren in Texas, and if so give their addresses through the *Companion*?

J. J FAUSNACHT.

Change of Address.

Elder Hiel Hamilton, from Poplar Grove to Erwin, Howard county, Indiana.

BR. PETER BRUBAKER'S address is changed from Centropolis, Franklin county, Kansas, to Marion, Douglas county, Kansas.

Dr. P. R. Wrightsman, from Dayton Ohio, to South Bend, Ind.

"Without father, without mother, without descent, having neither beginning of days nor end of life, but made like unto the Son of God, abideth a priest continually." Heb. 7 : 3.

"Jesus saith unto her, touch me not, for I am not yet ascended to my Father, but go to my brethren and say unto them : I ascend unto my father and your fathers, and to my God and your God." John 20 : 17.

Please give an explanation upon the above passages.

ISAAC MYERS.

Brother Samuel Replogle wishes to correspond with his friends in the East ; and as he does not know their addresses, they will please address him at Osceola Mo.

Proposed Visit.

To Lancaster, on the 12th of May. To Litiz, on the morning of the 13th, and stay over Sunday. On Monday to Manheim, to stay a few nights.

GRABILL MYERS.

Announcements.

DISTRICT MEETINGS.

The congregations composing the First District of Virginia will meet in council in Montgomery county, at brother Peter Crumpacker's, on the 19th of May. On the evening of the 20th, at the same place, the ordinances of the church will be observed, as they have been delivered unto us. A full attendance of delegates and members generally is desirable. Peter Crumpacker.

Middle Pennsylvania District, May 5th, McVeytown, Mifflin county.

Northern Indiana, April 27th, Solomon's Creek congregation, Arnold's station.

Middle Indiana, April 21st, Huntington station.

Northwestern Ohio, May 12th, Seneca branch, Centreton and Tiffin.

Missouri District May 5th, Log Creek congregation, Caldwell county, Kingston and Knoxville station.

Please announce, Brother Holsinger, that the brethren of the Antietam congregation intend holding a lovefeast on the 18th day of May at Price's meeting house. A cordial invitation is given to the brethren to be with us. JACOB PRICE.

DIED.

We admit no poetry under any circumstances in connection with obituary notices. We wish to use all alike, and we could not insert verses with all.

At Buena Vista, Tuscarawas county, Ohio, March 13th, CLARA ALELIEA, daughter of V. C. Fisher, aged 2 years, 7 months and 13 days. Funeral service by Mr. Shutt and the writer, from Amos. 4 : 12. This was the only child of brother and sister Fisher, and it was very hard for them to give it up ; but knowing that their loss is its infinite gain, they resign themselves to the will of him who doeth all things well. John Nicholson.

In Bristol, Trumbull county, Ohio, March 18th, CHRISTENA THORP, aged 52 years and 4 months. She was the mother of eight children ; four of them have gone before her to the spirit world, and four are left with their father to mourn her loss, which, it is hoped, is her great gain. Her disease was consumption. Her maiden name was Kagy, daughter of Abraham and Catharine Kagy. Her mother died in 1857, and her father on the 4th of February last. She was a member of the Zion church for a number of years. She was followed to the grave by many sorrowing relatives and friends on the 20th of March. The funeral occasion was improved by ——Askey, from Rev. 14 : 13. E. N. Barb.

March 29th, in the Buffalo Valley Branch, Union county, Pa., at the residence of her daughter, Elizabeth Reber, sister SUSANNA ROYER, widow of brother Joel Royer, deceased, aged 91 years, 9 months and 11 days. She was the mother of fourteen children ; eleven are living and married and have children, except one. Her grandchildren number 79, and great grandchildren 103, in all numbering 196. She was born in Lancaster county and removed to this county forty years ago, and lived a consistent Christian life for many years and died in peace. Funeral occasion improved from Philippians 1 : 21, by John L. Beaver and the writer.

Elder Isaac Myers.

In Rogersville, Ohio, March 31st, SAML. G. ELLENBERGER, aged 52 years, 5 months and 4 days. He leaves a wife and one child to mourn his loss. He never made a profession, but said before he died that if God would spare him he would serve Him, and in this condition he left the world. Alas ! how many are spared for years and do not serve the Lord. Funeral discourse by the writer, from Psalms 16 : 15, to a large assembly

John Nicholson.

Departed this life in the Mohican church, Wayne county, Ohio, April 3rd, brother EMMANUAL BUECHLY, aged 68 years, 11 months and 19 days.

In the death of brother Buechly the church militant has sustained an almost irreparable loss, but the spirits of just men made perfect have gained a companion. He was the oldest of the family of brother Abraham and sister Elizabeth Buechly, and so far as I know the first one to die. He was born in what is now known as the Elkhorn Church, Somerset county, Pa., and has resided in Ohio some years. He has been a faithful minister of the gospel for many years, but of late has been rather feeble in bodily health : he was, however, in usual health. On the 2d of April, in the evening, he engaged in family worship, as usual, after which his companion said it was rather early to go to bed, to which he replied that he would lie down on the lounge a little while, which he did, and in a few minutes he drew his breath a little loud, when his son raised him up, and in a minute or two more he was dead, without speaking a word and without a struggle. He leaves his wife—an aged sister and mother in Israel—and a number of children, who are all members of the church ; and above all, he leaves a good name, which the wise man of old said was "rather to be chosen than riches." On the 5th the funeral sermon was preached at the Kilbuck meeting-house, which was his usual place of meeting, by the writer and Elder Jacob Garver, from Rev. 14 : 13, a large concourse of people being present, after which we conveyed his body to the Mohican grave-yard, where we placed him in his resting place to sleep, until he who once said "Lazarus come forth," shall send his angel to call him forth to an "inheritance incorruptible, undefiled, and which fadeth not away."

P. J. Brown.

In the Chippewa church, Wayne county, Ohio, WILLIAM, son of Simon and Elizabeth WINTER, by his foot getting fast in the wheels of a steam stave-cutter and getting his leg so badly mangled that the doctor had to take it off, and in about 30 minutes he died. He lived about nine hours after he was hurt. He suffered a great deal, but he bore it very patiently until he fell asleep in death. Age 21 years, 6 months and 3 days. Funeral occasion improved by brother George Irvin and the writer, to a very large concourse of people J. B. Shoemaker.

Near North Georgetown, Columbiana Co., Ohio, March 17, sister SARAH E. HEASTAND, wife of brother Samuel Heastand, aged 21 years, 4 months and 1 day. She was the mother of two children, the younger child being 12 days old when she died. She left a kind and affectionate husband and a large circle of relatives and sympathizing friends to mourn their great loss, but not as those that have no hope. The occasion was improved by brother Daniel Peck and others to a large concourse of people.

Visitor please copy. Peter Stouffer.

LIST OF MONEYS received for subscription, books, &c.,

S. Z. Sharp,	$5.50	Michael Arnold,	$1 50
Wm. Warvel,	1.00	P. Wrightsman,	5.00
John Bowman,	.13	A. Chamberlain,	2 00
David Province,	2.15	A. Bowman,	1 00
Mary Reinhold,	7.92	E. Rosenberger,	.75
Christian Ford,	1.00	J. R. Holsinger,	6 00
Jas. H. Comer,	.50	A. M. Stark,	1 50
L. Grossnickle,	1 00	Jesse M. Kaufle,	1 50
Daniel Bosk,	2 00	J. K Frantz,	1 00
E. C. Packer,	4 00	John D. Baer,	1 00
Saml. M. Cox,	1 50	H. S. Kiser,	1 50
J Farneman,	5 00		

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For the COMPANION.

The Pilgrim's Wants.

"But my God shall supply all your needs, according to his riches in glory, by Christ Jesus." Phil. 4: 13.

I want that adorning divine,
Thou only, my God, canst bestow;
I want in these beautiful garments to shine,
Which distinguish thy household below.

I want ev'ry moment to feel
That thy Spirit dwells in my heart,
That his power is present to cleanse and to heal,
And newness of life to impart.

I want, ah! I want to attain
Some likeness, my Savior, to thee,
That longed-for resemblance to thee to regain,
Thy comeliness put upon me.

I want to be marked for thine own,
Thy seal on my forehead to wear,
To receive the new name on the mystic white stone,
Which none but thyself can declare.

I want so in thee to abide,
As to bring forth some fruit to thy praise,
The branch which thou promis'dst, though feeble and dried,
May languish, but never decays.

I want thine own hand to unbind
Each tie to terrestrial things,
Too tenderly cherished, too closely entwined,
Where my heart too tenaciously clings.

I want by my aspect serene,
My actions and words to declare,
That my treasure is placed in a country unseen,
That my heart and affections are there.

I want,—and this sums up my prayer,
To glorify thee till I die;
Then calmly to yield up my soul to thy care,
To sleep without fear or a sigh.

Shanesville, Ohio. LYDIA LAWYER

Saved.

One day in my history, while viewing the scenes of life, passing from one picture to another, I came to one that particularly attracted my attention. It was the picture of a youth who had been pardoned of all past guilt. The load was gone; the stains removed; all washed away in Jesus' blood; his countenance beamed with joy and the love of God. He walked in his statutes—passed along smoothly. Not a trouble, not a sorrow to harrass his soul; but basked in the light of God, while Jesus smiled upon him.

Farther on was another picture. Here the young man was arrested by temptation; it held him, told him of pleasure, of happiness, that it could not be wrong, that all this would be enjoyment; was surrounded by wicked influences. No loving mother there to tell him "Beware!" No fond father to direct his footsteps; no kind friend to advise him to flee. But it seemed that this was the hour when father, mother and friends all were absent, that the tempter came to his hellish power. The young man tottered, he fell—yielded to Satan's soothing chains.

I looked, and behold devils danced in revelry around him in all their demoniac horror, and if there could be such a thing, there was a joy in hell. Then I looked up higher and saw Jesus have a sorrowful countenance. Oh, how sad he looked then pleading at the right hand of the throne. He showed his hands, his side, his feet. Angels were bathed in tears; they wept, they sighed. And if such a thing could be done there was sadness in heaven.

Near by was another picture. And there I saw the repentant youth kneeling before the throne of grace, pleading for mercy. God heard the prayer. Then I saw him again clothed in the favor of the Father. What glory filled his soul and how quickly the scene changed! Devils fled and hid themselves, and sadness was in hell. Again I looked up and saw Jesus wear a smiling face; the clouds that overshadowed it were all gone; angels shouted, "Glory to God!" they sang for joy, rays of heavenly healing light beamed all around, strains of celestial music were borne on holy breezes to the ears of the Almighty, and there was joy in heaven.

Tender ministering aid came to him, and I saw him smile in the light of God, saved from the jaws of hell.—*N. W. Christian Advocate.*

For the Companion.

Query. John 12: 24.

TO BROTHER J. H. S., HOLIDAYSBURG, PA.

Dear Brother: By your request, I will give my views upon John 12: 24, which reads:—"Verily, verily, I say unto you, except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit." This language was used by the Savior immediately after he said, "The hour is come, that the Son of man should be glorified." The last quotation had a direct allusion to himself; and also the first, doubtless, alludes to himself, in part at least. One feature or peculiarity, prominent in the teachings of the Savior, is, that of using things natural to illustrate things spiritual, that the vague minds of his hearers might comprehend more readily the important truths he was teaching. In the days of the Savior and Apostles it was a difficult matter to fix upon the mind the fact of the consequent resurrection from the dead. In considering this subject, Paul, in the 15th chapter of 1st Cor., reasons thus: "Thou fool, that which thou sowest is not quickened, except it die; and that which thou sowest, thou sowest not that body that shall be; * * * * but God giveth it a body as it hath pleased him." Also gives us to understand that the body "is sown in corruption, it is raised in incorruption; it is sown in dishonor, it is raised in glory; it is sown in weakness, it is raised in power; it is sown a natural body, it is raised a spiritual body." Now if a "corn of wheat," fall into the ground and die not, it "abideth alone," —remains simply a grain of wheat and nothing more. But if it die—goes through a necessary change and comes forth by the might of God's power, it produces "much fruit." The Savior knew at the time he used the language under consideration, that the time of his death was at hand—that his body must "fall into the ground." For it was needful that he should die and be buried. Because "Thus it is written and thus it behooved Christ to suffer and to rise from the dead the third day." Luke 24: 46. Had not the Savior died, or had he not come forth from the grave, where would there have been "much fruit?" But the mighty power of God raised him up, and in a glorified state, took him to his right hand in heaven, that he might draw all men unto him, and thus have "much fruit."—"He become the first-fruits of them that slept." The first to overcome death, and, thus having destroyed the power of death, has most triumphantly opened up the way from the grave to the life, liberty, and joys of heaven.

In the grain of wheat there is a germ, which, through the power of God—laws of nature—expands, and throws off the outer shell, comes forth and grows up a beautiful plant, producing "much fruit." This planting in the ground and dying of the grain, is necessary to the reproduction of its like, or perchance something better and with great increase.

So in the corruptible tenement of clay of man there is a precious germ, that, through the mighty power of God, at death of the body, expands and produces much fruit of a glorified nature or, perchance, as Paul says, "of some other grain." It is said that that part of the seed that seems to perish in the ground is taken up by the growing plant, and again united to it so that no part of the original grain really perishes. So with man, "corruption shall put on incorruption," soul and body shall be reunited and "God giveth it a body as it hath pleased him and to every seed his own body."

We might make a very appropriate application of the text under consideration on this wise: God hath provided a field, or vineyard, or kingdom; and his blessed Son has said, "except a man be born again he cannot see the kingdom of God," etc. Regeneration—that is reproduction of divine life in the soul—is necessary, that we may see and enter into the kingdom; must be planted with Christ, must be crucified, yea, die, that the result might be much fruit unto eternal life. Except we die to sin, to the world and to self we abide alone—remain simply a unit, no religious light or influence, no fruit or riches laid up in heaven, are of but little consequence in this life, living alone for self without hope and without God. But if we die—are planted together with Christ; are buried with him in baptism, we come forth through the renovating influence of God's grace, new creatures, and abide not alone, but have much fruit, become in possession of the Holy Spirit and the christian graces flowing in the soul, exerting an influence all around. Then, when the harvest comes, shall be gathered home with well-filled sheaves, the time of the Lord's gathering his "wheat into the garner" having come.

As with individuals, so we may reason relative to communities or congregations. Where there is a body of believers that have been truly planted, and have really died to the world and self, and are alive to God, there is much fruit manifested. As a good and beautiful field of wheat is ripening for the harvest so are they: every head, because of much fruit, is bowed to the breeze of God's smiles. Humility and love is in every soul. As the pollen of a blooming field of wheat freely mingles and assists in vitalizing and bringing to maturity every embryo grain in each head, causing it to be weighty, so it is in a community of true brethren and sisters. Charity, love, forbearance, and all the graces mingle and give vitality to the blessings of God to every individual member, causing a growth in grace, and thus helping to bear one another's burdens, there is, as a following consequence, much fruit. And on such a field or vineyard the Lord looks down with an approving smile, and when the day comes that he will say to his reapers, "The grain is ripe, thrust in the sickle," what a harvest there will be of well filled sheaves, and a glorious ingathering of wheat into the garner, in the heavenly store house.

On the other hand, what a striking contrast is noticeable where there may be found a body of professed disciples of the Lord who may have been planted but did not die to sin and self. Each individual seems to abide alone, and seems to say "am I my brother's keeper." Charity commences at home and remains there! Christian encouragement is such dry stuff it is seldom resorted to. "Let every one bear his own burden" is the motto in reference to everything, spiritually as well as temporally. Can talk for hours on worldly subjects, but has not time or tact to talk to neighbors about religion. All seems to indicate that each one abideth alone. Where is the much fruit? Echo answers where? What a sorry harvest such a state of things will produce. "Gather into bundles and burn" will be the voice of Jehovah. My prayer is that we may all not only be planted, but that we may all die to sin and self and have much fruit.

Owing to a multiplicity of cares, the above thoughts have been hastily thrown together. The subject is worthy of a more careful consideration than I have given it.

J. S. Flory.

For the Companion.

Reply to J. K. Teeter.

"He that hath seen me hath seen the Father." John 14: 9.

In my weak manner I will try to write a few lines for the C. F. C. in love towards brother J. K. Teeter and the church.

In the C. F. C., Vol. 7, No. 13, you will find an article written by bro. J. K. Teeter, assuming that "Jesus Christ is the eternal God." In my humble opinion I do not agree with him. In the same sense that he undertakes to prove that Jesus Christ is the eternal God, we—that is the followers of Christ—are all God. Now for the proof: "That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. And the glory which thou gavest me, I have given them, that they may be one, even as we are one, I in them and thou in me, that they may be made perfect in one." John 17: 21—23. According to this language we are one in Christ just as much as Christ is one in God the Father. Spiritually we are all one, but in no other sense are we one: neither is Christ and God the Father one in any other sense. "No man hath seen God at any time." John 4: 12. Here you see that God hath not been seen by man at any time; but we know that Jesus Christ was seen by his disciples and a great many others, while he was here dwelling among men, in flesh and blood as we are; but if we see Christ spiritually, we see God, for he is the image of God. "Who is the image of the invisible God, the first born of every creature." Col. 1: 15. "Who being the brightness of his glory, and the express image of his person," etc. Heb. 1: 3. So are we the image of God. "So God created man in his own image, in the image of God created he him; male and female created he them." Gen. 1: 27.

Now to show that Christ is not the eternal God, I will refer you to 1st Cor. 3: 23. "And ye are Christ's and Christ is God's." This shows plainly and positively that we are Christ's, and that Christ is God's. Paul does not say that Christ is God, but that Christ is God's. You do not, certainly, think that God the Father became flesh and blood and dwelt amongst men, and was crucified, and died upon the cross, and was buried and arose from the dead! What power do you suppose kept the heavens together and everything moving in its proper order, while Jesus Christ was lying in the grave, if Jesus Christ is the eternal God?

One more thought and I will close for the present. As I do not want to take too much space. If Jesus Christ is the eternal God, it would destroy trine immersion, as the scriptural mode of baptism, as Jesus Christ gave the command to the apostles just before he ascended to heaven, where he is interceding with the Father (not with himself) for us.

I have written this as brief as I could by scripture to show that Jesus Christ is not the eternal God. Out of love have I written. This is my love for the C. F. C. If I am wrong, brethren and sisters, I am willing to be corrected.

Enterville, Mo. S. S. Garber.

For the Companion.

Creation.

In defining the word creation, it unfolds itself to our minds as meaning the act by which God calls into existence things not previously in being; material or spiritual, visible or invisible. Creation is exclusively the work of God, conjoined in the trinity of the Father, Son and Spirit; each in turn named as its author. The Bible opens with an account of the creation, unspeakably majestic and sublime; it is a work, the mysteries of which no finite mind can comprehend.

Creation, in its vast extent, is a secret thing which belongs unto the Lord. There may be, for aught we know to the contrary, millions of worlds, far more glorious than ours, and in those worlds there may be millions of rational beings, widely different from the human race. Many worlds in the vast universe may have been destroyed, and many more quite different from any that have yet existed may be created in future ages. Who dare presume to limit the wisdom and power of God? Who dare say to the Creator, thy works are finished? After this world had been created God rested from all his work; but it does not follow that he would never work again. A calm survey of those works which are visible to us produce wonder and astonishment. How wonderful, then, and astonishing are his works in boundless space! But even the earth which we inhabit is full of wonders. Innumerable effects appear which we cannot trace to the proper causes. A worm, a fly, a flower presents insurmountable difficulties to the eye of investigation and loudly proclaim the wisdom of God and the ignorance of man. But who can declare all his ways? What scenes of deep and thrilling interest must have been unfolded to angels as they lingered around the morning of creation? And were they permitted to leave their lofty habitation and commune with mortals with what intense delight would we gather around them and listen to the account of the genesis of time? But though this privilege is denied us, we may turn to the oracles of truth and there read the world's history. There was not merely a remodeling but a creation. God spake and it was done; he commanded and it was irresistibly fulfilled. What exalted ideas does this present! Who else can create? We would understand the Lord to refer to this fact when he addressed Job out of the whirlwind, for we hear him say to Job: "Where wast thou when I laid the foundation of the earth? Declare if thou hast understanding. Who laid the measures thereof if thou knowest, or who has stretched the line upon it? Whereupon are the foundations thereof fastened? or who laid the corner-stone thereof, when the morning stars sang together and all the sons of God shouted for joy?" The Spirit of God moved upon the face of the waters and gave them vitality. The command went forth: "Let there be light," and immediately the darkness was separated from the light. Still the work went on. Ocean's immense bed was filled with the liquid wave. Brooks, rills and rivers commenced their meanderings, murmuring the praise of him who made them flow, while the dry land settled in suitable consistency for its destined use. The firmament, now clarified from vapors, became the proper medium for the transmission of light, and in due time the planets stand arranged as furtherance and completion in the work. The sun with its scorching rays—a world or planet of fire—is arranged, and so placed for a wise and noble purpose. The moon and stars, too, are framed and placed in their spheres to still further complete the work. But still the work was incomplete; there was none to enjoy this grandeur and beauty, and again the fiat went forth, and the waters were filled with sportive tribes, the forests and valleys teemed with life and activity, and the groves resounded with the notes of the beautifully plumed songsters warbling forth the praises of him who caused them to be. Still to make the scheme complete, something else was wanting; some intelligent being to govern and adore, as well as to enjoy. Earth was not the dwelling place of angels; and Jehovah's mandate went forth: "Let us make man in our own image, after our likeness." Such a compound was the connecting link between heaven and earth, fitted for the companionship of angels and of God, he stands at the head of creation, and power is given unto him to control all on the earth—"made a little lower than the angels and crowned with glory and honor." And God beheld the finished work and pronounced it "very good."

SPENCER BEAVER.

Montandon, Pa.

Important Questions.

1. Dost thou believe that the eyes of God are over thee day and night, seeing all thy inward thoughts as well as thy outward deeds? Ps. 139.

2. Dost thou believe that Jesus Christ is the only mediator between God and man? 1 Tim. 2 : 5.

3. Dost thou believe that the Spirit of God knocketh at every sinner's heart? Rev.3 : 20.

4. Hath the goodness of God already led thee to repentance? Rom. 2 : 4.

5. Hast though, through faith in Christ, obtained the remission of thy sins? Acts 10 : 43.

6. Art thou baptized in water upon thy faith? Mark 6 : 16.

7. Art thou sealed, by the Holy Spirit of God, unto the day of redemption? Eph. 4 : 30.

8. Dost thou show the Lord's death by the breaking of the bread and drinking of the cup? 1 Cor. 11 : 26.

9. Art thou also humble that thou dost, according to thy knowledge of God's word, practice the childlike example of feetwashing? John 13 : 1-19.

10. Dost thou visit the fatherless and widows in their affliction? James 1 : 27.

11. Dost thou love and pray for thine enemies? Matt. 5 : 44.

12. Dost thou exercise in daily prayer to God? Dan. 6 10. Matt. 6 : 6.

13. Dost thou prove thyself, in all thy demeanor, as a light of the world? Matt. 5 : 16.

14. As head of the family, dost thou instruct thy children out of God's Word? Deut. 6 : 4-8. Job 1 : 5. Eph. 6 : 4.

15. As preacher of the Word, dost thou know that thou art begotten again unto a lively hope, and called of God as a watchman of souls? 1 Pet. 1 : 3. Esek. 33 : 7. Jer. 1 : 4-7. Acts 26 : 13 20.

16. Dost thou, while on or off the preacher's stand, conduct thyself so, that no one that hears or sees thee may have cause to question thy honesty? Acts 24 : 16. Heb. 13 : 18,

17. Canst thou say, in the fear of the Lord, that thou art pure from the blood of all souls committed to thy care? Acts 20 : 26.

18. After conscientiously answering the above questions in the affirmative, dost thou daily ask God; "what lack I yet?"

In Heaven there shall glory be,
In hell torment and misery;
And he that there the crown would wear,
Must in this life himself prepare.
Matt. 7 : 13, 14. Luke 13 : 24.

Yours in love,

DANIEL SNOWBERGER.

New Enterprise, Pa.

God's Omniscience.

God never forgets anything. All his works, from the creation of a world to the things of a leaf, are finished, perfect. Did you ever stand under a full-boughed, heavy foliaged tree in summer time, and pluck one of the myriad leaves and examine its delicate tracery, its coloring, the very perfection of its finished beauty, and then think of the countless number of such leaves, of the mighty forests whose luxurious growth cover so much of the world, and reflect that among them all there is not a leaf unfinished, each perfect in its form and color? And did you ever pick a flower, either from cultural garden or by wayside walk, enjoy its odor and bless its beauty, and no flower of them all forgotten—the same careful hand filling its glowing heart with perfume, and coloring each leaf with care? When we think of this omniscience, of this never-failing care, we feel something of the attributes of that power—unseen, yet ever present; untouched, yet ever felt—who gives to the violet its color, to the rose its fragrance, who tints with beauty its tiniest leaf, and yet whose hand controls the planets in their course, whose fiat rules the countless worlds.—*Spurgeon.*

Lost wealth may be restored by industry: the wreck of health regained by temperance; forgotten knowledge restored by study, alienated friendship smoothed into forgetfulness; even forfeited reputation won by penitence and virtue; but who ever again looked upon his vanished hours—recalled his slighted years, stamped them with wisdom, or effaced from heaven's record the fearful blot of wasted time.

We should not despair of the goodness of the world, if we do not happen to see it immediately around us. The atmosphere is still blue, though so much of it as is enclosed in our apartment is colorless.

Written Words.

Little birds in little cages
Sing when summer birds are fled;
Little words on little pages
Speak when whispered words are dead.
In these cages what a pleasure,
Often seem the little birds!
On these pages too what pleasure
Often flows from written words!

—*Family Circle.*

Long on all the long, dark night of years
The people's cry ascendeth,
And earth is wet with blood and tears:
But our meek sufferance endeth!
The Few shall not forever sway,
The Many moil in sorrow:
The powers of Hell are strong To-day,
But Christ shall rise To-morrow.

—*Massey.*

For the COMPANION.

Hearing and Doing.

"But be ye doers of the word and not hearers only, deceiving your own selves." James 1:22.

These are words worthy of attention, my beloved; that we be doers of the word, and not hearers only, thereby deceiving ourselves. We understand that hearing is also an important part of the work. We hear the blessed Savior, while teaching the multitude from the sea, among other things, saying: "Take heed, therefore, how ye hear." We would turn our attention to you, our dear young friends: you who are spending your precious time in the vanities of a giddy world. Let me, as a well-wisher of your souls, entreat you to remember your Creator in the days of your youth, and in so doing, to take heed what and how ye hear; for we are told that many false prophets have gone out into the world. And more than this, my friends, they shall even show signs and wonders, that if it were possible even the elect would be deceived. We are told not to believe every spirit, but to try the spirits whether they be of God, for in these last days we have many "Lord sayers," saying: "Lo, here is Christ; and lo, he is there;" but we entreat you to try the spirits. You may inquire, by what? We answer, by the word of God." "Search the scriptures, for in them ye think ye have eternal life; and they are they that testify of me." In the 8th chapter of the Acts of the apostles we have the account of a certain character deceiving the people of Samaria; one that preached himself, and not the doctrine of Christ; for we read that he gave out that himself was some great one, and so deceived the people that they all gave heed unto him from the least to the greatest saying, "this man is the great power of God." Thus we see how very careful we should be in these last evil days—how very easily we may be deceived by listening to the creature more than the Creator. We understand from the words before us, that if we be hearers, and hearers only, we will still deceive our own selves. But we are told what to do, and that is, "be ye doers of the word." A hearer and not a doer of the word is likened unto a man beholding his natural face in a glass, who goeth his way and straightway forgetteth what manner of man he was. But whoso looketh into the perfect law and continueth therein, he not being a forgetful hearer, but a doer of the work, that man shall be blessed in his deed. Thus let us all strive, my dear friends, to be doers of the work, in order that we may receive that great blessing, when time and timely things shall pass away, for how many of us who are to-day buoyant with health, may be in the spirit land long before another year has gone to make up the record of the ages of the mighty past.

B. A. STONER.

Union Bridge, Md.

For the COMPANION.

Feetwashing.

Although considerable has been said through the *Companion* on the above subject, and on its intrinsic importance, with the necessity of the observance as set forth in the Scriptures, yet much more may be said; and because of its great importance, ought to be said, in order to fasten still more on every mind, that a neglect of the proper intent and observance will also meet with the same serious consequences, as non-observance or entire disregard thereto, according to Christ's answer to Peter.

The articles in the latter part of Vol. 6 of the C. F. C., to my understanding, were for the most part replies to those who did not this ordinance incorporate in their self-made system of church service, at the time of their organization; and we may not expect that such an effort to substantiate that their system is not derived from Scripture teachings, can ever make an impression, as long as the multitudes, are not made aware that this was a neglect in their reformers, when they organize themselves into churches; and also that their preacher's discourses are now opposed, and in a great degree refuted. And besides, those who have repeatedly declared that this ordinance is not essential to salvation, or not necessary to be observed, will not, even if they were convinced of their error, recall either by word or action, what they taught as facts.—No, it is not according to human nature to do so; and to repudiate their lordly ambition and commanding influence.

We do not now find many willing Simon Peters, or such as are willing to have a part with Jesus, to give up their own for what is declared in the Scriptures to be the will of our heavenly Father.

Brethren in Christ, and readers of the *Companion*, it may not be consistently controverted, that we, as a church organization, are not in full Union and agreement on all the points on this subject; and it is an evident fact, where this is known among the non-professors and unbelievers in this ordinance, all arguments to bring them to it, must prove futile. I do not say this to start a controversy or for contention, nor even to invite one side or the other, to be constrained by any compulsory means to submit to the other. For I know if I intended anything of this kind, I had better lay down my pen and be at something else.

But I believe, and rely on it, that what I may give, will be taken in the same love of the truth in which it is given. For I love to obey it above anything else. I also love the Brotherhood, and in sincerity, desire the true prosperity of the church; yet I feel we cannot prosper as we should, unless we are united every where, on all points of practical religion, and especially on the ordinances in controversy with other denominations.

I hold to the firm faith that Feetwashing is a religious ordinance, a command of the Lord Jesus Christ for us to observe in all its intentions and meanings. But as to how it became such, and what the Saviour intended to teach for the benefit of his obedient followers—his church, it is the aim of the writer at present to devote his thoughts and dedicate them to the dear readers of the *Companion*.

I had not thought, until a distinguished brother wrote intheGospel Visitor, that as an ordinance, Feetwashing had not its beginning in the night, when Christ washed his disciples' feet. This we feel may be so. But when we look to the different occurrences on record, we may not look at it, that it was also a command of strictly Divine authority. The first on record we find, Gen. 18:4, where Abraham met with the Lord, and said: "Let a little water, I pray you, be fetched, *and wash your feet*, and rest yourselves under the tree." Chap. 19:2, where Lot met with the same. And he said: "Behold now, my Lords, turn in, I pray you, into your servants house, and tarry all night, *and wash your feet*, and ye shall rise up early and go on your way." Chap. 24:32, "And the man came into the house, and he ungirded his Camels, and gave straw, and provender for the Camels *and water to wash his feet and the men's feet that were with him*. Chap. 43; 24, in the circumstance of Joseph and his brethren: "And the man brought the men into Joseph's house and gave them water, *and they washed their feet*." Thus we see by this record that the practice of feetwashing in its beginning was not commanded; but would rather seem on offering, and act of hospitality on the part of the entertainer to serve the guests with water, but rather to do the washing themselves, or their own feet.

This seems to have been a general custom, and became thereby an ordinance of the people, and no doubt considered such up to the time, of our Savior's sojourn on this earth, for he alluded to it himself when he was entertained in the Pharisees house, Luke 7:44, "I entered into thine house, thou gavest no water for my feet." And although the woman washed his feet with her tears, and wiped them with the hair of her head, it still does not hold good to designate it a command, but a usage or ordinance established in respect to acts of hospitality, and differs entirely from the ordinance of Feetwashing used in the gospel. For in the first the guests washed their own feet, and in the latter the disciples were directed and injoined to wash one another's feet, as their Lord and Master had given them (not the command but as he gave them) the example and afterwards directed them, to do to one another as he had done to them.

The question naturally arises here: Why did he give them, in this instance first the the example and taught them how to obey the command he intended, and gave afterwards? In the first place we can see the important lesson he aimed to impress on their minds by the humble condition the placed himself into; and also, how he, the all-seeing, all knowing and all-discerning teacher and searcher of every man's heart, had long seen the inordinate disposition of his own chosen disciples as to who should be the greatest among them.

Therefore he gave them this most notable and striking illustration; that there should be no greater or lesser, no master or servant, neither ruler or subject; but that all should be humble, and that an equality must exist among his followers all must be servants to each other in all ministrations of love in his kingdom, in the same manner as he the Master and Lord showed them, by washing each disciple's feet, and wiped them also; thus showing by serving them in full, as Lord and Master without any help or assistance from others, not requiring the helping services of any in the act and deed from first to last, from the rising from the supper table until he set down to it again, that his servants, his ministers, and followers, should in all their ministrations of love to one another, do all that they can do alone without asking a question or assistance of others.

We are not to infer that this act of feet-washing only includes itself, and is not connected with anything in our being and church service, save to be present when the church is engaged in the act. The teachings and the faith therein, should govern us at all times, and in all acts in our intercourse with others; and when we have thus the example of our Lord and Saviour in its fullness in our mind, and it actuates our soul and being, then, when we are placed in situations to do a service to one, and and we do it, not asking help, or waiting till others would do so too, when it might then be too late, and would then, perhaps be an injury to our fellow-being, instead a good work for us, whereof the reward is laid up in Heaven. And this we most sincerely believe, the Saviour aimed to impress on the minds of his disciples by this humble example. And as these were already appointed, if only to his own and his Heavenly Father's knowledge,—to promulgate all he taught them, it seems that it was necessary for the Lord to do as he did. But how is it now? If we look around us, among those who do not regard this Divine teaching in this light, do we not see the doleful consequences of pride in its various shapes? And no equality is noticed; and if we by chance do hear the endearing name, Brother or Sister, we see at the same time hyprocrisy, and the lord and master manifested, in many, if not in all things pertaining to faith and church service.

By his giving it first by example, we also can see his gentleness, kindness, and love; for according to the nature of these, he could not peremptorily command, or force them into these measures of love, or loving acts; for if we observe these things, because he exemplified them and promised happiness in the compliance, we feel more willing, and inclined to follow him, and observe all the duties implied in his teachings of this ordinance, and thereby answer all the intentions of the ordinance.

We also see the wisdom in our Saviour in learning us this humiliating ordinance by example; for he well knew the deceitfulness of the heart of men; and that, if he had only commanded it, that it might have been construed to mean nothing more than the literal washing of one another's feet in any way; and also to be obeyed from motives different to those by him intended. For it is evident, that we may do acts as we are directed by those using authority over us, from fear of losing their good-will and

favor, as also to show an outward appearance of humility, or exhibit, what in heart, willingly, we are not. But we must be sincere and it is reasonable to conclude that we have the evidence within ourselves, and to show it too, that we are sincere and "that we know these things."—what the literal observance implies, and moreover that we are as willing to minister to our brother in all things, as we are willing to wash his feet, in the same manner, and with the same intention as our Lord and Master washed his disciples' feet and wiped them with the towel, wherewith he had girded himself.

That the disciples understood by this example an illustration teaching humility, and condescension to one another, as also equality among themselves the general sense of their reasonings and their after conduct, sufficiently demonstrated. We do not notice any more reasoning nor disputing among them as to who was the greatest, or who to sit on the right hand of Christ, and who on his left in his Kingdom. For by seeing and learning the condescension and humility of their Lord and Master, they subdued or learned to subdue, all the uprisings of their carnal inclination, and ambitions, self-esteem, and self-preference. They also learned by it, a free and willing acquiescence in all their Lord's directions and teachings, and a full resignation to all heavenly requirements. And this became so characteristic a part of their nature and being, that those who came to believe through them and their teaching, could easily observe all that Christ the Lord had commanded them. We need not multiply quotations here to prove this, the Acts and Epistolary writings abound in such exhortations as Acts 10:26. "And Peter took him up, saying, stand up; I myself also am a man;" and verse 24. "Of a truth I perceive that God is no respecter of persons." And this we see throughout their writings, although they addressed themselves as servants of Christ, they also dedicated their all to the service of the Churches, and became servants to all; and exhorted all to be subject to one another, and to love and minister to one another. And thus, by obeying and teaching, by all the delights and enjoyments, the example given here by the Saviour, they grew and lived only by their acts; and in this daily and constant practice by the primitive Christians, it became an established order of the church service, or an ordinance. The literal observance from time to time according to the example of Christ Jesus our teacher and precepter, to to remind us of the important lessons it contains, beneficial and good during our association with fellow believers and Pilgrims, while surrounded with trials, affliction, and the needy helps and assistance of one to another.

The observance of the Sunday for the Sabbath,—the first day of the week for the last,—as also the Supper of Christ with his disciples, were in commemoration of the end of the Saviour's life on earth, and of the resurrection, as also in remembrance of the pouring out of the Holy Spirit, were also established by the first Christians into an organized order, and thus became ordinances to observe without being commanded by the Saviour, or even so directed to be imitated; and although these were exemplified in a manner by the Saviour, yet we see no command connected as with the ordinance of feet-washing. And on this, or on the parts which the Saviour did command, we will yet devote a few lines.

We then wish to ask what did he enjoin his deciples to do, after he sat down again? Did he tell them to rise from supper? Answer, No. Did he command them to lay off their garment? To take a towel and gird themselves? And pour water in a basin, all as he had done? Verily, nay. For he did not command them to do to themselves what he had done to himself; but it says in the 15th verse John 13th, "For I have given you an example, that ye should do *as I have done to* YOU. And what is it that he had done to them? Answer. He washed their feet, and wiped them with the towel wherewith he was girded. (Verse 5.) And THIS IS THE COMMAND; it includes no more nor less than when they, according to his example wash one another's feet, that they also should be so prepared as to be able to wipe them. Or to say when you serve or minister to your brother disciple do all to him that you are able to do without any assistance from others.

Love for the truth, and explicit obedience to all Christ's directions and commandments to be universally obeyed, and the promised happiness enjoyed thereby, leads me yet to inquire. Have we as a church and as individual members thereof, *obeyed* this injunction given to us both by example and commandment, by our Saviour, and also our Lord and Master? have we, and do we, try to live up to it, both in the literal, as well as in all the connecting, significant performances it teaches?

I cannot answer for any; and I wish not to, if I knew. It is for our good to reflect, for the matter is a weighty one. It concerns our happiness here, and our bliss, when the enjoyment of this earthly life are not experienced any more. If we have washed our fellow disciple's feet, according to our preceptor's example and his intention thereby in all its perceptible meanings, then indeed we are, and will be blessed.

You then, who find yourself in neglect of performance, let it sink deep into your soul, that, if you have not washed the Saints' feet, as the term implies, you cannot be taken in the number, and not in that, you can have no part with that dear Jesus and Savior, who gave us this great and noteable example, that those who live in the faith and practice thereof, should be happy here, and to have a part with him in glory with his Father.

To you, too, who have lived in full obedience thereto, let me say, go on let no man, means, or circumstances prevent you to follow on in the requirements, taught by this ordinance; and should it be that obstacles of any kind be put in your way to keep you from refreshing your faith, and from reminding you of the excellent virtues taught by the literal performace, according to the commandment of the Author and Finisher of your faith, then try the more to live a life devoted to the principles this ordinance does embrace. In these no men can prevent your action; and if they should, the guilt is theirs and not yours. Be steadfast, then and unmovable, and with patience do all the requirements of the Lord Jesus Christ; for these only can advance to perfection, and in the end secure eternal life and happiness

In conclusion I would say, that what I have written is my understanding on this subject, and if I am at fault and lacking, I am ready, Apollos-like, to be taken by an Aquila and Priscilla, and to have the way of God more perfectly expounded to me.

CHRISTIAN SHANK.

Christian Family Companion

Tyrone City, Pa., April 25,1870.

The Passover and the Lord's Supper. No. 15.

CHRIST'S AGONY AND TRIAL.

4. It appears from the record of John that, after he had instituted the ordinances of Feetwashing, the Supper, and the Communion, Christ gave them a new commandment to love one another, even as he had loved them, saying: "By this shall all men know that ye are my disciples, if ye have love one to another." John 13: 34, 35. He gave them to understand that, after a little while, he would leave them and go to where they could not immediately follow him. This intelligence made them sorrowful: it was painful to them to learn that he, whom they had followed, in whom they had trusted, and in whose presence they felt secure and happy, should so soon leave them; and, as they had hoped for his perpetual, personal presence and literal reign, they not only felt sorrowful, but disappointed and perplexed. But he comforted them, saying: "Let not your hearts be troubled: ye believe in God, believe also in me. In my Father's house are many mansions. If it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you I will come again and receive you unto myself; that where I am, there ye may be also." John 14: 1—3. He also instructed them in the unity between himself and the Father, and promised that, whatsoever they should ask in his name he would do, that the Father might be glorified in the Son. He encouraged them to keep his commandments, and assured them that he would not leave them comfortless, saying: "And I will pray the Father, and he shall give you another comforter that he may abide with you forever; even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him, but ye know him, for he dwelleth with you, and shall be in you." "He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him." John 14: 16, 17, 21. In connection with this he gave them the following important test of true discipleship: "If a man love me, he will keep my words, and my Father will love him, and we will come unto him and make our abode with him." Ver. 23. This is indeed an important test and a cheering promise. Knowing that this test is given in such close proximity with the enjoining of the very significant ordinances already noticed, who that fails to observe those ordinances can claim that he loves the Lord, or is loved by him and enjoys his presence? After having given them such important instructions, admonitions, and promises, they sung a hymn and went out to the mount of Olives. Matthew 26: 30, Mark 14: 26, John 14: 31.

They left the guest-chamber after having sung a hymn, but how sad were all their hearts! We can imagine but cannot fully comprehend their feelings, nor the secret workings of their minds. The moon, which was about at its full, had made its way high up in the star-gemmed arch of night, and as its mellow light fell softly on old Jerusalem and its surrounding hills, while Christ-rejecting priests and elders and a treacherous disciple, were planning his destruction, the Son of man passed through the streets of the doomed city in the direction of the mount of Olives. As he passed along with heavy heart and troubled spirit, yet with a firm, steady step and composed, kingly mien, his little, sorrow-stricken band followed in painful silence. Their hearts were full, but their lips were closed and their tongues mute. Forgetting the present to a great extent, their thoughts were retrospective and prospective. They were impressed with the services and lessons in the upper room, and thought much about them; but they also looked inquiringly and anxiously to the future.

We turn now to our Savior. Behold the man of sorrows! He was already weighed down with the thought of his own impending sufferings; yet, as the Mighty God, he had respect to the welfare of his followers. Observing the secret thoughts and heart-workings of his chosen witnesses as they were moving onward, when a suitable occasion offered itself, he broke the monotony of their silence, by giving utterance to that beautiful allegory in which he represented his Father as a husbandman, himself as the true vine, and his disciples as the branches. Their quietude had afforded them an opportunity to meditate upon what had already transpired and to prepare for an eager reception of their Master's teachings. We may well suppose that under these impressive circumstances, every thought uttered by their Lord was rivited upon their minds as a nail fastened in a sure place by the Master of assemblies. An interesting account of what followed is contained in the 15th, 16th, and 17th chapters of John's record. We regard this as being such a masterpiece of inspired excellence, that we withhold comment, lest we should mar its beauty and weaken its force. Let every reader peruse the whole of it with care, and he will readily see the strongest possible effort of the Son of God to impress upon their hearts the essentiality of love and obedience to God, and of love, union, and harmony among his people. "When Jesus had spoken these words he went forth with his disciples over the brook Cedron, where was a garden, into which he entered and his disciples." John 18: 1.

Considering the fact that the discourse recorded in the 15th and 16th chapters of John's gospel, and the

prayer in the 17th chapter, took place on the way from the guest-chamber to the garden of Gethsemane, it is fair to conclude that they were about an hour and a half on the way. This being the case, if they left the room at half-past ten o'clock, as before concluded, it was about midnight when they came to the garden. From a careful notice of the tide of events we assume that this was about the time.

Our readers will remember that, when the Passover was instituted, it was enjoined that none of them should "go out at the door of his house until the morning;" (Ex. 12: 22,) and when this ordinance was incorporated with the law, it was said: "And thou shalt roast and eat it in the place which the Lord thy God shall choose; and thou shalt turn in the morning, and go unto thy tents." Deut. 16: 7. As they were required to "turn in the morning," they could not leave their rooms in which they ate the Passover before the morning began; and as the morning in no case commenced before midnight, they must not leave their rooms before midnight; but on this night our Savior and his apostles left their room long before midnight, and consequently it follows that the meal they ate was not the Passover, or they violated the law in going out when they did. Also, while they were eating the supper, which was in the early part of the night, Judas went out; and Jesus, instead of remonstrating against it, encouraged him to go, by saying, "Whatsoever thou doest do quickly." These facts strongly confirm what was before shown: that the Supper was on the night of the preparation day, and was not the Passover. It cannot be claimed that custom had wrought a change in this matter, for Jesus did not digress from the law to honor either custom or tradition.

5. There seems to be a discrepency between the testimony of Matthew and Mark and the record of John, in regard to the time and place in which Christ told Peter that he would thrice deny him. We think, however, that there is no real difference. It was before shown that the evangelists do not pretend, at all times, to give a connected account of events in the order in which they occurred. In the case now under consideration we think it is clear that John refers to this circumstance out of the order of its occurrence. Matthew says: "And when they had sung an hymn, they went out to the mount of Olives. *Then* saith Jesus unto them, All ye shall be offended because of me this night." Matthew 26: 30, 31. It appears from this that the circumstance referred to, took place after they had gone out to the mount. With this accords the witness of Mark. Luke, as before shown, gives a very disconnected account. John seems to refer to this circumstance in the connection in which it stands in the close of the 13th chapter, because of its relation in sense with what immediately precedes; but there is nothing in John's record that limits it in point of time or place to the upper room in which they ate the Supper. Hence we conclude that it was when they had gone out to the mount of Olives.

"Then cometh Jesus with them to a place called Gethsemane, and saith unto his disciples, Sit ye here, while I go and pray yonder. And he took with him Peter and the two sons of Zebedee and began to be sorrowful and very heavy. Then saith he unto them, My soul is exceeding sorrowful, even unto death: tarry ye here and watch with me. And he went a little further, and fell on his face and prayed, saying, O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt." Matthew 26: 36—39. Luke says of this first season of prayer, "And there appeared an angel unto him from heaven, strengthening him. And being in an agony, he prayed earnestly, and his sweat was as it were great drops of blood falling down to the ground. And when he rose up from prayer, and was come to his disciples, he found them sleeping for sorrow, and he said unto them, Why sleep ye? rise and pray, lest ye enter into temptation." Luke 22: 43—46. "He went away again the second time and prayed, saying, O my Father, if this cup may not pass away from me except I drink it, thy will be done. And he came and found them asleep again; for their eyes were heavy. And he left them, and went away again and prayed the third time, saying the same words. Then cometh he to his disciples, and saith unto them, Sleep (ye) on now, and take your rest? behold, the hour is at hand, and the Son of man is betrayed into the hands of sinners. Rise, let us be going: behold, he is at hand that doth betray me. And while he yet spake, lo, Judas, one of the twelve, came, and with him a great multitude with swords and staves, from the chief priests and elders of the people." Matthew 26: 42—47. Heart cannot conceive nor pen depict this agony of the Son of man, and we will make no attempt.

We assign about one hour and a half to the three seasons of prayer; and as it was near midnight when they came to the garden, it was about half past one o'clock in the morning, when Jesus was apprehended in the garden. The reader will remember this time: one hour and a half after midnight.

Visit to Morrison's Cove.

Morrison's Cove is in the south-eastern part of this county. It is a beautiful valley, and very fertile, and is called a cove because it is a high valley. It is our old home. There we were born and raised, married, and received into the church. Some of our sisters and brothers still reside there, and also many friends and associates. Hence we love to go there to visit. In addition to this it was

suggested that Martinsburg would be a very good situation for a permanent home for the COMPANION FAMILY — So in order to see our friends, and at the same time ascertain what accommodations the place could afford us, we turned our face in that direction on Thursday evening, 13th instant

When we arrived at Newry we realized that we had entered upon the journey somewhat blindly, for we might have known that there would be no conveyance farther in the evening; and having our little daughter Lottie with us, ten miles afoot was too big an undertaking for that day. But we were in no very serious dilemma, for our old brother Daniel Sell lives in the vicinity, and thither we turned our footsteps, and received hospitable entertainment.

Next morning set out afresh for a long stroll, preferring walking towaiting until 3 P. M., for the back. This also gave us a good opportunity for interviewing the Morrison's Cove Railroad, now in course of construction. It is already completed as far as McKee's Gap, or Martha Furnace, and is under contract to Martinsburg. The contractor is bound to have it graded by August next. We long for a ride over the route.

We halted for dinner at brother Shem Graybill's, and after a pleasant conversation resumed the tramp; but we were soon overtaken by friend John Bowers, a minister in the River Brethren church, who kindly took us in his carriage to Martinsburg.— Thence we had but a short distance to our friends, where we rested and were cared for.

On Saturday we attended Counsel-meeting in the Clover Creek congregation, at Brumbaugh's meeting-house. Among the business transacted was the passing of a resolution to hold their spring Lovefeast on the 19th of May, commencing at 4 o'clock P. M., and requested us to announce it and extend an invitation through the COMPANION.

On Sunday, at 10 o'clock attended preaching at the same house, and also in the evening, and tried to speak to the people We also assisted in the organization of the Brethren's Sunday School in the afternoon, and were pleased to see a large number of children and young people in attendance. Hope the Lord will prosper the school. When the teachers have all been appointed, and the school classified, we hope to receive the particulars.

On Monday and Tuesday we visited Martinsburg with a view to business Brother George Puterbaugh accompanied us and afforded us much useful information. Building lots may be had at reasonable prices, but no suitable building could be found for our business. The place offers several inducements, and unless something better is presented, Martinsburg may be the place.

On Wednesday afternoon, brother Jacob Wineland took us to Cove station, on the Huntingdon and Broad Top Railroad, and in the evening we were at home.

Upon our arrival at home we found a bid from Meyer's Mills, Somerset county, Penn'a. The railroad from Pittsburg to Cumberland has just been completed to that place. Meyer's Mills is in a good settlement, and is surrounded by Brethren, and its propositions will receive due consideration.

Quotas

Some time ago we called for one thousand more subscribers, and suggested that each of our friends should obtain one subscriber. This we call filling their quota. We have already published a list of those who have responded to our call. Below we give another, and will continue to announce the names of those who have filled their quotas. We observe that some on the present list had also been on the former one They will have a credit on several drafts in advance.

Former List,	46	Jonas Trimmer,	1
J Nicholson,	1	D. J. Peck,	1
David Province,	3	Ella Williams,	2
Christian Ford,	1	Isaac Price,	1
Dan'l Bock,	2	Sarah Lentz,	1
W. J. H. Bowman,	2	Michael Glotfelty,	3
M. Arnold,	1	E. J. Myers,	1
A. Bowman,	1	Jonathan Swihart,	2
A. M. Shirk,	1	Dan'l B. Sell,	1
J. K. Frantz,	1	Philip Boyle	2
C. P. L. Roberts,	1	Henry Koontz,	1
H. S. Keyser,	1	C. H. Strohm,	1
			78

This shows that we are still nine hundred and twenty-two short of the call. Now we do not like to beg, and yet we desire to add the proposed number of names to our list. Will not every one who has not already done so, go to work and secure us one name? One dollar will pay for the balance of this year, including the Report of the Proceedings of the Annual Meeting, and the Minutes. One more effort, brethren and sisters.

Answers to Correspondents.

T. D. FAULKENDER. Your money is all right, as you say. The G. Vis. was ordered March 11th. Other matters attended to.

H. S. KISER. The *Companion* for you was ordered and paid for to the close of this volume, by brother Tobias Kimmel. We have given you credit for $1.50, which pays to the close of 1872.

CHESTER U. GATES. Your order was filled. You now owe fifty cents.

JOHN U. SLINGLUFF. We have no more Almanacs. What shall we send you for the remaining fifty cents?

J. B. TAWZER. According to our books there is yet due us 35 cents.

ANNA WRIGHTSMAN. Your paper is paid for to the end of the volume.

JOHN A. GRUVER We shall be pleased to have you act as agent.

DANIEL B SELL. The $6 is acknowledged in No. 7, page 111

J. L. WINELAND. The Companion is being sent to S. B Metzger, at Martinsburg Also to John Wineland, Jarviz, Ind.

MISCELLANEOUS

Knocking away the Props.

"See, father," said a lad who was walking with his father, "They are knocking away the props from under the bridge." What are they doing that for? Won't the bridge fall?

"They are knocking them away," said the father, "that the structure may rest more firmly on the stone piers which are now finished."

Arches always require props while they are being built. A temporary wooden structure is first prepared; over which the real arch of brick or stone is laid. But though the arch may be finished, and the keystone set in its place, yet it will never become stong and solid as it should be, until the props are all knocked away, the wooden arch removed, and the different stones left to feel their own weight, and bind themselves by their own pressure between the massive piers from which the arch is sprung.

And in like manner God permits his children in their infancy and weakness, to have various props and supports on which to lean, giving crutches to the lame, and sight to those who fear to walk by faith; but when at last he would bring us forth to stand in strength and beauty, resting on his word alone, he knocks away prop after prop, till we can only rely on God and wholly trust in him.

Sometimes a man trusts in health, and God weakens his strength in the way, and shortens his days, that he may learn to lay hold on eternal life when this life is passing from his grasp. Another trusts in his wealth, and thinks himself secure from the approach of want; till God removes that prop, and teaches him how to pray "Give us this day our daily bread," and trust in the Lord's providence till he receives it.

Again, men trust in friends, and covet human sympathy, and receive honor one of another, until the Lord knocks away the props they rest on, permits friends to become foes, and teaches them that his sympathy and love are worth far more than all that men can give or do.

Then when earthly hopes are blasted, and earthly joys withered away, the Lord appears to us an unchanging friend, the same yesterday, to-day, and forever. His peace no man taketh away. His love is an everlasting love. His compassions fail not. His mercies are from everlasting. His word endureth forever.

What, then, though every prop be gone, and only God sustains our fainting souls? It is enough.—Storm and sunshine, war and peace, sorrow and joy, darkness and light, all are alike to us while "He abideth faithful," and is with us always, even to the end of the world.

"Let sickness blast, and death devour,
If heaven but recompense our pains;
Perish the grass, and fade the flower,
If firm the word of God remains."

—*The Christian.*

Health of Farmers.—There are seven reasons why farmers are healthier than professional men:

1. They work more, and develope all the leading muscles of the body.

2. They take their exercise in the open air, breathe a greater amount of oxygen.

3. Their food and drinks are commonly less adulterated, and far more simple.

4. They do not overwork their brain as industrious professional men do.

5. They take their sleep commonly during the hours of darkness, and do not try to turn night into day.

6. They are not ambitious, and do not wear themselves out so rapidly in the fierce contest of rivalry.

7. Their pleasure is simple and less exhausting.

Pleasure and Piety.

There is no single pleasure that a manly man ought to love the flavor of, which is not permissible to the Christian. There is not a thing which a Christian may not have which every young man ought not to be ashamed to take. Piety does not shut up the avenues of enjoyment. True virtue makes every enjoying faculty more sensitive to joy. I repudiate and repel with scorn the imputation that when a man is a child of God, and is at peace with all God's laws in material things, social things, and moral things, he is shut up. He is enfranchised rather. He is enlarged. He is ennobled. There is more music in him, in every single chord and faculty, than there can be in any other. There is no man so free, there is no man who has a range so boundless as the man who is at peace with God. And yet there are multitudes of persons who suppose that there are peculiar pleasures which cannot be reaped except by a reprobate course. There never was any mistake greater than that.—*Henry Ward Beecher.*

Brevity the Soul of Mercy.—The following remarks of Dr. Hastings, made to the students of Union Theological Seminary, are strongly commended to those who would gain the sympathy of and extend help to the sick:

I have time to offer only one suggestion on pastoral work. Be brief in your visits at the sick bed. Condense what you have to say into the shortest compass, if possible—a verse of Scripture. Make your prayer very short, and do not tarry. I am firmly convinced that too much time is often spent at the sick bed, especially in cases of great weakness and prostration. Be to the point and be brief."

What Farmers Cannot Conceal.—A poor farmer cannot canceal the fact that he is a poor farmer. All his surroundings proclaim the verdict against him; his horses, cattle, wagons, harness, plows, fences, fields, even his wife and children bear silent but unmistakable evidence against him. On the other hand, all these things will testify favorably on behalf of the good farmer. Every passer by can read the evidence—*pro or con.* This fact, alone, ought to stimulate every farmer to do his best, for the sake of his own character, as well as interest; for he may rest assured that every passer by will pronounce judgment according to the evidence.

Quietness prepares the way for correct reflection, and matures thought

Religion resulting from veneration of the Deity improves the mind

Solemnity and seriousness are better than mirth and levity.

Temperance in all things conduces to health and prolongs life.

CORRESPONDENCE

Correspondence of church news solicited from all parts of the Brotherhood. Writer's name and address required on every communication as guarantee of good faith. Rejected communications or manuscript used, not returned. All communications for publication should be written upon **one side** *of the sheet only.*

FAIRPLAY, WASH, CO.MD. }
April 11th, 1871. }

Brother Holsinger : I will try to give a little account, of several visits to Vanc'eavesville, Berkley Co., West Va., which we were permitted to make through the providence of God, in order to hold some meetings in that part of the Lord's vineyard, by request of the scattered lambs of the flock in those parts.

On Saturday the 11th of March, in company with brother Simon Long, took the cars at Breathedsville Via. Weaverton and Harper's Ferry, and arrived at Vancleves ville, 29 miles from our starting place. The weather very pleasant, the scenery beautiful, all combined to make our little trip very pleasant, which I enjoyed very much.

After leaving the station, we made our way to the house of brother John Sutton, about half a mile from the station, where we were kindly received and hospitably entertained during our stay. Towards evening brother Francis Miller, and sister Miller came here.—Brother Miller is a son-in law of brother Sutton's; and by the way they are both alive to the work, and zealous supporters of the cause.

In the evening we repaired to the Baptist Church some three miles from here, (they having courteously granted the brethren the privilege to worship in it whenever they do not occupy it themselves.) The congregation was rather small this evening. We returned home with brother Sutton, and being very tired, soon retired to rest; and when we woke on Sunday morning, found that it was raining very hard; which continued all forenoon; so much so that we could not go to the church. But brother Sutton made arrangements to have a meeting at his house; and soon got together a number of his neighbor's living close by. In the afternoon the rain ceased, and the sky became clear; and as there was an appointment for preaching in the evening, at a shool house near Vanclevesville, we repaired thither and found the house well filled; and we preached, as the Lord gave influence, to an attentive congregation, from the first chapter of James 25th verse: "But whoso looketh into the perfect law, of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed."

On Monday, after having been drawn out, to make a promise, or get some one to return again in four weeks, we took leave and returned home.

On the 8th of April, I in company with brother Samuel Hays, started again to pay the few members in the same neighborhood another visit; for they have no regular meetings, but greatly desired to have.—This time we went by private conveyance; and cros ed the Potomac river at Shepardstown. We arriv at brother Sutton's, toward evening; and were kindly received. Had meeting this evening in the Baptist church, and also on Sunday, the congregation not so large, but very attentive. On Sunday evening preached again in the school-house. The people could not all get in—excellent order and good attention.

On Monday morning, before we were quite ready to start home, there came to brother Sutt ons, to see us, our friend, and now brother, Edward Haney, formerly of Bedford Co., Pa., who had attended our meetings, and stated that he was desirous at once, to be initiated into the church; and after having more fully made known, unto him, the order and practices of the church, as we understand the Scriptures, and as he was willing to make, the word of the Lord the object of his faith, and the rule for his practice, we made arrangements, and went some four miles, where he was in the presence of several brethren and sisters, and some spectators that had gathered, baptized according to the commission given by Christ the head of the church, in the Opequon Creek; and came up out of the water, and went to his home rejoicing; and we also set our faces homeward, where we arrived in due time, having the consciousness of having tried to do our duty faithfully.

DANIEL WOLF.

Report of the Expenses of Holding the Annual Meeting in June, 1870, in Black Hawk County, State of Iowa.

Bread of 25 barrels of flour,	$170.00
Groceries—sugar, coffee, tea, etc.,	135 00
Beef delivered, 2,187 lbs., at 8c per lb,	175.00
Butter, 5.0 lbs., at 18c per lb.,	90.00
Horse feed—corn, oats and hay,	227.00
Apple and plum butter,	60.00
Pickles, cucumbers and beets,	50.00
Candles and lamp oil,	5.00
Fire wood,	11.25
Kitchen service and other labor performed,	64.25
169 lbs. of ham at 16c per lb.,	27.04
Conveying to and from R. R. station,	125.00
Boarding at private houses,	150.00
Labor and loss in erecting tent,	150.00
Incidental expenses,	150.00
Total,	$4, 89.56

The following amount was received from our brethren in the neighboring churches.

From Cherry Grove church, Illinois, by J. W. Wolf,	$92.25
From Napiersville, and other places, Illinois,	64.40
From Pine Creek and other places, Illinois, by J. Gantz,	40.00
From Silver Creek and other places, Illinois, by D. E. Price,	40.00
From Milledgeville and other places, Illinois, by M. Meyer,	50.00
From Rock River and other places, Illinois, by M. Deerdorff,	80.00
From Wadams Grove and other places, Illinois, by E. Eby,	100,000
From Yellow Creek and other places, Illinois, by D. Fry,	30.00
From West Branch and other places, Illinois, by D. Fry,	76.00
From Dry Creek and other places, Iowa, by J. O. Watters,	69.00
From Maquoketa and other places, Iowa, by J. Schultz,	43.10
From English River and other places, Iowa, by D. Brower,	133.25
From Poweshiek and other places, Iowa, by D. Brower,	32.00
From Iowa River and other places, Iowa, Jesse Nicholson,	90.00
From Mahaska and other places, Iowa, by A. Replogle,	15.00
From Fairview and other places, Iowa, by A. Replogle,	50.00
From Des Moines Valley and other places, Iowa, by G. R. Baker,	21.50
From Libertyville and other places, Iowa, by M. Glotfelty,	15.00
From Adams county and other places, Iowa, by C. Heralder,	20.00
From New England river and other places, Iowa, by D. Brown,	44.00
Total,	$1,1[illegible]

We are indeed very thankful to our beloved brethren in Illinois and this State (Iowa) for the assistance rendered. We hope the Lord will abundantly bless them for it, as He is the rewarder of all good.

By order of the committee of arrangements. ELIAS K. HUFFMAN

FAYETTE CO., W. VA. }
February 22, 1871. }

Dear brother in the Lord: In the first place I will remark that your paper has been a welcome visiter to me and brother L. Thomas, for more than twelve months; brother Thomas will not subscribe any longer, and I did not think that I could do well without it, so I requested brother C. Masters, to send for it again. There is but one fault I have to it, that is, I do think that you and some of the brethren are too strenuous on the tobacco question. For my part I don't use the weed nor none of my family, and I notice above your address the design of the work is to advocate truth, expose error, and you say that the New Testament is the will of God. That is very true brother, come let us reason together, says the prophet; the apostle says, knowing therefore the terror of the Lord, we persuade men. Now I do not believe that there is any terror of the Lord against our brethren for chewing of tobacco. My brethren say that they use it for their health and they cannot do without it; and they will not send for the COMPANION, on the account of that tobacco question. There are some that say they would join the Brethren, but they cannot do without their tobacco. Is it possible that they must be debarred of joining our church on the account of that frivolous thing? God forbid is the sincere prayer of your unworthy brother. I love my brethren too well to fall out with them on the account of this tobacco.

H. HOLLIDAY.

Dear Editors:—We made a visit southward, and stopped off at Salem, the first day of March. It is a beautiful town, mostly situated on the north side of the railroad. Called at the residence of Brother Joseph and Sister Mary Cripe. Being very much fatigued, we were so kindly greeted and cared for that I shall ever remember the love we found among those members. They assisted us to visit the members of the Salem congregation, where we found much love among the members. Also found a pretty country beautifully situated, with timber and prairie. Health very good. We attended two meetings in our visit, at which we found nothing new; members very plain; preach nothing new; declaring to know nothing save Jesus Christ and him crucified, earnestly contending for the faith once delivered unto the saints. I think they set their city on a hill, which cannot be hid. My prayer is that their church may become full.

ANNA M. TROXEL.

Hilmine, Ill.

For Brother F. P. Loehr.

Brother Holsinger: Please publish through the COMPANION, that we wish brother F. P. Loehr, to pay us a visit while to or from Annual Meeting, as we need German preaching here in Shade Creek congregation, Somerset Co. To stop off at Johnstown, where he will be met by brethren who will convey him to place of meeting, when informed of his coming, through the C. F. C., or by letter. By order of the church.

HIRAM MUSSELMAN.

Scalp Level, Cambria co., Pa.

Brother Henry: You will please announce my address through the *Companion*, for the satisfaction of our friends in the east. I have nothing special to write at present. We met for worship at brother Eli Yertie's for two successive Sundays.—The brethren generally turned out; had very interesting meetings among ourselves. The few brethren that are here, seem strong in the faith. Next Sunday we have public preaching at what is called the Junction school-house, about six miles south of Kansas City, Kansas. What our weak labors may accomplish in the good work is known to the Lord; but we think, if we know ourself, with the prayers of our brethren east, we may do something for the good cause.

Brethren and sisters, pray for us that the word of the Lord may have free course. This leaves us all reasonably well, thank the Lord.—I will write again at some future time. Any person writing to me privately will direct to Kansas City, Missouri.

Queries.

Please give an exposition of the parable of the Talents, Matthew, 25: 14–30, applying it in all its parts; especially what are we to understand by the expression: "Take the talent from him and give it to him that hath ten?"

L. M. KOB.

Brother Henry:—I hope you will be able to make some more anti-tobacco converts. I am one. I quit two months ago. I don't want to commence it again for twenty times the price of the *Companion*.

JOS. L. MYERS.

Notice.

The north District Meeting will be held, the Lord willing, with the brethren in the Sugar Creek congregation, May 16th, 1871. Those desiring to come by railroad will please give timely notice by addressing John Nicholson or J. A. Borger, Shanesville, Tuscarawas Co., Ohio.

Dover and Millersburg are 15 miles distant, being the nearest R. R. stations to place of meeting.

D. J. PECK.

Champaign Co., Lovefeast.

Brother Henry; Please announce through the COMPANION, that we have appointed our Communion Meeting on the third and fourth days of June next, at brother George Dilling's, five miles east of Urbana, Champaign Co., Ill. Brethren coming from the east or west will stop off at Kirkpatrick, first station east of Urbana, and those from the north or south, either at Champaign City or Thomasboro. We extend a hearty invitation to all members, especially to the ministering brethren.

JOHN H. MOORE.

Thomasboro, Ill.

Please say through the *Companion*, that on the 27th of May, the brethren will hold a Love-feast in the Smith Fork church, Clinton Co., Mo., one mile and a half North of Plattsburg. The usual invitation is extended.

DANIEL D. SELL.

Brother Henry: Please announce in the COMPANION, that if the Lord will, we will have our Lovefeast in the Dry Valley Meeting house, four miles from Lewistown, Pa., on the

22nd day of May next, commencing at one o'clock P. M.; preaching next day in the forenoon. An invitation is given to all who feel to be with us, especially to ministers.

JACOB MOHLER.

Announcements.

DISTRICT MEETINGS.

The congregations composing the First District of Virginia will meet in council in Montgomery county, at brother Peter Crumpacker's, on the 19th of May. On the evening of the 20th, at the same place, the ordinances of the church will be observed, as they have been delivered unto us. A full attendance of delegates and members generally is desirable. Peter Crumpacker.

Middle Pennsylvania District, May 8th, McVeytown, Mifflin county.

Northern Indiana, April 27th, Solomon's Creek congregation, Arnold's station.

Northwestern Ohio, May 12th, Seneca branch, Centreton and Tiffin.

Missouri District May 5th, Log Creek congregation, Caldwell county, Kingston and Knoxville stations.

Please announce, Brother Holsinger, that the brethren of the Antietam congregation intend holding a lovefeast on the 18th day of May at Price's meeting house. A cordial invitation is given to the brethren to be with us. JACOB PRICE.

DIED.

We admit no poetry under any circumstances in connection with obituary notices. We wish to use all alike, and we could not insert verses with all.

In Mason county, West Va., November 2nd, 1870, my sister, FRANCES R HUGHART, departed this life; aged 28 years, 5 months. Her disease was Dropsy of the Heart. She endured her sickness with Christian fortitude. She left a husband, and two small children, and many friends and relations to mourn her loss; But we hope our loss, is her great gain. She was loved by all who knew her. Her funeral not yet attended to. Her request was for Samuel Black to preach her funeral.

"The Lord giveth, and the Lord taketh away; blessed be the name of the Lord."

MARY A HUGHART.

In the Conemaugh branch of the church, February the 14th 1871, GEORGE IRVIN, son of Eli and Ann RODGERS; aged 2 years, 7 months, and 13 days. Funeral services by the writer, assisted by brother Abram Stutsman of Ohio.

Also in same district, March the 26th, EMMA MAY, daughter of Joseph and Margaret SNYDER: aged three months. Funeral services by the writer.

STEPHEN HILDEBRAND.

In the Nettle Creek congregation, Wayne county Indiana, of Measles, on the 24th day of March, sister ELIZABETH WYATT, wife of brother James M. Wyatt, and daughter of elder Abraham Moss, who died in Union county Indiana some ten years ago. Her age was 35 years, 9 months, and 5 days.—Thus, while in the prime of life, a sorrowing husband and two little daughters have to part with one whose joy it had always been, to make both husband and children happy; and the church is called on to surrender one of its most devoted and exemplary members. Yet, while many are made to sorrow, none need to sorrow as those do, who have no hope. Funeral exercises by the brethren, from 1st Thess. 4: 13.

DAVID BOWMAN.

In St. Joseph's District, Ind. April 3rd, sister CHRISTENA BOWMAN, of Lung fever, in the 74th year of her age. Her maiden name was C. Leer. She was born in Cambria county, Pa. She emigrated with her brothers and sisters to Montgomery county, Ohio, about 56 years ago, in the latter part of the year 1832; removed to this place in Ind. in company with her husband, Jacob Bowman, where he deceased September 1838, thus leaving her a widow over 32 years. She was a widow indeed, well reported of, in her good works, having brought up a family of children, she has lodged strangers, she has washed the saint's feet, and diligently followed every good work; so we say, our loss is her great gain. Funeral occasion improved by elders Jacob Miller, and D B. Stu gis.

ELD. C. WENGER.

LIST OF MONEYS received for subscription, books, &c.,

Jonas Trimmer,	$1.50	Daniel Houser,	4.00
D. J. Peck,	1.50	Jacob Bahr,	1.50
T. M. Moore,	22.25	J. U. Slingluff,	1.25
David Stoner,	1.50	M. Glotfelty,	3.00
Ella Williams,	2.00	Isaac Lutz,	1.00
Wm. Shrock,	.75	Amanda Bashor,	1.70
Esther Stoner,	1.00	S. W. Bollinger,	2 50
M. B. Lear,	.75	J. W. Fawzer,	16.50
C. U. Gates,	1.50	C. G. Lint,	30.00
Hiram Bartlett,	1.50	" Feb. 2,	20.00
Isaac Price,	1.50	Isaac Kulp,	3.00
Sarah Lentz,	1.50	M. Deardorff,	2.00
George Wolf,	10.00	D. Buckingham,	1.00
Mary Pratt,	1.50	G. Brindle, Jr.,	12.00
Henry Wisel,	1.00	E. Kessler,	1.50
D. B. Martin,	.50	Jacob Stehmen,	10.00

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THE

Christian Family Companion

Is published every Tuesday, at $1.50 a year, by Henry R. Holsinger, who is a member of the Church of the Brethren, sometimes known by the name of "German Baptists," and vulgarly or maliciously called "*Dunkards.*"

The design of the work is to advocate truth, expose error, and encourage the true Christian on his way to Zion.

It assumes that the New Testament is the Will of God, and that no one can have the promise of salvation without observing *all its requirements*; that among these are Faith, Repentance, Prayer, Baptism by trine immersion, Feet Washing, the Lord's Supper, the Holy Communion, Charity, Non-conformity to the world, and a full resignation to the whole will of God as he has revealed it through his Son Jesus Christ.

So much of the affairs of this world as may be thought necessary to the proper observance of the signs of the times, or such as may tend to the moral, mental, or physical benefit of the Christian, will be published, thus removing all occasion for coming into contact with the so called Literary or Political journals.

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For the COMPANION.

Charity.

BY J. S. MCFADDEN.

"Charity suffereth long and is kind."—1 Cor. 13 : 4.

Paul in enumerating the various graces and gifts gave, as the sum of all, that of Charity. If we enjoy this gift, we will ever be on the safe side, and happy here and in the world to come; but if we lack this, we will be as sounding brass and tinkling cymbals. It is love to God and man; and the only way we can show our love to God, is, by showing kindness, love and mercy to our fellow mortals; for how can we love God whom we have not seen, if we love not our brethren whom we have seen. Charity does not just consist in long prayers, long faces, in dress, or in being so very scrupulous in observing the Sabbath. If we are religious only on Sabbath days, our religion is vain; for what propriety is there in keeping this day so strictly and perhaps on Monday take our neighbor by the throat, and say, "pay me what thou owest me?" Such is a Sunday-christian; and no marvel then, that many excuse themselves from coming to the church, when they see professors do so. Still I do not think any man has an excuse for staying away from Christ; yet men seek them.

What a happy state of affairs it would be, were all men to have pure, God-like charity; what evils would be averted; what pangs would be spared; what happy families would there be, when they all drank deeply of peace and quietude, and show by their countenances that they are happy, and are desirous for all to drink at the same fountain. Oh, what a gracious state of affairs we would have, did all men love one another, and do all in their power to make others happy. Then there would be no law-suits, and lawyers would become honest men, and live by the sweat of their own, instead of by the sweat of their neighbor's brow. Then we would have no thieves, murderers and bad people generally. Then jails, penitentiaries, &c., would stand as monuments of the past; and future generations could be told that these monuments were used when men had not charity, but now they are not used. Then men would war no more, and no more cries of pain would be heard from the battle field; widows would not mourn, nor orphans cry for their lost parents; parents would not fear for their sons as now; grog-shops and gaming houses would no more send their thousands of victims in an unprepared state to meet their Creator. Then the distilleries would be turned into places where wholesome food could be had, and would no more make that accursed beverage which robs men of their senses, women of homes, and starves poor innocent children.

Then there would exist between man and man that confidence which is so desirable, that of not doubting a neighbor's word in any kind of transaction, but whatever is done, is done for mutual good.

Then men that are sent to Congress to make good laws and regulations for the people, would not spend time in drunkenness and wickedness—would not cavil, quarrel, and fight over the annexation of San Domingo, the Tariff, the Revenue, &c.; but would go to work and do that which is of the greatest good to the greatest number, and once in their lives be honest men. We would then have a very happy country and nation; and office holders would have some different notions of serving the public than now; for some (and they are not few) seem to think that the chief end of man is to steal from the public crib.

Then we would no more hear the cry of "Send us men to preach to the people:" but each church would select out those qualified, and send them forth; for many are ready to go, provided the church says so. Then would no brother ask, "whether it is according to the order of the Brethren to wear a soldier's overcoat, or blue cloth;" but charity would say, "brother, if you have such a coat and the weather demands you to wear it, do so; but it also says, "be not proud of your coat, or pay too much attention to your clothing, nor wear such that are only worn for fashion; but comport your clothing to that of your profession, be that humble modesty. Neither does charity say that if brethren will not do certain things, (but I forbear, for I see nothing is said in the last *Companion*, about—well never mind what,) that it ought to be made a test of fellowship. This is not the kind of charity that is contained in our Bibles in the west—Here we learn to follow after charity for it is long suffering.

If we have charity there are a good many things we can get along without having. We will not have so much controversy through the papers which is not edifying, but tends rather to strife. Come, now dear brethren, let us have peace, let us try to love one another; and not write those things which are a cause of strife.—Let us all be filled with Charity.

For the COMPANION.

From a Young Sister.

Delay no longer, for now is the time of salvation; to-day is the time to serve God. Dear brethren and sisters, persecutors are arising on every hand. But why should I care for it when it is said: "Blessed are they which are persecuted for righteousness sake, for their's is the kingdom of heaven?" For the scripture saith, "Whosoever believeth on Him shall not be ashamed; for there is no difference between the Jew and Greek, for the same Lord over all is rich unto all that call upon him."

"Swift the moments fly away,
First the hour and then the day,
Next the week, the month, the year,
Soon away and disappear.

[illegible]
With I speak, or think, or pray,
Whether waking, or asleep
I am call'd for [illegible] away."

[illegible]

There are many great evils [illegible] greater than squandering of precious time.

Life is a precious boon, given for a little while, that we may prepare for a greater gift—ETERNAL LIFE.

For the Companion.

Death-bed Religion.

The above subject has been on my mind; and I am somtimes afraid that too many put religion off till they come on their death-bed, and are deceived at last. Religion means serving God; and man is placed here, and has all the privilege to serve God; but he neglects it from time to time, till at last he is stricken down with sickness, without any hope of coming to Christ. Then he is alarmed about his soul, and would serve God if he could, but it is too late.

It is often said this man or woman got religion on the death-bed. Now if religion signifies serving God, we must do what we are commanded to do by our Lord and Master. When a person comes on the death bed how can he do his commandments? Somtimes we see and hear that one can obey in baptism, but the majority are not privileged to do so. But they may sing and pray, and perhaps take the Communion; then it is said, "they died happy, and are gone to heaven." If they did it is all right, and I don't condemn it by any means; for God don't see as man sees. But I will try to warn those who are yet living out of Christ and his church, that it is a two-fold doubtful case. In the first place you are here and favored with all the privileges of hearing and reading the word of God; and you are called once and again to seek religion; and if you know that you must obey the gospel, and neglect it till you come on your death-bed, and then ask God to pardon you of your sins, I say it is a little doubtful whether he will pardon.

But saith one, "God is merciful, and he will hear and pardon us in the last hour." I acknowledge that God is merciful; but he is a just and true God too, and what he saith he intends to fulfill. Now in the second place, it is very doubtful whether you come on a death-bed at all. How many do we see, and hear of, who are called away without a moment's warning, and then if unprepared, you must acknowledge that it is too late to repent and serve God.

Now in conclusion a word yet to those of my friends and acquaintances who are yet living out of the church of God. Some told me already that they believe that we are the people of God, but they have excuses. One will say, "There is a brother or sister that is not fit to be in the church: I am just as good as he or she." Another will say, "That preacher is not fit to preach." Another will say, "I don't join the brethren, because they preach too long, or too many at a time; that is, in one meeting." And still another will say, "I know that the brethren are right, and I would join them, but my wife or husband is so against them, and says if I join them I must leave." Now my dear friends, all these excuses will avail you nothing, when you come to your death-bed; and I fear, if you know your duty and neglect it till you come to die then call on God to save you, I say again, I fear your case is doubtful. For Christ said if ye love anything more than me ye cannot be my disciples. I have written out of love. NOAH B. BLOUGH.

St. Clairsville, Pa.

For the Companion.

Salem College.

An advertisement of this Institution has been in several of our periodicals. What and who started it? Some years ago the denomination of the United Brethren having received numerous acquisitions of members to their church, concluded to build a college in the town of Bourbon. They accordingly started it, and after several years succeeded in getting it under cover. Through some divisions among them they became weak, and ceased their work on the building. Thus it stood for about five years when trustees offered the house to the Brethren if they would pay the indebtedness ($ 1500) and complete it. The town and vicinity subscribed $1000 toward completing it. Some brethren in Northern Indiana having agitated the subject of a school appointed a committee to examine and take action. They came, accepted the proposition, employed workmen and finished the building which is known to-day as Salem College. It is a very substantial brick building stayed with iron rods, and contains fire rooms.

The town would give no deed until the building was completed and occupied for school purposes. They claimed it was still their building until the deed was made, and they accordingly made a day of rejoicing on what they termed its dedication. This was offensive to the Brotherhood, who claimed that it was out of order. But if the brethren will please notice, the church had nothing at all to do with it.

Some erroneous impressions have been made

by a catalogue sent out, without however the consent, or indeed knowledge of those connected with the institution. Some of the friends of the institution thinking to assist it by such a course, prepared them, and placed in them names of men whom, I suppose were not consulted, as directors. Also a faculty which to their vision it appeared plausible to represent by names. This we want the brotherhood distinctly to understand, was done outside of its bounds, by those who without due deliberation intended to befriend it. And he who is now chosen as President, knew nothing of the proceedings till he recieved a pamphlet through the mail, where he was then residing. He protested against it, but already numbers had been sent out.

Salem College is not designed to make men and women proud and fashionable. The brethren have control of it entirely, and expect the future teachers to be members. Its design is to *educate* the youth of both sexes, not to make preachers as some suppose, but to make a good foundation on which to build the future life of our sons and daughters. And why would brethren think it worse to send their children to a school under the control of the church, than to that of another denomination? for they will educate. Let not all reason, because I had no education and got along pretty well without it, my children need none. Not so my brother.

"See the mighty host advancing,
Satan leading on;
Mighty men around us falling
Courage almost gone."

but, let us hold the ancient fort, and strengthen it, throw up our earthworks and prepare to meet the enemy on ground of our own choosing.

H. F. Miller.

For the Companion.

"What do ye more than Others?" Matth. 5: 47.

My dear Christian friends, let us try with great zeal to take heed unto the mysterious light of the gospel, that we, as the chosen people of God, may in this light learn to know and see our depraved condition; also what our Lord and Savior had in view when he spoke these most serious and important words, "What do ye more than others?" I believe that he did not speak these words unto the world, nor to the so-called Christian, which is yet worldly minded and walketh after carnal reasoning, but unto us, who, after we are called with this high and holy calling, take the word for our compass, and strive for the truth. And for us it is very necessary in these last, sinful and dark days, to be in perfect zeal concerning our high and religious duties; and often enter into the quiet chamber of our hearts, and pray to the Lord that he may enlighten our eyes.

Yet a few remarks as concerning the above words. We sometimes hear the glad tidings, this or that neighbor lately got religion. We then rejoice; and as we get to see him, we look for him to do more than he formerly did: our eyes are ready to look to his conduct; and if he does still walk after the inclinations of the lusts of the flesh, we think he does not do more than he did, and has no true religion; and we have great reason to think so.

But now let us who are called turn to our hearts, and prove our own work; whether we lead a different life from the world, or whether we do "more than others." Some so-called Christian might think; "Well, I give alms, I go to meeting, and there feel happy every Sunday; and I am also a member in the church." But I seek not the follower of our Savior there, nor in any other outward performances; but Christ's kingdom shall be raised up within our hearts. We also read in the Prophet Isaiah, that in these our last times, God will write his laws in our hearts, and he will be our God, and will dwell within us. And if we then, by the wise foreknowledge of God, are ordained for such a royal people and holy priesthood, there should certainly be a mark of difference between us and others. We should be wise, and take great heed unto our words, that we may know when it is to the edifying of the hearers to speak, and what to speak and when to keep our tongue bridled. David says he kept his tongue bridled, while he saw the ungodly before him; and I think that is the very best time. Christ also says that we are accountabel in the final judgment, for every word that proceedeth out of our mouth which is not necessary. Then woe unto those who take a delight in speaking of their neighbor's faults. Let the world take their course, but we should not speak anything of our neighbor which we would not dare to speak when he is present; and if we have it in practice, "what do we more than others?"

One great help for us to withstand this wicked temptation, is to avoid all places where the ungodly dead is done; such as in our days to leave home to pass time in stores, in the house of [illegible] taverns. If I see the Christian wasting [illegible] time, when I could give me [illegible] to his honor, [illegible] away, I have reason to think [illegible] has no "more than others." The Christian also would [illegible] of God, should keep away from worldly company if possible. [illegible] our calling leads us there, we do well if we take Christ [illegible] But if we go among the world when our calling does not lead [illegible] there, we go on strange ground, and the enemy gets power over us.

One high duty that we owe to God is to read the first, and if we disregard the duty, we will go cold in Christ's service. We have think God when we lie down to sleep, we pray, and when we rise in the morning we take and read a little in the Bible, and pray to God that he may bless us, and that we may [illegible] and [illegible] but [illegible] a prayer [illegible] the [illegible] we go after our calling, we should not [illegible] from morning till evening, for the things of this world—"heaping riches upon riches, not knowing who shall gather them," as David says.

Millersburg, Pa. Emma C. Lay

The Minister's Support.

This subject is of more importance than some of our brethren and sisters are aware of. It is a subject that is so badly crippled, that it will be a hard matter to get it set right; but notwithstanding the lameness, as long as there is life there is hope; so let us all get about the work, and set it right, before it causes a final death to the church.

In the first place, please allow me to say, that our young ministers will be obliged to devote more of their time to study, and our elder ministers, more of their time to preaching; and in order for them to do so, it is highly necessary for us all to devote more of our time in searching the Scriptures, verse by verse, in order to learn our duty towards our ministering brethren.

The Scriptures point out our duty very plainly, and they also point out the duty of our ministering brethren. Come, now, let us see if it is not our duty to support our ministers for preaching the gospel. And brother minister, I ask you to assist us in searching the Scriptures, and learn therein that it is your duty to receive the compensation offered to you for preaching the gospel. Certainly if we have New Testament proof for it, we can believe it, and if we believe it, we must carry out our faith by our works; for faith without works is dead. We profess to be New Testament people, but if we do not comply with the New Testament we had better quit professing it. "Do ye not know that they which minister about holy things, live of the things of the temple, and they which wait at the altar are partakers with the altar? even so hath the Lord ordained that they which preach the gospel should live of the gospel." 1 Cor. 9: 13, 14. Now let us examine when the Lord did ordain that they which preach the gospel should live of the gospel. Let us turn to Matthew 10: 9, 10, and see what the Lord told the twelve when he sent them out to preach the gospel. He said to them: "Provide neither gold, nor silver, nor brass in your purses, nor scrip for your journey; neither two coats, neither shoes, nor yet staves, for the workman is worthy of his meat. Well, now, dear brethren and sisters, we have learned from the word (the highest evidence) that it is the Lord's command that they which preach the gospel should live of the gospel, "for the workman is worthy of his meat."

And, brother minister, let us examine and learn what you are to do in order to earn your meat and live of the gospel. After the Lord had died that ignominious death upon the cross and arose again, he proclaimed that great commission to the eleven disciples: "Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you; and lo, I am with you always, even unto the end of the world. Amen." Matthew 28: 19, 20. And now, brethren and sisters, did you ever take into consideration that it is only on conditions that the Lord promised to be with us even unto the end of the world? Mark records in the 16th chap. 15, 16. "And he said udto them, go ye into all the world and preach the gospel to every creature. He that believeth and is baptized shall be saved, but he that believeth not shall be damned." And now, ministers of the gospel, how do you think that all the world, or every creature, is going to believe enough of God's word to render obedience to the gospel unless you go and teach it to them? for you well know that "faith cometh by hearing, and hearing by the word of God," as Paul told the Roman brethren in the 10th chap., 13, 14: "For whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preachers?" Just let me say to our ministers that there are thousands of poor souls in the United States that have never heard one of our brethren preach, and, indeed, some have not so much as heard tell of them. And now, brethren, do you positively believe that you are living up to God's precepts in full, when part of the world is without teaching of the word? Allow me the liberty of saying, through the very best of feelings towards the whole church, that it is only on conditions that the Lord has promised to be with you even unto the end of the world? it is providing you preach the gospel to all the world and to every creature, in order that they can have the opportunity of hearing and believing and obeying the gospel of our Lord and Savior Jesus Christ. Do you believe that you can do the gospel justice when you only preach and study one half of your time and the other half are engaged in your worldly occupation, to render a support to yourselves and families? But how can you devote all of your time to traveling, and studying, and preaching, unless you will quit your worldly occupation, and receive a support from the church? You dare not be absent half of your time from your families unless you have some one to carry on your worldly occupation in order that your wife and children can live independent. If our ministers would receive a support for laboring in the word, it would then enable them to employ help to fill their occupation at home, while they are out ministering the word. Come let us see how the twelve apostles managed on one occasion. "And in those days when the number of the disciples were multiplied, there arose a murmuring of the Grecians against the Hebrews, because their widows were neglected in the daily ministration. Then the twelve called the multitude of the disciples unto them and said, It is not reason that we should leave the word of God and serve tables; therefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business; but we will give ourselves continually to prayer and to the ministry of the word." Acts 6: 1, 4. And now let us turn over and read what Paul's instructions were to Timothy: "Let the elders that rule well be

counted worthy of double honor, especially they who labor in the word and doctrine. For the scripture saith, thou shalt not muzzle the ox that treadeth out the corn, and the laborer is worthy of his reward. 1st Tim. 5: 17, 18. And Paul also informed Timothy: "No man that warreth, entangleth himself with the affairs of this life, that he may please him who hath chosen him to be a soldier; and if a man also strive for masteries, yet is he not crowned except he strive lawfully." And he also said, "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." 2 Tim. 2: 4, 5, 15. Now, ambassadors of Christ, how can you fulfil the above quotations and work with your hands to supply the necessaries of your wives and children? and you dare not go away from home unless you know what your families are to live on until your return; "for if any provide not for his own, and specially for those of his own house, he hath denied the faith and is worse than an infidel. So then, ministers of the gospel, would it not add much good to the world, and also much good to the church, if you would all agree to devote your time to studying and traveling and preaching, and then receive a competent support from the church? But if you preach the word, "be instant in season, out of season, reprove, rebuke, exhort with all long suffering and doctrine." You will have to devote more of your time to preaching than any of you are doing at present, and then you will begin to think something about a competent support from the church; "For who goeth a warfare any time at his own charges? Who planteth a vineyard and eateth not of the fruit thereof? or who feedeth a flock and eateth not of the milk of the flock? 1 Cor. 9: 7.

Now brethren and sisters, to one and all in the whole church, far and near, let us turn over the sacred pages and read what is our duty individually towards our God and towards the church, and towards our ministering brethren. Read what Paul wrote to the Thessalonians: "And we beseech you brethren, to know them which labor among you, and are over you in the Lord, and admonish you; and to esteem them very highly in love for their works sake, and be at peace among yourselves." 1 Thess. 5: 12, 13. And now turn over and read what the apostle wrote to the church at Corinth: "Now, concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye: upon the first day of the week, let every one of you lay by him in store as God hath prospered him, that there be no gatherings when I come." 1 Cor. 16: 1, 2. "But this I say, he which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully. Every man, according as he purposeth in his heart, so let him give: not grudgingly, or of necessity, for God loveth a cheerful giver." 2 Cor. 9: 6, 7. Now give the sacred pages another turn over, and read what the apostle wrote to the Galatian brethren: "Let him that is taught in the word communicate unto him that teacheth in all good things. Be not deceived; God is not mocked; for whatsoever a man soweth, that shall he reap. For he that soweth to his flesh, shall of the flesh reap corruption; but he that soweth to the Spirit, shall of the Spirit reap life everlasting. And let us not be weary in well doing; for in due season we shall reap if we faint not. As we have therefore opportunity let us do good unto all men, especially unto them who are of the household of faith." Gal. 6: 6—10. And here is another quotation in the Word that strikes my mind: 2 Cor. 11: 7—9, and we will find there that the apostle robbed other churches, taking wages of them to do the church at Corinth service. It seems as though the apostle did not labor with his own hands to supply his worldly wants; but the brethren that came from Macedonia supplied his wants. But would it look right, or would it be right at this age of the gospel, for one arm of the church here in Indiana to allow another arm of the church in some other state of the union to supply our minister's worldly wants, and thus receive their labors free? I certainly think that the brethren and sisters will be unanimous upon that question in answering no, no. And here the question may arise by some of our brethren or sisters, that if this letter is sound doctrine, why then did the apostle on one occasion say to his brethren, I have coveted no man's silver, or gold, or apparel; yea, ye yourselves know that these hands have ministered unto my necessities, and to them that were with me." Acts 2: 33, 34. But in the 35th verse of the same chapter, we can learn the reason why he did not want their silver or gold or apparel: he wanted to teach them to be liberal with one another; for he said, "I have showed you all things, how that so laboring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, it is more blessed to give than to receive." Well, now, if it is more blessed to give than to receive, give our ministers a competent support for laboring in the gospel, that the gospel can reach all the world and every creature. And as we believe that there is but one church, then let us be the people to spread the gospel in its ancient order, as the ancient style is the only one that is acceptable with God. And are not our ministers the ones to perform that great work? But how can they accomplish this work of necessity without money to travel with, and also money to support themselves and families whilst they are at the work? And how are they to get the money unless the church will provide it for them? and how can the church provide the money for them, unless one and all individually will lend a helping hand, and give our ministers a competent support?

Now let us take into consideration what it will take to render a support for our ministers and their families. For instance, suppose that the Lord would prosper us with an income of twenty five dollars per year, could we not afford to giv

four per cent per annum, which would only be one dollar a year? And again, if our income were fifty dollars per annum, at four per cent it would only be two dollars per annum. And, again suppose that our income should be one hundred dollars per annum, at four per cent it would just be four dollars per annum, and so on. But now to the rich brother, suppose your income is one thousand dollars per annum at four per cent it would just cost you forty dollars per annum to pay the ministers. Well you can better afford to pay forty dollars for the sake of the Gospel, with a thousand dollar income, than a poor member can pay one dollar with twenty-five dollars of an income. And now let us see what Paul's instruction was to Timothy, in regard to the rich.—"Charge them that are rich in this world, that they be not high minded nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; that they do good; that they be rich in good works, ready to distribute, willing to communicate; laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life."—1 Tim. 7: 17–19. The next question is, would not four per cent on the dollar of each member's income per annum, amply enable our ministers to hire help to carry on their worldly occupations, in order that they can render obedience to God's holy Word, and also to render their families independent of the world? But see here, brethren and sisters, don't understand me by the word *independent*, that our ministers' wives and daughters ought not to work at all, whilst we are all at work and supporting them; but it would be very prudent for them to perform as much of their household affairs as their bodily strength and health will allow. And would it not be very prudent for the ministers' wives to [illegible] and also to encourage their husbands to preach the word in the ancient order? And also to bring up their children in the nurture and admonition of the Lord? And let them "teach the young women to love their husbands" and to be prompt in every good work: "whose adorning let it not be that outward adorning of plaiting the hair, and the wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price; for after this manner in the old time, the holy women also, who trusted in God, adorned themselves, being in subjection unto their own husbands." And again, I do not wish to be understood that our ministers should become extremely rich or proud or lazy; but let them always be engaged in some good work, and when circumstances will not permit them to be away from home, then is their time to study to show themselves approved unto God, workmen that need not to be ashamed, rightly dividing the word of truth. I am well aware that money is at the root of all evil, providing it is carried to an extreme; and I am also aware that by giving our ministers a competent support, it will once in a while induce impostors to creep into the church in order that they can get to preach for the sake of filthy lucre. But in such a case we can know the tree by its fruits, for a good tree cannot bring forth evil fruit. We find among us a speaker that does not bring forth good fruit, or walks disorderly, then all we have to do is to rein him up on gospel terms, and excommunicate him from the church. We do not want our ministers to wear ruffled or plaited shirt bosoms or a breast-pin or rings on their fingers, or any other article that is considered superfluity; but let their dress be plain and modest. And we also must have our ministers "given to hospitality, apt to teach; not given to wine, no striker, not greedy of filthy lucre, but patient; not a brawler, not covetous;" "not a novice, lest being lifted up with pride, he fall into the condemnation of the devil. Moreover, he must have a good report of them that are without, lest he fall into reproach and the snare of the devil.

And now, in conclusion of this essay, I will just say to the whole church far and near, with the very best of feelings toward one and all, that I have no apologies to make for writing this essay to the church, as I have given New Testament proof for all the remarks that I have made, except the above tax at four per cent, which is a question to be considered, for, from the fact that if ever we support our ministers for laboring in the Gospel, we will be obliged to come upon some agreement or system, in order that all will distribute according as the Lord has prospered them. The above tax is only an example to show that the poor member cannot distribute as much as the rich. It is to be supposed, for instance, the four per cent does not meet the approbation of the majority of the church, it can be reduced to two per cent, providing it will be sufficient to send the Gospel to all the world and every creature. Again I say that I have given New Testament proof for all of my remarks except the four per centage; and when there can be Gospel proof produced for anything, it should never give offence to, or be denied by, New Testament people. But it should be acknowledged, preached, and practiced.

And now a few words to the brother or sister that will object to the few remarks that I have made on this subject. It is not my design that this essay shall give any offence to any member in the church. For if ever I did anything in the fear of the Lord, or if ever I spoke or wrote any thing with an eye single to the glory of God, it is this essay. And now the great query with some may be, whether the author of this is a minister's wife, working for self-interest? To which I answer positively, I am not a minister's wife; but I am working for Jesus and for the good of the church and for the sake of the Gospel. All the self-interest I ever expect to receive by this work, is a little more preaching than we have here been in the habit of hearing. There are twenty-one members here in this neighborhood, under the care of Elder George

Studebaker, who resides some thirty-five miles from here, and having several other churches under his care, unables him to come to preach to us as often as we would like.—Sometimes three or four months pass by, that we have no preaching. We have a comfortable and plain little meeting-house, which we call Walnut Level; and if some influential brother would come in here and preach to the people, he might be the means of much good being done. Do not think that brother Studebaker can do all the work; for he is getting old, and is unable to travel very much. So it is impossible for our elder brother to do much more for us than he does do, considering the extensive work he has under his care. And now, brethren and sisters, before I close I must inform you how many times we have had preaching here within a year, and I am quite certain that you will sympathize with us, when you learn how seldom we get to sit under the sound of Gospel preaching. Elder Samuel C. Stump preached to us in March, 1870; and in April 1870, brethren Studebaker, Stump and Hamilton, held a three days meeting here; and the last Sabbath in July, 1870, brother S. C. Stump preached his farewell sermon at Walnut Level; and on the first day of Sept., 1870, emigrated to Nebraska. From the last Sabbath in July, we had no preaching until the 16th of October, when brother Studebaker preached a funeral sermon, and from that we had no preaching until Feb. 1871, when brother Studebaker held a two days meeting; and now we will have no more preaching until the 15th of April. But brethren and sisters do not understand me that I am complaining of our elder brethren not laboring more for us, for indeed I think that they have done enough of preaching without money; but I am complaining because our ministers are not supported, that they can afford to do more preaching. Come, brethren and sisters, waken up, do not go to sleep reading this little work, and think just because an ignorant, weak sister, is the author of it, that it does not amount to much; but always bear in mind that we have no legality for claiming a promise that is laid down in the New Testament, outside our obedience. And now, dear brethren and sisters in Christ, I will leave the subject with you to investigate in the fear of the Lord, hoping that you will most agreeably accept of it, acknowledge it, preach it and practice it; and may the time soon come that we will all be of one mind, and all speak the same thing, and be of one judgment, is the prayer of your weak sister.

MARIA E. SHIVELY.

For the COMPANION.

Letter to a Friend in Iowa.

Dear Cousin: In addressing you through this medium, I desire to use language that will not give offence, yet will clearly point out a few of the errors of Universalism. I will here append a few reasons why Universalism is a delusion; not because I wish to enter into controversy, but because I desire to see this soul-destroying doctrine entirely removed from those who are near and dear to me by the ties of consanguinity and friendship. Indeed I feel as though I should rejoice whenever I see any one defeat an advocate of this doctrine, which is so offensive to my Lord and your Lord. While I was at your residence I discovered, in your possession, a sufficient amount of intelligence to point out the spirit of opposition that may be seen in the doctrine of Universalism.

The first argument I shall give to prove that this doctrine is an imposition, is, that you have never yet read a historical account of the holy apostles, by which you can prove that they, in any manner, countenanced it. *No living man* can bring up any evidence, whatever, by which to prove that any professor of Christianity believed in this doctrine until after the church began to be endangered, apparently by the admission of apostates. That the church of Christ was only *apparently* endangered by the admission of these false teachers is evident from the fact that they were not long permitted to remain in the church, but were expelled, unless they were willing to renounce their erroneous dogmas. It is true that in the early age of the church, were found those who were too self-willed to give up their peculiar notions, and for this reason were excommunicated; after which they would continue to advocate their peculiar doctrines, which accounts to some extent, for the many so-allced christian organizations in the world.

The second argument which I shall advance against Universalism is, that the so-called organization cannot be traced to an earlier date than the last century. Now if the doctrine is a good one, or the Universalist church is Christ's church, it is strange, indeed, that it has been kept hidden from the world until this late date.—I am well aware that Universalists claim that God knew the wicked nature of men, and for this reason established his law in order that men would love one another. This we admit; but according to the dogma, that to implant love into the human breast is the only object which God had in view, when he sent his Son into the world, God must be a jester! Strange indeed, that God would tell a little joke in order to persuade people to love one another! Now I think it is much better to believe just what the Bible teaches, and act accordingly; and then, if Christ meant what he said we are safe; and if it should be possible that the Bible is only a religious jest, designed to cause people to love one another, we will be just as safe as though we were Universalists. Here we see there is one point gained by not being a Universalist. My advice to you is to read the *Christian Family Companion* instead of Universalist periodicals; accept the Bible as a reality, instead of a joke, and you will have more than all the riches of this world. Wishing you prosperity both spiritual and temporal, I will bring these lines to a close, hoping to hear from you ere long.

Affectionately your cousin

E. UMBAUGH

Callamer, Ind.

It is a sad truth that millions are born into the world humans, but pass through life like mere animals, and die more miserable than the brutes; and this, too, when in the sunlight of the Gospel, they might live to the praise of God, to the honor of their own names and the welfare of their fellow mortals, and be prepared for a peaceful death and everlasting life.

Tyrone City, Pa., May 2, 1870.

The Passover and the Lord's Supper. No. 16.

CHRIST'S APPREHENSION, TRIAL, AND CRUCIFIXION.

6. Several important things took place just before our Savior's apprehension; such as, the traitorous kiss, the address of Jesus to Judas and to those that were with him, cutting off the ear of Malchus by Peter and the healing miracle by the Lord, and the command to put away the sword, saying, "For all they that take the sword shall perish with the sword;" for these things occured in such rapid succession, that in a very short time they were on their way. "Then the band and the captain and the officers of the Jews took Jesus, and bound him, and led him away to Annas first; for he was father-in-law to Caiaphas, which was the high priest that same year." John 18: 12, 13. But without tarrying here, they hastened on to the palace of Caiaphas, the high priest; "where were assembled all the chief priests and the elders and the scribes." Mark 14: 53. We regard this as having been about 2 o'clock in the morning, or two hours after midnight.

7. "Now Caiaphas was he, which gave counsel to the Jews, that it was expedient that one man should die for the people." John 18: 14. Before this man Jesus was arraigned and had his mock trial. "And when they had kindled a fire in the midst of the hall, and were set down together, Peter sat down among them. But a certain maid beheld him as he sat by the fire, and earnestly looked upon him, and said, This man also was with him. And he denied him, saying, Woman, I know him not. And after a little while another saw him, and said: Thou art also of them.—And Peter said, Man I am not. And about the space of one hour after, another confidently affirmed, saying, Of a truth this fellow also was with him; for he is a Galilean. And Peter said, Man, I know not what thou sayest. And immediately while he yet spake, the cock crew. And the Lord turned and looked upon Peter. And Peter remembered the word of the Lord, how he had said unto him, Before the cock crow, thou shalt deny me thrice. And Peter went out and wept bitterly." Luke 22: 50—62. By a careful examination of this scripture it will appear that Peter's third denial of Christ was about an hour and a half after their arrival at the palace of the high priest: the first was soon after their arrival: the second "after a little while;" and the third, "about the space of an hour after." This brings us forward to half past three o'clock in the morning. During this time the trial of Jesus was progressing; and probably about the time Peter went out and wept or soon after, they pronounced the Son of God and King of Israel a blasphemer, and condemned him to be guilty of death. We place the close of this trial at near 4 o'clock in the morning.

8. The trial before Caiaphas, being over he was left in the hands of soldiers for safe keeping until the morning. "And the men that held Jesus mocked him and smote him. And when they had blindfolded him, they struck him on the face, and asked him, saying, Prohpesy, who is it that smote thee? And many other things spake they blasphemously against him." Luke 22: 63–65. This inhuman and blasphemous conduct continued until break of day. We have now passed through the darkness of that night; and Oh, what darkness it was! A proper view of the circumstances and events of that night should move the sympathies of the world and bathe all eyes in tears.—But the end is not yet.

9. "And as soon as it was day, the elders of the people and the chief priests and the scribes came together and led him into their council, saying, Art thou the Christ? tell us. And he said unto them, If I tell you, ye will not believe; and if I also ask you, ye will not answer me, nor let me go. Hereafter ye shall see the Son of man sit on the right hand of the power of God. Then said they all, Art thou the Son of God? And he said unto them, Ye say that I am. And they said, What need we any further witness? for we ourselves have heard of his own mouth. And the whole multitude of them arose and led him unto Pilate." Luke 22: 66—71; 23: 1. Of this council Mark says, "And straightway in the morning the chief priests held a consultation with the elders and scribes and the whole council, and bound Jesus and carried him away, and delivered him to Pilate. Mark 15: 1. Matthew also says: "When the morning was come, all the chief priests and elders of the people, took counsel against Jesus to put him to death; and when they had bound him, they led him away, and delivered him to Pontius Pilate the governor." Matth. 27: 1, 2. From the united testimony of these witnesses, we conclude that it was yet early, perhaps near sunrise, when they delivered Jesus to Pilate; for it was day-light when the council met; and their consultation, the binding and leading away to Pilate, would occupy some time. But their plans were all laid, and they executed them as rapidly as they could.

The record of John must not be passed by; for it is very important. He says: "Then led they Jesus from Caiaphas unto the hall of Judgment: and it was early; and the Jews themselves went not into the judgment-hall lest they should be defiled; but that they might eat the passover." John 18: 28. He says nothing about the council as soon as it was day; but he states that "it was early" when Jesus was brought unto the judgment-hall. But John tells us in this scripture that "the Jews themselves went not

into the judgment-hall; and he also gives the reason why they did not.—The reason was, "*that they* MIGHT EAT *the passover.*" Upon this we remark:

1st. The Passover here spoken of was yet in the future. This is evident from the language "that they *might eat* the passover."

2nd. The Passover here spoken of was not the feast of unleavened bread, as is claimed by some. It is a rule that holds good in every case, that the definition of a term may be substituted for it without destroying the sense; and a clear definition substituted for the term brings the sense out more clearly. Let us, then, substitute the phrase "the feast of unleavened bread," for the term "passover." Here it is: "The Jews themselves went not into the judgment-hall, lest they should be defiled; but that they might *eat* the feast of unleavened bread." What, *eat* the *feast of unleavened bread!* Who ever read of such eating? Is this bringing out the sense of the text? We regard it as talking nonsense; and are really astonished that any person, with even ordinary intelligence, should assume such a position. We have read of eating *unleavened bread* seven days, and of *observing or keeping* the feast of unleavened bread; but never of *eating the feast of unleavened bread.* No, it means just what it says.

3rd. Since, then, the eating of the Passover here spoken of refers to the Passover proper; and since it was yet in the future, it is a settled fact that Christ and his apostles did not eat the Passover in the by gone night. We think this argument is fairly put; and we do not see how it is possible to evade the conclusion.

10. The night of agony was past; the preperation day had fully come; and as the beams of the rising sun were bending over the mount of Olives on the east, Jesus was in the judgment-hall of the Roman governor, whither infatuated priests and elders had brought him, that the death sentence which they had already pronounced might be ratified. These sanctified hypocrites, who would not tread a Gentile court lest they should defile themselves, were busily engaged in suborning witnesses to testify against the Son of God—the King of Israel. They set about their work like men who were not to be defeated in their purpose; and they were urgent to do their work of slaughter before the "feast day, lest there be an uproar among the people." Matth. 26: 5.

"Pilate then went out unto them, and said, What accusation bring ye against this man? They answered and said unto him, if he were not a malefactor, we would not have delivered him up unto thee. Then said Pilate unto them, Take ye him, and judge him according to your law.—The Jews therefore said unto him, it is not lawful for us to put any man to death. John 18: 29—31. The Jews were under the Roman government, and were so far shorn of their civil power, that they could not put any man to death. But their mind was fully made up as to what punishment should be inflicted upon Jesus. Want of space forbids a detailed account of the trial before Pilate. But we notice that, as Pilate was examining Jesus, he discovered that he was a Galilean, and belonged to Herod's jurisdiction; he therefore "sent him to Herod, who himself was at Jerusalem at this time." (see Luke 23: 1—12.) This Pilate did because he wished to divest himself of the responsibilities connected with this trial, and not as an act of friendship to Herod; "for before they were at enmity between themselves." We assign to this examination one half hour.

"And when Herod saw Jesus, he was exceeding glad; for he was desirous to see him of a long season, because he had heard many things of him, and he hoped to have seen some miracle done by him. Then he questioned with him in many words; but he answered him not a word—And the chief priests and scribes stood and vehemently accused him. And Herod with his men of war set him at naught, and mocked him, and arrayed him in a gorgeous robe, and sent him again to Pilate." Luke 23: 8—11. To this examination before Herod we also assign half an hour, making one hour from the time he was first brought unto Pilate till he stood before him the second time.

Pilate then endeavored to release Jesus; pleading that he had examined him before them and had found him innocent; he had also sent him to Herod, and yet "nothing worthy of death" was found against him. He therefore proposed to chastise him and let him go. Luke says: "For of necessity he must release one unto them at the feast." That feast was the feast of the Passover. He must necessarily "release one unto them at the feast:" but he had not yet released any one; therefore it is shown again that the feast had not yet come, and that Christ and his apostles had not eaten the Passover.

As they were urgent in their cries that Jesus should be put to death, crying out, "Crucify him, crucify him," Pilate, like many other governors, departed from the course of rectitude and justice, to gratify the unholy desire of a number of indignant fanatics. But to rid himself of the crime of crucifying an innocent person, "When Pilate saw that he could prevail nothing, but that rather a tumult was made, he took water, and washed his hands before the multitude, saying, I am innocent of the blood of this just person; see ye to it. Then answered all the people, and said, his blood be on us, and on our children" Matth 27: 24, 25.—While Pilate was trying to release Jesus, the Jews said, "If thou let this man go, thou art not Cesar's friend; whosoever maketh himself a king, speaketh against Cesar. When Pilate therefore heard that saying, he

brought Jesus forth, and sat down in the judgment-seat, in a place that is called the Pavement, but in the Hebrew, Gabbatha. And it was the preparation of the passover, and about the sixth hour; and he said unto the Jews Behold your King!" John 19: 12—14.

John says two things in relation to the time when Pilate said, "Behold your King!" first, "It was the preparation of the passover;" & second, it was "About the sixth hour." The first we shall notice now, and the second, when we shall have pursued our subject a little farther. We shall not now consume time and space in contending about the meaning of the term "Passover," as used in the foregoing text. For once we will be liberal. If you say it refers to the Passover proper, you may have it so; and if you prefer to assume that it means the feast of unleavened bread, we shall not object: the reader may fix this up to suit himself But we will say, for the gratification of such as might desire to know our position, that we understand it to include both. Do you inquire why we seem to be so indifferent about this matter? If you do, here is our answer: We are liberal because it is altogether immaterial; and it is immaterial because the preparation for the Passover proper and for the feast of unleavened bread took place simultaneously—on the same day—on the fourteenth day of the month. This needs no argumentation, as it has already been fully proven We showed before that the Passover was eaten on the night of the fifteenth; that the fifteenth day of the month was the first day of the feast of unleavened bread; that the Passover must be killed on the fourteenth day, near its close, and that the leaven must be removed on the same day, in preparation for the feast of unleavened bread; that the fourteenth day was called the day of unleavened bread—the preparation day—"*The preparation of the Passover.*"

From these well established facts, it is as clear as the sun at mid-day, that the time had not yet come for the eating of the Passover, and that the time for killing the Passover was yet some hours in the future: and consequently it is just as clear that Christ and his disciples had not eaten the Passover on the night of his agony.

11 "Pilate, willing to content the people, released Barabbas unto them, and delivered Jesus, when he had scourged him, to be crucified. And the soldiers led him away into the hall, called Pretorium; and they called together the whole band; and they clothed him with purple, and platted a crown of thorns, and put it about his head, and began to salute him, Hail, King of the Jews! And they smote him on the head with a reed, and did spit upon him, and bowing their knees, worshipped him. And when they had mocked him, they took off the purple from him, and led him out to crucify him. * * * And they bring him unto the place Golgotha, which is, being interpreted, The place of a skull. And they gave him to drink wine mingled with myrrh; but he received it not. * * * And it was the third hour, and they crucified him." Mark 15: 15—25.

From a careful notice of this touching record, we conclude that more than an hour's time must have elapsed from the time Christ was delivered to be crucified till the dreadful deed was done; and, as he was crucified at the third hour, or about 9 o'clock, A. M., he must have been given into the hands of the soldiers before 8 o'clock in the morning of the "preparation of the passover."

We are now prepared to notice the phrase, "and about the sixth hour," in John 19: 14. It does not mean the sixth hour of the night; for at that hour they had just come to the garden of Gethsemane, while this was when Jesus was before Pilate the *second* time; and he was not before him the *first* time till about sunrise. It does not mean the sixth hour of the day; for he was crucified at the "third hour," and Pilate had passed sentence and delivered him to be crucified before the second hour. We before showed that it was about an hour from the time he was before Pilate first until they returned to Pilate from Herod; hence, as it was about sunrise when he was first brought to Pilate, it was an hour after sunrise, or about 7 o'clock A. M., when he was brought to Pilate the second time. Now, as the phrase refers to time near the close of the trial, and as Jesus was delivered to be crucified before 8 o'clock, we think this phrase must apply to about half past 7 o'clock A. M. "It was the preparation of the passover, and about the sixth hour" of Christ's trial; for it was before shown that he was apprehended in the garden about half past one o'clock A. M.—an hour and a half after midnight. "The sixth hour," in this connection, means the sixth hour of his trial.

Railroad Privileges.

To avoid disappointments, knowing that there is much misunderstanding rife, regarding the Excursion privileges, granted by the Railroads, to and from the Annual Meeting, we offer a few words of explanation.

Let it be fairly understood that all who wish to avail themselves of the excursion favors, must send their names, post office, county and state, as well as the name of the Railroad and the station, at which you expect to take the cars, to brother C. Custer, No 475 Franklin St Philadelphia.—Brother Custer will thereupon send you an order directing your ticket agent to sell you an excursion ticket, from the place where you start to the end of the road, or to such place as you may be required to change cars, and to return. For instance: You start from a point west from Chicago. You present your order (which you obtained from brother Custer) to the

ticket agent at Chicago, whereupon he will sell you a ticket to Pittsburg and return to Chicago, at the rate of two cents a mile both ways. At Pittsburg you present another order (also obtained from brother Custer) and the ticket agent there will sell you a ticket to Harrisburg and return to Pittsburg, at the same rates. At Harrisburg you will present another order, which will secure you a ticket to the stopping place and return to Harrisburg.

It will be well to remember that with these tickets you will not be allowed to stop off and lay over and resume the journey.

By following these instructions, there will be no trouble; but be sure and give your name, postoffice, and state, and name of station, and on what R. R. Application should be made at once.

We are not aware of any privileges granted by roads West of Chicago.—They could be obtained if application would be made.

"Important Questions."

Under the above heading, on page 261, of last of week's paper, we published an article from brother Daniel Snowberger, and by mistake the accompanying note was omitted. In the note he states that it was handed to him on a slip of paper, in the German language, by brother Wm. Howe, and that he had translated it for the *Companion*. We regret the omission, as brother Daniel gets up his manuscript in good style, and its manner of appearance in our columns indicated it to be original, which was not claimed. With all our care errors will occur.

Friend Holsinger: With my own I have now sent you five subscribers, and I am an outsider. I hope that each of the brethren of the church will do as much for you as I have, little as it is. All my subscribers that I have talked with speak very highly of your paper. I will still try and get some more subscribers, as I see you have made another call.

H. Longanecker.

Hillgrove, Ohio.

You have done your part well, friend Longanecker, and you have our thanks. Hope our paper may give satisfaction to yourself and your subscribers. We are pleased when we can please others, because we think it is an indication that the people are willing to receive the sound doctrine.

If you have convenience, we would be glad to have you make an effort to help fill the last call for one thousand new subscribers; as we have no doubt you would succeed in obtaining several names. It is highly probable that a number of our brethren will fail to fill their quotas. Some have very poor opportunities; some could not if they would, and a few would not if they could. The working bees must keep up the hive. The same is true in every other useful enterprise. Of course it becomes us to make provision for those who cannot work.—We do not like to "drive the horse that pulls," neither do we like to be left in the lurch; so we give the word for help, and receive aid from those who heed our calls.

Brother Holsinger: As the tobacco war has not stopped yet, I will write a few lines for the *Companion*. When Nicodemus came to the Savior, the Savior did not ask him whether he chewed tobacco or eat swine's flesh.

The above is just as it came to us, without name or place. Will the author please tell us which side of the question he is on. We cannot decide. Nicodemus being a Jew, the Savior had no need to ask him whether he ate swine's flesh, for no Israelite would eat it. And as for chewing tobacco, that abomination had not yet been introduced. But we will wait and see what our correspondent means by this strange proposition.

"I have used no tobacco for six weeks. Think I can hold out?"

Of course you can; why should you not? You are a man of sound mind, and good judgment, and we see no earthly reason why you should not have control of your appetite. But you must not trifle with it. When you see another using it, you must not allow your appetite to cause you to wish for it; but imagine that it is offensive, and that you are an anti-tobacconist out and out, and it will powerfully assist you. And in your case, being a Christian and a minister of God's word, we recommend especially closet devotion. God will help you, if you call upon him believing. He has said that holiness becomes his house, and he will assist his children in establishing it.

Answers to Correspondents

David Clem. Right,—$1.40.

D. S Cripe. The $4.50 came to hand Feb. 27th. We do not remember the poetry. What was it?

Martin Bowers. All right.

Samuel Ulrich. The books were not sent. Thank you for calling our attention to the matter. Hope all will be right now.

Eldridge V. Keyler. We have no better work upon the immortality of the soul than the Bible. Study it and you will attain to the truth.

Rebecca E. Lohman. Your P. Y., is paid for; and you have a credit of 25 cents on the C. F. C. We are now sending the P. Y. to M. L.

Esther Stoner. We cannot tell why it is: the names are all right in our book. If we knew what numbers are missing we might send them.

Landon West. Communications for our paper should be sent to envelopes, and paid for at letter rates.—This is according to law. Hope to pay you a visit at some time, but can fix no date at present.

MISCELLANEOUS.

The Israelites Crossing the Red Sea.

Before them lay the restless deep,
Behind the foeman pressed,
And every face grew dark with fear,
And anguish filled each breast,
Save one, the leader's, he serene
Beheld with dauntless mind,
The heaving deep outspread before,
The foe that pressed behind.

"Why hast thou brought us forth for this"
The people loudly cry—
"Were there no graves in Egypt's land,
That here we come to die?"
Yet clear and calm above the din,
Arose the prophet's word,
"Stand still, stand still, and ye shall see
Salvation from the Lord."

"Fear not, for they whom now ye see,
Your eyes no more shall view;
Peace to your fears! your fathers' God
This day shall fight for you;
For Egypt in her haughty pride
And stubbornness abhorred,
This day in bitterness shall learn
Jehovah is the Lord!"

He spoke, and o'er the Red Sea's flood
He stretched his awful wand;
And lo! the startled waves retired
Abashed on either hand,
And, like a mighty rampart, rose
To guard that narrow way,
Mysterious, that before the hosts
Of ransomed Israel lay.

Oh! strange and solemn was the road,
Which they were called to tread,
With mysteries of the ancient deep
Around their footsteps spread—
With ocean's unknown floor laid bare
Before their wondering eyes,
And the strange, water wall that thus
On either hand did rise.

Yet fearlessly with steadfast faith,
Their leader led them on,
While from behind a heavenly light
Through the dread passage shone—
Light for that lone and trembling band
Beamed out with radience clear,
While Egypt's hosts came groping on
'Mid darkness dense and drear.

'Tis past, and on Arabia's coast
The tribes of Israel stand,
While fierce and fast Egyptia's host
Approach that quiet strand;
Though darkness like an awful vail
Hangs o'er that dreadful path,
Still on they desperately press
In bitterness and wrath.

Then slowly once again arose
The Hebrew prophet's hand,
And o'er the deep, again he stretched
That strange, mysterious wand:
The rushing waters closed in might
Above that pathway lone,
And Pharaoh, in his haughty pride,
And all his host were gone.

Wail, Egypt, wail! thy crown of pride
Is humbled in the dust,
And thou, though late, art brought to know
That Jacob's God is just;
Thy haughty king and chosen men
Lie buried 'neath the wave,
And thou at bitter cost hast learned
That Israel's God can save.

Rejoice, O chosen seed, rejoice!
Thy God hath set thee free;
Remember thou to fear his name,
And he'll remember thee.
So then, O Israel, lift thy voice
In one triumphant song
Of praise to him, in whom alone
Thy feeble arm is strong.

Sincerity.

The remark of a little girl, that "she would like to retire into a convent, for the world was hollow and her dolls were stuffed with saw-dust," is but an amusing illustration of the fact, that too early in life do we realize that the world is, indeed, a sham, and our friends are not what they seem.

So easy is it to simulate friendship, so often do "hypocrisy and deceit" assume the garb of "sincerity and truth," that a person must be well skilled in reading the human heart, to discern between the true and false; even those who have prided themselves on their discrimination in this respect, have been deceived, and only too late discovered that which they believed to be a genuine friendship was but a base and worthless imitation. Many instances might be given of the truth of these remarks. "Every heart knoweth its own bitterness," but could the history of these sad hearts be written out, it would be seen that a large proportion of the misery and unhappiness in the world, is caused by betrayed and insulted friendship. What language can be too strong to express the contempt felt by every honorable person, for the man, or woman, who strives, with professions of unlimited friendship and regard, to gain the confidence of another, simply for the furtherance of their own selfish ends. To be thus deceived, cannot but tend to lessen our faith in that which was intended by our Creator, to be the holiest and purest emotion of our nature, and lead to involuntarily mistrust all with whom we may be associated. It often calls into existence, or rather arouses the baser passions of the human heart, changing love into hatred, and a strong desire for retaliation, only restrained by the thought, that, "sooner or later," "the measure which they mete out to others will be measured to them again." We would not be considered as entirely skeptical of the existence of pure and abiding friendship; that it is a "plant of rare growth," none will deny. Still there are many noble souls, both men and women, who have bravely withstood the test, and through misfortune, poverty, and even disgrace, have remained faithful to those who have honored them with their affectionate regard. Perhaps it were better

"To trust *all* and be deceived,
And mourn that trust and that deceiving,
Than doubt one heart, which, if believed,
Would bless the soul with true believing."

Happy are they whose lives are blessed by the possession of such friends. Let them strive to be worthy of the inestimable treasure—far more precious and desirable than riches or honor. For those who, having often been deceived, have learned to "scorn and doubt," where once they loved and trusted, there is, as for all,

One above all others,
Well deserves the name of friend;
His is love beyond a brother's,
Fervent, true, and knows no end.

W. D.

THE way of Christian life is a genuine path laid out by Christ himself. We are to do our duty gladly; the first duty first, the rest duly in order, according to requirement of occasion and circumstance. Just as, when a sailor signs articles of agreement for a voyage, no day's programme is made out, but he expects to be ready for every emergency, so are we bound in agreement to Christ. We come into such relationship of obedience to him that we shall more delight to think that he is working through us his own sacred plans than we could, in bold independence, delight in the success of our most audacious ambitions and plans of self-aggrandizement.

CORRESPONDENCE.

Correspondence of church news solicited from all parts of the Brotherhood. Writer's name and address required on every communication as guarantee of good faith. Rejected communications or manuscript used, not returned. All communications for publication should be written upon **one side** *of the sheet only.*

PLATTSBURG, Mo.
April 17th, 1871.

Brother Holsinger; I take my pen this morning to give you an item of church news, that may be interesting to at least some of your readers. After having received repeated calls from the brethren in and around Kansas City, to see to their wants, and recently hearing that our dear brother and co-laborer, George Myers from Pa., had moved among them there to labor for their spiritual advancement, it came into our mind to "go and see how they do," and lend them our humble aid to organize a church there. So the writer and brother Daniel B. Gibson left for that city on the evening of the 14th. Lodged with brother George R. Holsinger No. 1606 Hackberry Street.—We were received with expressions of joy, and kindly cared for during the night.

On the 15th we visited the brethren from house to house. So arrangements were made for the brethren to meet at the house of Eli Yourtee.—On the morning of the 16th, the members, with a few exceptions, met us there; and after opening the meeting in usual order, we proceeded to organize them, with the assistance of brethren D. B. Gibson and G. Myers. Letters of recommendation were then handed in and read before the council, from different parts of the brotherhood, from Priladelphia on the east, to Tennessee on the south.—There were many brethren's names to the letters that we were acquainted with. This made it pleasant, truly. We felt that we were in the midst of a band of brethren that are willing to take hold of the strong pillars of sin in Kansas City, and labor to destroy some of the works of the devil, and build up a spiritual house, a holy priesthood.

The brethren chose to call this district, Kansas city church. They number about 18 members; and as all organizations must have their officers, brother Myers thought it would not be out of place to choose one to help in the ministry, and one to the deacon's office. So we consulted the membership and they were satisfied so to do. The choice was taken for Minister, and the lot fell upon brother Eli Yourtee; and then the choice was taken for deacon, and fell upon brother Frank Holsinger.—The charges were given in the regular order of the brethren; and they were installed into their offices. Many tears rolled down the cheeks of those brethren who were called to take part in this ministry of advancing our one common cause. All eyes were filled with tears of sympathy for them. Indeed I never witnessed a more solemn time; after which brother Gibson delivered a very appropriate exhortation to all present, which was sanctioned and approved by remarks to the point, by brother George Myers. We then sang together the farewell hymn; bade all our brethren farewell; and left them in the midst of the turmoils of a large wealthy and proud city.

Now ministering brethren traveling west, would do well to call and see our brethren. I am authorized to say that all who wish to correspond with brother George Myers will address him at Kansas city, Mo., Box 818

DANIEL D. SELL.

Brother Henry: I can read a good religious paper to edification, regardless to the form or size of it. Let it be like the COMPANION or like the general form of newspapers. I think for myself, that it is not the form or size of the paper that does me good, but the *contents* of it. There is one thing that I dislike in our periodicals, —the multiplicity. I would like to read all that is published in our papers, but there are too many. It is not just the time to read them, but the expense. It is not that I am too much attached to the "dollar;" but it takes time, money, and wear and tear of all descriptions, in the minister's office; and then where these can be saved so easily, as in this matter, I would call it prudence. How comes this matter is not discussed in our papers. I mean the consolidating of our papers, and have but *one good weekly*, which we are all able to take, read, pay and support. This multiplicty of periodicals is just the very thing to bring the brotherhood into parties. Some will be for the *Companion*, some for the *Visitor*, and some for others. Some will take one or the other paper, because a particular *big preacher* supports it. Self-denial will bring the whole matter into order. I think that something in regard to the above will be brought to our District Meeting, (Eastern District of Penn'a) for consideration, and very likely from there to Annual Meeting. Brethren and sisters, let us have some of your views on the subject. Let us all pray and work to come closer together in Christ Jesus. We want no smaller type. "A little more boiled down and skimmed off." Written with a strong desire for the welfare and union of the whole brotherhood.

C. BUCHER.

Schaefferstown, Pa.

To Our Sisters.

Dear Sisters in bonds of christian ties, in reading the *Companion*, I find there a lack in the performance of duty on the part of the sisters. Sisters, do not let go the good work; and if we should fall into little differences, this should not hinder us from doing our duty; for "where the spirit of the Lord is, there is liberty." And if we are directed by the Spirit to aid in the encouragement of Zion, it is our privilege to do so; and I do love to read articles written by sisters, as well as by our brethren. Having sympathies for our own, the weaker sex, and being much alike situated, our trials and difficulties being much the same, we are glad to have a word of consolation from each other; and as we have a most glorious opportunity to do so, let us not neglect it.

Not very many years ago we did not have this opportunity. I remember very well when our first church periodical started up, which proved to be a satisfactory improvement. But now we have still greater faculties for improving the mind and our talents We have a variety of periodicals.—quite a sufficiency too, for every purpose. All that will, have an opportunity to write for improvement and encouragement; and I think the writer is generally the most edified, for this reason: while we study a subject, and get it placed into reading style, we become so well acquainted with it, as to leave lasting impressions, more than by reading a piece a number of times. And if we write and fail to have our article published, we should not be discouraged. Our

time is not lost it only adds to our practicability. Then let us not despair for perseverre. Our Editors need not laugh at our awkwardness; they, too, are not perfect and well they know it. It is good to feel our littleness and the weakness of the flesh; but through the knowledge of this we must not be idle, for then it is that the Spirit of God has free access to the heart, "for when I am weak, then am I strong." Methinks there are sisters who are not so much pressed with care and obligations as most of us wives and mothers are, who have necessities, necessarily laid upon us. For every good act we do, we have a reward: when we visit the sick, clothe the naked, feed the hungry, relieve the oppressed and comfort the afflicted; when do good to our enemies—to those that do not love us, and spitefully treat us. This is perhaps the test obligation.

We must also stay the hands of Christ's embassadors, and bear each other's burdens: "But to do good and communicate, forget not." We must also impart to others of the benefits of our salvation: "But exhort one another daily, while it is called to-day, lest any of you become hardened through the deceitfulness of sin."—The prophet Malachi says, "Then they that feared the Lord, spake often one to another; and the Lord hearkened and heard it; and a book of remembrance was written before him, for them that feared the Lord, and that thought upon his name.—And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels; and I will spare them as a man that spareth his own son that serveth him.

Then dear sisters, let us try and do our part. The Lord will hearken when the angels shall bear the glad tidings of our obedience, and it will be registered in the Lamb's book of life. The Christian has a work to do. We cannot go to heaven "on flowery beds of ease;" but we must endure many inconveniences. We dare not consult our depravity if we will gain heaven. God has made rich provision for the soul. Then let us be up and doing. We must work out our salvation with fear and trembling:—with fear to offend an Almighty God, and trembling as in his august presence. He sees all our actions, knows all our thoughts, whether good or bad. He is acquainted with all our sorrows and our griefs. He counts all our tear-drops. "Thou tellest my wanderings. Put thou my tears into thy bottle. Are they not in thy book?" Psalms 55: 8.

MARY ROHRER.

Brother Holsinger: Please publish the following notice for the benefit of our Brethren going to the A. M.

Excursion rates have been obtained over the following Railroads to place of meeting.

Pennsylvania Central R. R. from Pittsburg or Philadelphia to Harrisburg. Pittsburg Fort Wayne and Chicago Railway, from Chicago to Pittsburg. Pan Handle R. R., from Indianapolis, Cincinati, Columbus, to Pittsburg. Northern Central R. R., from Baltimore or Sunbury to Harrisburg, and all intermediate stations along the line of these roads.

On all of those roads the rules are the same; that is, any Brethren, Sisters, or friends, attending the meeting, and going over the above roads, must have an order before leaving home, to present at the station they start from: upon which they get an excursion ticket that will return them free to the same station. And if they travel over more than one of the above named roads, they must have an order for each road they travel over.

The four above named R. R, companies will begin so sell excursion tickets on the 20th of May, and close on the 29th, and tickets remain good to return until June 15th.

The Reading R. R., Company will begin to sell excursion tickets from Philadelphia or Harrisburg and all main stations, to Myerstown station, on the Lebanon Valley R. R., (near the place of meeting) on the 20th of May, close on the 29th; tickets remain good to return till June 15th

The Cumberland Valley R. R., Company will sell excursion tickets to Harrisburg the 24th, 25th, 26th, and 27th of May: tickets remain good to return till the 5th of June.

The Brethren will bear in mind that to use the P. F. W. and Chicago and P. H, or N. C. R R., they must observe the same rule to obtain orders as in the case of the Penn'a. C. R. R. Co.; and those coming from the West or South West, must purchase an excursion ticket at Harrisburg, over the Lebanon Valley R. R., to Myerstown station.

Orders for the four first named roads will be given out until Saturday May 27th.

The rate of fare will be 2 cents a mile each way on all the roads.

C. CUSTER.

475 *Franklin Street, Phil'a. Pa*

Announcements.

LOVEFEASTS.

A Communion Meeting, to be held in the Union City branch, one and one-half miles north of Union City, Indiana, on the first day of June, commencing at 10 o'clock A. M., to which we give invitation to all that wish to be with us.

THOS. B. WENRICK.

The church in Philadelphia, Penn'a, intend holding the Lord's Supper on the evening of the 25th of May, two days before Pentecost. All members of the Brotherhood, who can make it convenient, and especially ministering brethren, are cordially invited to attend.

The Spring Creek congregation intends holding a Lovefeast on the 27, and 28th of May next, at the house of Abraham Baker, five or six miles south of Palmyra, or Derry station, on the Lebanon Valley R. R. Invitation is hereby given to the ministers to stop off, attend the Lovefeast, and then go to the Annual Meeting. Exercises will commence on the 27th, at 9 o'clock A. M, and close at noon no the 28th. Derry station is the best to get conveyance. Brethren Moyer, Curry, W. Henry, M. Henry and S Behm are near.

God willing, the brethren of Ephrata will hold a Communion Meeting at Springville, Lancaster County, Pa., on the 26th day of May next, commencing at 9 o'clock A. M. Meeting next day, forenoon. Members are invited to attend, especially ministering brethren. As there will be communion meetings west from us, many brethren may stop with them in going to Annual Meeting, yet we hope some will visit us. Those who will come to our meeting will go to Lancaster, then take the Reading cars and stop off at Ephrata. Cars will leave Lancaster a few minutes after 8 o'clock A. M., and 3 15 P. M—There will be conveyance from the Ephrata station to the place of meeting. By order of the Brethren.

J. E. PEAUTZ.

The Brethren of Black River congregation, Michigan, intend to hold a Communion Meeting on the 17th and 18th of June, two and one-half miles west of Bangor, Vanburen County.—A hearty invitation is given to all brethren and sisters, especially ministering brethren. Those coming by Railroad, stop off at Bangor.

By order of the church.

D. M. Miller.

Bangor, Mich.

A Communion Meeting in the Otter Creek congregation, Ill's, Pleasant Hill meeting-house, three miles south-west of Virden, on the 18th and 19th of May. Invitation to all the brethren and sisters.

John Crist.

In the Lick creek branch, at brother John Keyser's, five miles east of Pioneer, Ohio, on the third of June next. Stop off at Bryan, on the Air Line R. R. Come, brethren, we would be glad to have you with us.

D. Rittenhouse.

Dear Brother: Please insert the following in the *Companion*.

We, the Brethren in the Perry church, contemplate holding a communion Meeting on the 24th and 25th of May next, commencing at 2 o'clock P. M. To be held at the house of B Shellenberger, six and one-half miles west of Mifflin. An invitation is extended to all, especially laboring brethren.

By order of the church.

B. Shellenberger.

Beloved Brother: Please announce through the *Companion* that our love-feast in the Sandy Creek church will be in the Salem meeting house, W. Va., June 24th, commencing at 2 o'clock P. M. Also preaching in the forenoon of the 25th. A general invitation to all the members and especially to ministering brethren. By order of the church.

Jacob Beeghly.

Please announce, Brother Holsinger, that the brethren of the Antietam congregation intend holding a lovefeast on the 18th day of May at Price's meeting house. A cordial invitation is given to the brethren to be with us. Jacob Price.

District Meetings.

The congregations composing the First District of Virginia will meet in council in Montgomery county, at brother Peter Crumpacker's, on the 19th of May. On the evening of the 20th, at the same place, the ordinances of the church will be observed, as they have been delivered unto us. A full attendance of delegates and members generally is desirable. Peter Crumpacker.

Middle Pennsylvania District, May 5th, McVeytown, Mifflin county.

Northern Indiana, April 27th, Solomon's Creek congregation, Arnold's station.

Northwestern Ohio, May 12th, Seneca branch, Centr ton and Tiffin.

Missouri District May 5th, Log Creek congregation, Caldwell county, Kingston and Knoxville stations.

MARRIED.

By the undersigned, April 6th, George Brubaker, of Cambria Co., and Rose Ann Lowman, of Indiana County

Stephen Hildebrand.

On the 26th of March, at the residence of the bride's father, Mr. Wm. Harris and sister Mary Brubaker, both of Wabash county, Indiana. By Eld. Sam'l Murray.

DIED.

We admit no poetry under any circumstances in connection with obituary notices. We wish to use all alike, and we could not insert verses with all.

At Roaring Springs, Blair County, Penn'a, April 16th, CHARLES, son of Martin B and Sarah MILLER; aged 6 years 2 months, and 24 days. Disease, Diphtheria. Funeral occasion improved by the writer and A Bowers.

S. A. Moore.

At Tyrone, Penn'a, April 20th, about 8 o'clock P. M., AMANDA E. QUINN, daughter of brother William and sister Catharine Quinn; aged 4 years and 20 days. Disease, Congestion of the Lungs. Funeral discours by H. R Holsinger, from 2 Samuel 12: 21-23.

In the Upper Conewago Church, Penn'a, April the 22nd, SAMUEL HENRY, son of friend Benjamin and sister Mary M. MOWREY; aged 2 years, 11 months, and 18 days. Funeral services by Jacob Hollinger and the writer, from 1 Peter 1: 24, 25.

John Brindle.

In the Vermillion branch, Livingston Co., Ill., April 6th, PHEBE, infant daughter of brother Samuel, and sister Elizabeth HOLMES; aged 5 months. Funeral services by the writer, from Matth. 18: 3.

By request. Jonathan Swihart.

In Chiques Creek congregation, Lancaster county, Pa., the 15th of April, brother JOSEPH MASTERSON; aged 57 years, 1 month, and 4 days. Though only a few years since he fully espoused the cause of his Redeemer, he proved himself a live member, devoting himself and his means to the service of the church, in full proportion. He leaves a widow (a sister) and six children, besides a number of grand-children, to mourn their loss, yet not as those who have no hope. He was widely known, and much respected, as was proved by the multitude of people attending his remains to their final resting place at Chiques Creek Meeting-house; supposed to have been over one thousand persons. Services by bro. Adam Pfoutz, from Franklin county, the writer and others, from 2 Cor. 5: 1, 2.

S. R. Zug.

In the Red Bank congregation, on the 8th of January, of Heart-disease, our much esteemed mother in Israel, sister NANCY SECRIST; aged 63 years, 9 months, and 12 days. She was a very consistent member of God's church militant and we hope when she was released from tabernacling in the body, her spirit went home to join her loved consort in God's church triumphant. And let me say to the dear relatives, though tears now dim your eyes and stain the cheek, yet you sorrow not as those without hope. If you live for Jesus and heaven, you will meet her above, where no sorrow is found and where all tears are wiped from the eye by the tender hand of Jesus. Funeral occasion improved by the undersigned to a respectable congregation of friends and relatives, from Luke 19: 13, last clause.

J. P. Hetric.

In the Logan branch, Logan county, Ohio, on the ninth day of March, Sister SUSANA HEER; aged 68 years and about 4 months. Disease, Dropsy. Funeral services by brethren, Abraham Frantz Jos. N. Kauffman, and the writer. From Job 21: 32, 33.

On the 10th of March, Sister MARY HUDSON; aged 68 years, and 7 months. She was a consistent member for many years.—Disease, Consumption. Funeral conducted by brother Joseph N. Kauffman. From Rev. 14: 13.

On the fifteenth day of April, sister MARY E. DETRICK, wife of friend Abram Detrick, aged 21 years, 4 months, and 10 days. She leaves a kind husband and one little babe, and many friends to mourn their loss. Disease, Consumption. She had put the day of grace off to a late hour. About two weeks before she died, she called for the brethren, and was received into the church by baptism. Funeral conducted by brethren Jos. N. Kauffman, Michael Swonger and the writer, from Philipians 1: 23, 24.

On the 18th day of April, infant daughter of David Plank, Amish minister. The age of the babe was about thirteen days. Funeral conducted by John Warrick, Amish minister, in the German, and by the writer in English, from 2 Samuel 12: 23.

J. L. Frantz.

In the Warrior's Mark branch, Pa., April 12th, sister POLLY NEARHOOF; aged about 74 years. Funeral services by D. M. Holsinger and Grabill Myers.

Sister Nearhoof was a consistent member of the church for many years, and was a kind hearted mother and neighbor. She expressed a desire to depart and be at rest.

Editor.

LIST OF MONEYS received for subscription, books, &c.,

Philip Boyle,	$2 00	Landon West,	1 00
George Long,	16.00	A. Hoover,	1 00
J. L. Wineland,	40 00	L. S. Landis,	00
Henry Koontz,	1 00	J. Nicholson,	1 00
C. H. Strohm,	2.00	N. Brough,	1 00
A. C. Rude,	1 50	Henry Redes,	1 00
John Culp,	3.00	S. Hackey,	1 00
J. W. Cummings,	3 00	D. Hoffsomland,	15 00
D. H. Fahrney,	10 00	Peter Leet,	1 00
G. W. Hoxie,	1.50	P. Kittinger,	1 00
M. Bowers,	1.50	Daniel Book,	00
D. F. Stouffer,	2 00	A. Landis, Jr.,	1 00
V. Keyler,	00	C. Long,	1 00
I. B. Mowery,	4 00	J. I. Sangrey,	1 00
C. Gates,	00	W. Wyland,	1 00
I. H. Caylor,	1 50	John Forney,	1 00
Jonas Trimmer,	1 00		

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By which every family may cut its own garments for men and boys, of twenty six different sizes; for Coats, Pants, Vests, and Shirts, and Ladies' Dress Bodies. Agents wanted to sell State, County, and Family Rights. For Particulars address MILLER & QUINN,

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Special contracts made with parties acting as administrators, executors, guardians, and persons holding monies in trust. Dealers in every description of Stocks and Bonds.—Government Securities made a speciality.

Gold and Silver bought and sold, and a general Banking business transacted.

The Great Remedy.

Those who are prejudiced against anything new should know that Dr. Fahrney's *Blood Cleanser or Panacea* was used in practice by old Dr. P. Fahrney of Washington county, Md., as far back as 1789. It is now put up in bottles but the medicinal properties are the same. Unlike anything else in market it can be taken with benefit in all diseases from a bad cold to a violent fever From a ringworm to a bad case of scrofula or cancer. Infants can take it as well as the aged and feeble, and sells readily wherever it is known. Will be sent upon the most liberal terms to those who will introduce the same among their neighbors. Many have done well by ordering. For particulars and references address Dr. P. Fahrney, No 30, North Dearborn St. Chicago, Illinois, or

The "*Health Messenger*" a medical circular to any address upon application to

Dr. P. Fahrney's Bros. & Co.

WAYNESBORO, PA.

ALDEN'S READY BOOK BINDER.—An article for universal use! For filing or Binding Books, Magazines, Papers, Music, Sermons, Manuscripts, etc., etc. See them at Book Stores and News Stands, or send stamp for circulars, or 25 cents for sample, saying where you saw this advertisement, to BRIGHT SIDE CO., Manufacturers, Chicago, Ill.

SHORT HAND WRITING.—Students of Phonography in this or others who are interested in the art can obtain instruction books. Send stamp for pamphlets and tracts.

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The Finkle & Lyon Sewing Machine, with Drop Feed, new Take-up, new Hemmer, &c., is now offered to agents on more liberal terms. Also, Second-hand Machines taken in exchange, or the new improvements applied.

Every Machine is warranted FIRST CLASS, and if the purchaser does not so regard it after a fair trial, he can return it, and money refunded.

N. B. Wanted traveling agents to visit each town, distributing circulars, explaining the improvements, etc., etc., who can make $200 per month. Address LYON'S MUTUAL S. M. Co.

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[Patented 1868] This wheel is now running with the overshot, in a Flouring Mill, and is using less water than the overshot. Inventor being a Millwright, and having seen and used all the new waterwheels, does not hesitate to say it is the first iron wheel that can compete with the overshot, and is one half cheaper, simpler and better. For farther information address J. L. Beers and Sons, Millwrights and Manufacturer's of wheel shafting and mill gearing of all kinds, continued Sawmill feed and Sawmill irons.

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These three points are the gateways into three great sections of the trans-Missouri region.

The Northern gate is Omaha, where the great Pacific road will take you to the land of gold and grapes, sunny mountains, and perpetual summer.

The middle gate is Plattsmouth, which opens upon the south half of Nebraska, south of the Platte river, a region unsurpassed on the continent for agriculture and grazing. Just here are the B. & M. Railroad lands, concerning which Geo. S. Harris, the land officer at Burlington, Iowa, can give you all information, and in the heart of them is Lincoln, the State Capital and present terminus of the road.

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The trains of the Burlington run smoothly and safely, and make all connections. It runs the best of coaches, Pullman Palace and Pullman dining cars, and should you take the journey for the journey's sake alone, you will be repaid; or take it to find a home or a farm, and you cannot find either better than among the B. & M. lands, where you can buy on ten years' credit, and at a low price.

Excelsior Bee Hive.

This hive being now well established is extensively manufactured, and for sale. $3 for single hive, also Bee-keepers Instruction, 15 cents single copy. Liberal inducements to agents. Address S. B. REPLOGLE,

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Christian Family Companion

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The design of the work is to advocate truth, expose error, and encourage the true Christian on his way to Zion.

It assumes that the New Testament is the Will of God, and that no one can have the promise of salvation without observing *all its requirements*; that among these are Faith, Repentance, Prayer, Baptism by trine immersion, Feet Washing, the Lord's Supper, the Holy Communion, Charity, Non-conformity to the world, and a full resignation to the whole will of God as he has revealed it through his Son Jesus Christ.

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Selected.

He Gathers Them Home.

JAMES J. MAXFIELD.

The souls of men are God's harvest sheaves,
He gathers them home at his will sublime;
The true and the just he alone receives
Who faithfully prove at the harvest-time.
He gathers the ripe from the hill and plain,
And carries them up to the "sea of glass;"
He winnows the cheat from the perfect grain,
And scatters the chaff to the winds that pass!

He gathers them home to their long-sought rest;
He gathers them up to the great white throne;
He holds the cold hands o'er the pulseless breast,
And seals the damp eyes to the world of moan.
He gathers them home—he gathers them home!
From the isles where toileth the bond and free;
They list to his voice wherever they roam,
On the sin-cursed earth, or the sounding sea!

He gathers them home in the eve of life,
The souls that are weary and care-oppressed;
The brother and sister, the husband and wife—
He gathers them home to their long, long rest.
The heavenly sparks from the heavenly flame,
He gathers them back to the angel-band;
Away from the woes without any name,
Which poison the breath of this sinful land!

He gathers them home when the daylight fades,
To the great reward which their lives have won;
'Tis a glorious change from the land of shades
To a heaven of rest when their toils are done.
O land of God! on the distant shore,
I see my rest when the hour shall come;
I shall view thy landscapes o'er and o'er
When the Father gathers his frail one home!

For the Companion.

Salvation Near.

To an Invalid whose health no Physician can restore.

Never did duty more demand that I should write than it does now. Never did I feel that my humble efforts would be more acceptable than now. Addressing myself to one who expects her soul soon to take its flight to the unknown regions of eternity, would be a task that I would not venture to perform, did I not know that you have sought counsel of a Physician whose skill has never been baffled. A Physician whose attempts to heal have never been frustrated. Long did you seek earthly aid without being apprised of the critical condition of both soul and body. And when I heard that your physician told you that it was impossible for you to live another year, well could I imagine how sad and disappointed you felt. But thanks be to God, his dear Son is now your physician, and you need not fear if you adhere to his counsels and apply the remedies He prescribes, that you will fail to reap the benefit. True, it is not expected that you will ever be restored to health and true happiness in this life; but what if you are not? Is not a life, an immortal life in glory, worth more than one in sorrow? Will it not give you more pleasure to meet the loving Jesus and kind friends, and enjoy the society of angels in Heaven, than to dwell here in this sin-stained and sorrow stricken world? O what is it that shall now disappoint or discourage you? When you look from this vale of tears, with an eye of faith into the New Jerusalem, behold its magnificent walls, its clean streets "paved with gold," (Rev. 21: 21.) and holy angels and saints of the living God dressed in robes of white walking thereon, singing the song of Moses and the Lamb, you cannot thank God enough that your salvation is near; that you so soon may be admitted inside the pearly gates of Zion.

You need not fear death now as you used to. Though death is no respecter of persons. But "*blessed are the dead who die in the Lord.*" Rev. 14: 13.

In that sunny clime thy immortal spirit shall rest through the ceaseless ages of eternity. Oh, how incomprehensible is the love of God! Well may you expect to exclaim, when about to leave this your borrowed prison: "O death, where is thy sting? O grave, where is thy victory?" Cor. 15: 50. Death hath victory only over the wicked. But as our dear Savior has passed

through the silent tomb, and is now at the right hand of God in glory, so his followers will safely reach that blissful shore, procured for them by his own precious blood.

Hoping that those few lines of encouragement will reah you before your spirit will take its flight to the mansions of rest I bid you farewell. If on earth we no more see each other's faces, may we with many other precious souls strike glad hands on that happy shore Should it be privilege to stay yet a while upon earth with other saints, forget me not in your prayers.

F. M. SNYDER.

For the COMPANION.

The Day-spring.

This beautiful Sabbath morn,—March 20th, 1871,—finds me in my present residence, perhaps, for the last Sabbath ; and beholding the little birds upon the foliage of the garden, as they are offering their sweet songs of praise to the great I Am, reminds me forcibly of our dependence upon the great Giver. I have thought to occupy some space upon the words, recorded in Luke 1 : 78, "Through the mercy of our God ; whereby the day-spring from on high hath visited us." These words are a part of the prophetic song of Zacharias, concerning the person, kingdom, and glory of king Immanuel. The Holy man's tongue was made, as the pen of a ready writer, to proclaim the praises of our glorious Immanuel. Whenever the Spirit of glory and of God rests upon a soul, his great workis to glorify the blessed Redeemer. It was not any works of righteousness that we had done, or were to do, that laid God under any obligation to send his *Son* into the world. No, no, it was the working of his own heart, the rolling of his own bowels of love and pity to perishing sinners. John 3 : 6, "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him, should not perish but have everlasting life." It is observable here, that Zacharias does not simply say, the tender mercies of God, but "through the tender mercies, (or bowels,) of our God." We that sat in darkness saw great light ; and to us that sat in the region and shadow of death, light is sprung up. The words will be farther clear in reference to the following observation: That Christ's approaches, in a way of grace, make a joyful day of salvation to spring from on high upon a miserable world. "The day-spring from on high hath visited us." Hence it is that Christ is sometimes called "the light of the world ;" sometimes "the sun of righteousness ;" sometimes the "bright and morning star," and "his goings forth are prepared as the morning."

Some may inquire what is implied in the expression of the subject. It supposes Adam's posterity to be in a dark, lonely, and miserable condition, before Christ visit them from on high. What the condition of the old creation was before the forming of light, that is man's before Christ's visit. The old creation was "without form, and void, and darkness was upon the face of the great deep." So is man : man is without form or comeliness, a mass of darkness, and disorder, and misery. As the darkness of the night overspreads the face of the earth before the spring of day, so a melancholy night of darkness overspreads all the children of men. Now this is our condition, before Christ in a way of grace makes the day-spring from on high to visit us.

This scripture implies that Christ's coming upon this errand,—for our salvation,—was unconstrained and voluntary. A visit is a free and voluntary thing, without any manner of force. "He rejoiced in the habitable parts of the earth, and his delights were with the sons of men." And as the sun in the firmament, with the greatest freedom scatters his beams through the world, so does Christ scatter the rays and beams of his grace and love among sinners in the dispensation of the everlasting gospel. And when he comes by his Spirit, either in a day of conversion, or of a renewed manifestation of himself to a believer, it is with delight and pleasure that he does it. "Behold he cometh," says the spouse, "leaping upon the mountains and skipping upon the hills."

The first visit made by the spotless Lamb of God, was made to our first parents after the fall, when he told them that the seed of the woman should bruise the head of the serpent. This was the first peep of day-light on a lost world of mankind. No sooner had man sinned, than a dark and dismal night of wrath from the Lord of hosts overspread our horizon, which struck our first parents with such horror that they endeavored to hide themselves among the bushes of Paradise. Even while they are every

moment expecting to be stricken through with the arrows of divine vengeance and wrath, the Messiah is revealed and promised, and light and deliverance appear with him. And all the prophecies, types, promises, and ceremonies of the Old Testament dispensation, were nothing but the gradual advances of the sun of righteousness towards our horizon. But yet all this time the sun is not actually risen in our view: though after the break of day, in the first promise, the light shone more and more brightly till the sun did actually arise.

A visit of the day-spring from on high, makes the timorous and faint hearted soul courageous, and bold as a lion. The poor creature that durst not look God in the face, through a sense of guilt, but was, like the timorous dove, hiding himself in the clefts of the rock, when a visit comes, lifts up his face with a holy and humble boldness.

My brother and sister, we get such boldness by the visit of the day-spring from on high, that we can go to the alter of God with exceeding joy—such are not ashamed of the humble institutions of the Lord's house. They are not scared at the liquid grave of the flowing stream, nor feet washing, nor the salutation, nor the Lord's supper, nor of the scoffs of the world on account of plain dress; they are not afraid to go to the communion table, lest they eat and drink damnation to their souls; but it makes them bold soldiers of the cross.

"Oh," may some be saying, "I thought the day did once spring up in my soul, and I saw the light of the Lord; but, alas, now I walk in darkness, and can see no light! Oh, that it were with me as in months past! I thought to have gotten a visit of the day-spring on this occasion; but alas, I am going away as I came—the darkness of temptation, affliction, desertion, and despondency overspread my soul, and I think I am cast out of his sight!" I shall only say two or three things. When once the sun of righteousness arises on a soul, though he may suffer eclipses, yet he will never set again; and therefore the sun is in the firmament, and it is day with thee although thou dost not see it, by reason of interposing clouds. "Ye are not of the night, but of the day." O, beware of everything that may eclipse the light of the sun from the soul. Beware of pride, carnality, worldliness and unbelief in your walk; otherwise you may bring yourselves under as great dareness to your own feelings, as though the sun had never arisen upon you. Long for the break of the everlasting day of glory, when the sun shall never any more suffer an eclipse. The Old Testament church longed for the break of the New Testament day, and we that are under the New Testament day, should long for the break of the day of glory, saying, "Make haste, my beloved, and be thou like to a roe, or to a young hart upon the mountains of spices."

Now, because there are some young persons that have been at the Lord's Table who never were at it before, I conclude with a word to them. "Keep yourselves from idols." Let nothing usurp God's room in your heart. Keep and "Save yourselves from a present evil world," that you be not seduced or entangled with snares. Be on your guard, for Satan will be on you; he will seek to sift and winnow you, and to draw you back to his service. "Put on the whole armor of God," and be often proving it, "the shield of faith, the helmet of Salvation, and the sword of the Spirit." Keep Christ the Captain of Salvation ever in your eye, that you may be supplied, strengthened and enlightened; that you may be on the alert, for skeptics, that would try to delude you, and draw you after them, by referring you back to nature's history, before the fall of man. Such unbelievers, try to mutilate God's Word, and make it speak a language that the Holy Spirit never intended. I am sure that such have never had the day-spring from on high arisen in their hearts, but are Satan's agents. Young brethren and sisters, let us be much on our knees at a throne of grace: and may God help us to form right conclusions, and to study our own emptiness, and Christ's fulness, and travel continually betwixt these two. This is the prayer of your unworthy servant. WM. H. QUINN.

A MAN'S religion is not a part of him, but is a quality of the whole of him. Having its own life spring and stream, it fertilizes the whole field of his being. It makes his business safer, his scholarship wiser, his joy healthier, his strength stronger.

The fear of God is the beginning of wisdom

For the Companion.

Paradise.

An answer desired on 1 Peter 3; 20, Vol. 7, page 111. It seems to be the desire of us all to learn all we can of the Scriptures; or, at least it ought to be so. I do not wish to be understood that I am able to teach them correctly; but I will simply give my views according to what knowledge God has endowed me with. I may differ from others, but will try to give it as I understand it.

We can see by the Scriptures that Christ had an existence before the world was, and that the Gospel has been preached from the commencement of generations: first to the old world, by Noah, who I think had the Spirit or *mind* of Christ—by obeying he was saved. The next promises were to the generations that lived after the flood, to the coming of our Savior. I would refer the reader to the promises of Father Abraham which will be fulfiled at the second coming of our Savior, "for the scripture hath concluded all under sin, that the promise by faith of Christ, might be given to them that believe. There is neither Jew nor Greek, there is neither bond or free, there is neither male nor female, for ye are all one in Christ Jesus. And if you be Christ's, then are ye Abraham's seed, and heirs according to the promise." Now in order to be alive we must have that Spirit that dwelt in righteous Noah and Father Abraham. I have not as yet found in all the Scriptures any promises made to men that were dead: always to those that were living; consequently, I think, that God said all that he wished to say. And would it not be presumptious for us to say that he was not in the grave three days when he said to the Apostles that he should be? The same Ark that saved Noah, was able to save all that would have heard the gospel, and gone into it. And so Peter says, "The like figure whereunto even Baptism doth also now save us, * * * by the resurrection of Jesus Christ." "For, for this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the Spirit;" (word, or mind of Christ.) Romans 8: 9,—11 reads: "But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his. And if Christ be in you, the body is dead because of sin; but the Spirit is life; because of righteousness." But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you." "For we know that the whole creation groaneth and travaileth in pain together until now; And not only they, but ourselves also, which have the first fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body. This same Spirit that directs God's ministers in these days to preach the gospel to wicked men, or bad Spirits that dwell amongst us, governed Noah in the Ante-diluvian world, which were sometimes disobedient, while Noah was building the Ark; and the same Spirit that quickened, or made alive, our Savior, abode in Noah.

MARTIN HELLAR.

For the COMPANION.

Let Brotherly Love Continue. Hebrews 13: 1.

Without love the church cannot exist. Love among Christ's people is to the world a sign that their origin is from above. "God is love," and John says, "every one that loves his brother is born of God." This is a virtue which we must all possess; for without it we have no promise. I would to God that my brethren would bear in mind the above text when they meet together in council. It would be well for some of them if they would ask God to write, by his Spirit, in large letters, the words of Paul's instruction upon their hearts and in their minds; then we could meet and part with more love than has been manifested heretofore.

There is no doubt in my mind, if this should come before the Brotherhood, but that many of my brethren and sisters will agree with me on this point. I do not feel to expose the faults of my brethren, for love forbids it; but I must confess that I have spent whole nights in sorrow, and am even now shedding tears for my poor oppressed brethren. I do not complain for myself, but for those whom I love. We must all agree that such sharp cutting and clipping between brethren, is not Christian like. Besides all this, we as a people are persecuted more than any other; and could the world see and hear what is going on sometimes in the church, we

would have to suffer more than we have ever done before.

In our last council I was made to think of David's complaining of the Lord's annointed, when he says, "Tell it not in Gath, publish it not in the streets of Askelon; lest the daughters of the Philistines rejoice, lest the daughters of the uncircumcised triumph." 2 Samuel 1: 20. The world rejoices over the downfall of the righteous; and Satan himself "came among the sons of God," and to this day he transforms himself into an angel of light, and comes into the congregation of the Lord's people.

Now my dear brethren and sisters, let me say out of pure love, instead of adding more sorrow upon those who have already more than they can bear, give a word of encouragement. Speak to one another. Help in such things as you can. „Heal the broken hearted." Follow the Savior's example; and you will receive the blessings of the righteous.

I remember a time, but a few years ago, when surrounded with thick clouds of trouble and sorrow, when I could not decide whether I should meet with the Brethren on the next appointment or not. I chanced to look in the *Companion*, and beheld an article written by our dear sister E. W——s. saying, "Come Brother, be encouraged; bear up under your trial." These words pierced my very heart and soul. I at once buckled on the armor and went six miles to meet the brethren; and while there, was made to think of Thomas. Had I stayed at home, I would not have seen the Lord.

The above few lines I submit to the *Companion* for my dear brethren and sisters, hoping that they will speak a little more kindly, and continue in brotherly love.

ANDREW COST.

Beavercreek, Md.

For the COMPANION.

Humility without Knowledge.

I am not an advocate of high-mindedness. I pity all exalted persons. But is not much of the humility to-day, as well as in days of yore, without knowledge? It is not knowledge nor education that so often exalts. Learning humbles. Whenever we suffer our intellects to bear the necessary cultivation, we need not fear that we shall become exalted. Look at the humility of that eminent and learned Apostle Paul. See how his humility represents that of Christ, and learn to be humble by acquiring knowledge. We are living in the midst of a boundless universe, surrounded with the wonderous works of Jehovah; and while we thus live, we can behold his love in nature as well as in the Bible. For instance, the Bible teaches us of the resurrection of the body; so does the tender plant that springs forth from what to us seems almost a lifeless seed. Humble and learned men—men that, at the incomprehensible works of the deity, are made to wonder and adore—are what we may well term true characters of humility. I am acquainted with some exalted persons: some are learned, others are not. But when I look at the pride of those that are learned, I lay the fault wholly upon the *way* in which they have educated themselves. There is an education that teaches self-control, another that teaches *self-indulgence:* the latter brings into subjection the good spirit and gives mastery to the lust of the eye the lust of the flesh and the pride of life; but the former brings humility with knowledge.

F. M. SNYDER.

ASKING AMISS.—We may tire ourselves with our devotions, and fill Heaven with vain complaints, and yet, by all this opportunity, obtain nothing at God's hands; like lazy beggars that are always complaining, and always asking, but will not work, will do nothing to help themselves and better their condition, and, therefore, are never like to move the pity and compassion of others.—*Archbishop Tillotson.*

Happiness is inborn. It is not an outward trait. It is generated in the soul. It is never bought or sold as an article of commerce. You may fill your house with all manner of beautiful and curious things, but you cannot lay in a stock of happiness in the same way. If you are happy, your happiness is that which you are able to make by the use of the mind itself. A fundamental condition of happiness in this world is activity, and that kind of activity which carries with it all the faculties.

Observe what directions your thoughts and feelings most readily take when you are alone, and you will then form a tolerable correct opinion of your real state.—*Bengel.*

For the COMPASION.

"Ye must be Born Again."

Much is said in our day of this second, or new birth; and people now as of old, sometimes marvel, and ask, "How can this be?" The reason for it may be something like this: They do not seem to see the necessity of the case. All is clear to the Christian, and why so? Because he takes the Lord for his counsel, he does what he commands, and he knows this will bring him to life everlasting.

He does not marvel at anything; he does not ask all the whys, &c.,—about what the Lord says. He is willing for duty at all times. He knows that God asks no impossibilities of him. We say, therefore, he marvels not. If Nicodemus had been willing to follow Christ in all things, I do not believe that he would have marveled. He knew this, "That thou art a Teacher come from God." He saw that the Lord taught somewhat different from the Old Dispensation. He saw that a new era had begun, but was not altogether willing to follow Jesus. No wonder he marveled, and could not understand how such a thing could be done. Just so we did: before we were willing to follow the Lord in all things, we could not see how such a thing could be possible; and just for this reason, we did not want Jesus to reign over us.

But to come to the text. We know that before our conversion, we were dead to the Kingdom of God; and then could not see it, much less enter it. We know a dead person cannot see, much less walk; and hence comes the necessity of being born to life, in order to be able to do this.

But how can we be born again? Here comes in the marveler and asks, "How can it be?" Well, let the Savior explain: "Except a man be born of water and of the Spirit, he cannot enter the kingdom of God. Very nearly all Christian professors claim that the Spirit is essential to this birth; but when we come to the water they back down; it does not suit their taste, and therefore it is not essential. But let the Lord be right, and we are also right. The Lord says, water and Spirit. But this seems to be something dark again to some people; the water first and then the Spirit. Let me remark here, that God's word never contradicts itself. The gift of the Holy Ghost is never promised until after baptism; so we have it, in baptism we are born of water, and after the water baptism, we receive the gift of the Holy Ghost. Then if all is proper, we are born of water and the Spirit; and we then are fit to enter the kingdom of God.

By the kingdom here spoken of, I do not believe that the Lord has his visible church in view; but the eternal kingdom, when the saints will be gathered and he (Jesus) will rule without opposition. He declares that except a man be born of water and of the Spirit, he cannot enter the kingdom of God; and we must admit that it is possible to be born of water and still not of the Spirit, and of course be a member of the church; but according to the declaration of the Savior, it is impossible to enter the kingdom without being born of the Spirit also. This declaration of the Lord corresponds with the one given in the commission: "He who believes and is baptized, shall be saved." Peter says, "Repent and be baptized every one of you, in the name of Jesus Christ, for the remission of sins; and ye shall recieve the gift of the Holy Ghost. So if we take altogether, we learn they harmonize in every particular; and if we come to the conclusion that they don't, there is always something wrong on our part. But certain persons claim to be born of the Spirit and don't care about the water.—They know better, how this birth must work than the Lord: they claim to have the Spirit of God, without being willing to be born of water. Not long ago I heard a minister of the Gospel declare, that a person could be a Christian without being a member of the church, or before being baptized; that is, sins forgiven without obeying the Lord. The Lord says: "If ye know these things happy are ye if ye do them." Brethren and sisters, we obey the Lord and thereby expect a blessing, just where he has promised it unto us. This people expect a blessing first. They want the Lord to forgive their sins, not where he has promised to do it, but at their own suitable time. Now judge who is right. The disciples were called Christians because they followed the Lord; but these people want to serve the Lord because they are so-called Christians. Let us be careful and not be deceived. We will take God and his word for our guide and we cannot come wrong. Christ instituted one church, and if we are true members of that we are right and not wrong. But this being born again, causes grief and sorrow before we come to life, but when the child is born it causes rejoicings; through the whole family you see joy beaming on the face of every member of the family. We have the assurance in God's word that there is joy in heaven; the whole family in heaven and on earth rejoiceth when a soul is born from death to life. The members of the church cannot keep silent when sinners turn in with God's people. It is on the tongue of all; we hear the expression, such a number has been brought into the fold. In short, we connot help but rejoice.

But let us bear in mind that, although we are born again, we are not out of danger. We are then fit to enter the kingdom. But as the infant is subject to sickness and even to death, so we, after coming to life in Jesus, are in danger of getting sick and even dying again. Let us be careful. The child, after it is born, is by no means a strong creature; but by proper care it will get strong by and by. If it falls sick the family send for a physician to restore it to health. In this case the same course is taken.

Brother, do you not remember the time that you were sick in the service of the Lod? Ah, you were low with fever. Some of the family had given up hopes; but the stronger ones, those in Heaven—thanks to the Lord—did not give up the case. The Great Physician effected a cure for you, and now you are well. We ask, do you remember such a case? If you don't then let me tell you that your unworthy brother does. I remember when I came to this life, but by violating God's law I got weak, and not long after took sick. Fever was raging around me. Some of the family had given up hopes. Fiends were rejoicing over my decease. But oh, that part of the family residing in Heaven could not and did not want to see me die. I had not done, I had not been useful enough yet.

The great Physician came, and oh, brethren and sisters, I am happy this day to tell you that he effected a cure. I am not only restored to life, but I claim now to be

healthier and stronger in the Lord than ever. But we must take food and stimulants, to keep us strong. And let me tell all those in want of such, they can have abundance without money and without price. Only go to the Lord; ask him in earnest, he cannot and he will not refuse, all can get it.

Let us not forget the place, and whenever we get hungry, let us go and be filled and be made strong.

The great beauty is, that God wants all to come to life, and he will give freely what is necessary to sustain it, only he wants us to know that we must get of him.

So brethren we who claim to be born of God, let us by no means get weak and faint. A brother told me a few days ago that they resolved to live better than ever. Oh, what happiness to hear such an expression. Let us all form such a resolution, and not only form it but carry it out. We can see this kingdom of God now; we can enter it if we keep alive. Hell and all its power can not keep us from it; but we must persevere. This we will do and meet on yonder shore with God's people.

M. Hady.

For the Companion.

Spirit of Christ.

"If any man has not the Spirit of Christ he is none of his."

From the above passage we can learn or understand that, if we want to be Christians, we must have his Spirit. While I was meditating on this subject, I came to the conclusion that, if a man or woman has the Spirit of Christ, they must walk in all his commandments; for we learn that he said on one occasion, that he came not to do his own will, but the Father 's which sent him. And further we learn that he said, on another occasion, "the Father gave me a commandment what I should do." We must therefore conclude, that he had the Spirit to do just what he was commanded of his Father. Now if we have the Spirit of Christ, we must be willing to do just what he commands us, not more or less.—And while I was thinking about the many different sects, or religious denominations, I thought, is it posible that the Spirit of Christ teaches one denomination different from another, in keeping his commandments? For instance, the command of baptism; one denomination believes in Trine Immersion; another, in single immersion; and another, in pouring or sprinkling: and all claim to be Christ's followers, and to be guided by his spirit, if we look at the different practices, we must conclude, that it is impossible that they are all guided by the same spirit. We are commanded to try the spirits whether they are of God. But how can we know whether they are of God? Why, as long as we are willing to do just what we are commandod to do, we have the spirit of Christ; but as soon as we say it makes no difference how baptism is administered, we have another spirit; and if we say we need not do this or that command, I fear we are guided by the spirit of the devil. Brethren and sisters, pray that we may be one in mind and action; then we can have the hope that we are guided by the Spirit of Christ.

Noah B. Blough.

Selected by A. H. Snowberger.

Spurgeon on War.

"George Fox has left us a third great legacy; namely, his testimony against the abomination of war. When I first read George Fox's life, I could think of nothing but Christ's sermon on the mount. It seemed to me that George Fox had been reading that he himself was the incarnation of it; for his teachisgs are just a repetition of the Master's teachings there, just an expansion and explanation of the principles of christianity. I am always glad to hear of a soldier being a Christian; I am always sorry to hear of a Christian being a soldier. Whenever I hear of a man who is in the possession of arms being converted, I rejoice; but whenever I hear of a converted man taking up arms, I mourn. If there be any thing clear in scripture, it does seem to me that it is for a Christian to have nothing to do with carnal weapons; and how it is that the great mass of Christendom do not see this, I cannot understand. Surely it must be through the binding influences of the society in which the Christian church is cast."

Good Advice.

Spurgeon sententiously expresses a number of thoughts "worth remembering" in the following appropriate sentences, which he publishes as "advice gratis":

Nobody is more like an honest man than a thorough rogue.

When you see a man with a good deal of religion displayed in his shop window, you may depend upon it he keeps a very small stock of it within.

Do not choose your friend by his looks: handsome shoes often pinch the feet.

Do not be fond nf compliments; remember: "Thank you, pussy, and you pussy," kill the cat.

Don't believe the man who talks the most, for mewing cats are very seldom good mousers.

By no means put yourself in another person's power. If you put your thumb between two grinders they are very apt to bite.

Drink nothing without seeing it, sign nothing without reading it, and make sure that it means no more than it says.

Don't go to law unless you have nothing to lose; lawyer's houses are built on fools' heads

Put no dependence on the label of a bag, and count money after your own kind.

In any busines never wade into the water where you cannot see the bottom.

See the sack open before you buy what is in it; for he who trades in the dark ought to be cheated.

"If You Love Me, Lean Hard."—The Boston *Recorder* relates the following: "Miss Fiske, while in the Nestorian Mission, was at one time in feeble health, and much depressed in spirits. One hot Sabbath afternoon she sat on her mat on the chapel floor, longing for support and rest, feeling unable to maintain her trying position until the close of worship. Presently she felt a woman's form seated at her back, and heard the whisper, 'Lean on me.' Scarcely yielding to the request, she heard it repeated, 'Lean on me.' Then she divided her weight with the gentle pleader, but that did not suffice. In earnest, almost reproachful tones the voice again urged, 'If you love me, lean hard.'" This incident is worth a whole volume of commentary on the nature of true love, which is happiest when it can do most for the loved one.

Christian Family Companion

Tyrone City, Pa., May 9, 1871.

The Passover and the Lord's Supper. No. 1.7

CHRIST'S CRUCIFIXION, BURIAL AND RESURRECTION.

12. As already noticed, Christ was crucified at the third hour of the day, or about 9 o'clock. Then they "parted his garments, casting lots; that it might be fulfilled which was spoken by the prophet: They parted my garments among them, and upon my vesture did they cast lots. And sitting down, they watched him there; And set up over his head his accusation written, THIS IS JESUS THE KING OF THE JEWS. Then were there two thieves crucified with him: one on the right hand, and another on the left. And they that passed by, reviled him, wagging their heads, and saying, Thou that destroyest the temple, and buildest it in three days, save thyself. If thou be the Son of God, come down from the cross. Likewise also the chief priests mocking him, with the scribes and elders, said, He saved others; himself he cannot save. If he be the King of Israel, let him now come down from the cross, and we will believe him. He trusted in God: let him deliver him now if he will have him; for he said, I am the Son of God. The thieves also which were crucified with him, cast the same into his teeth." Matth. 27: 35,44.

The Son of God had laid aside the glory which he had with his Father before the world was. He had come down from his high and holy habitation, to tabernacle with men, and to tread on sin-cursed ground.—He had come on a mission of love and mercy to rebellious, fallen, depraved man: his errand was to redeem and save poor, helpless sinners. He had come unto his own, but they received him not. Among them he had wrought miracles, and signs, and wonders; but they regarded them not. He had healed the sick, cleansed the lepers, cast out devils, caused the lame to walk, the deaf to hear, the dumb to speak, the blind to see, the dead to arise, and he had preached the gospel to the poor; but their eyes were closed, their ears were stopped, their hearts were hard, and their wills unyielding. In prayers, and tears, and sweat, and agony, he had labored for them; but all his agony, and tears, and prayers were unheeded. He had called, but they refused; he had stretched out his hands, but they did not regard it.—He had revealed his Father's will, but they would not hear it. They, with wicked hands, took and crucified the Lord of life and glory. They crucified thieves by his holy and harmless sides. They divided his garments, and cast lots upon his vesture. They scoffed him, mocked him, derided him, and challenged him in his appointed and love-induced sufferings. This shameful treatment and unblushing mockery continued for the space of three hours, even until the sixth hour, or mid-day.

13. It was enough. The sun was on the meridian, but its beams were withheld from the awful scene; and there was darkness over the land.—"Now from the sixth hour there was darkness over all the land unto the ninth hour." Matth. 27: 45. "And when the sixth hour was come, there was darkness over the whole land, until the ninth hour." Mark 15: 33.—"And it was about the sixth hour, and there was darkness over all the earth (margin, land,) until the ninth hour." Luke 23: 44. The three evangelists agree in their testimony; and they bring us through the darkness, to the ninth hour of the day, or about three o'clock P. M.

14. We have now come to the point of time in the "preparation of the passover," when the type was to be sacrificed at the temple. "And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? that is to say, My God, my God, why hast thou forsaken me?—* * * Jesus, when he had cried again with a loud voice, yielded up the ghost." Matth. 27: 46, 50. Luke says, "And when Jesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit; and having said thus, he gave up the ghost." Luke 23: 46. John says: "Jesus knowing that all things were now accomplished, that the scripture might be fulfilled, saith, I thirst. Now there was set a vessel full of vinegar, and they filled a sponge with vinegar, and put it upon hyssop and put it to his mouth. When Jesus therefore had received the vinegar, he said, It is finished; and he bowed his head, and gave up the ghost." John 19: 28—30. "And behold, the vail of the temple was rent in twain from the top to the bottom; and the earth did quake and the rocks rent."—Matth. 27: 51.

"It is finished:" the type has met the anti-type in point of time; "Christ our Passover is sacrificed for us;" and the vail of the temple, where the type was to be slain, is "rent in twain from the top to the bottom," speaking in language that every one may understand, that the way into the holiest of all is now open, and that the typical service has reached its goal.—We cannot refrain from noticing in this connection how fully the reality was set forth in types.

1st. The lamb must be without blemish. Christ was blameless—without fault.

2nd. The lamb must be set apart on the fourth day before it should be sacrificed. Christ entered upon his public ministry in the fourth year before his death.

3rd. The type was to be slain on the fourteenth day of the month, which was therefore "the preparation of the passover." Christ was sacrificed on "the preparation of the passover"—on the fourteenth day of the month.

4th. The type was to be slain "between the two evenings"—after the ninth hour, or middle of the afternoon. Christ died upon the cross a little after the ninth hour of the day.

5th. They feasted upon the type on the day following that on which it was killed. We feast upon "Christ our Passover," in the gospel dispensation, which follows the legal; hence the type has its ultimate fulfilment "in the kingdom of God."

The feast of unleavened bread was also typical of the privileges and blessings under the gospel dispensation; and we must not fail to notice a few of its points.

1st. The feast of unleavened bread proper, did not set in until the Passover was sacrificed. So the gospel of Christ—the New Testament—was not fully confirmed, till the death of the Testator.

2nd. The fourteenth day, which was "the preparation of the passover, was also the preparation for the feast of unleavened bread; and at even the close of that day they were to eat unleavened bread. So the law was "a shadow of good things;" and in the closing of the legal dispensation there was a foretaste of gospel privileges and gospel blessings. Let this suffice on this point, in this connection. Well might the centurion say, "Truly this was the Son of God!" Matth. 27: 54. Well might "the people that came together to that sight," smite their breasts and return! Luke 23: 48.

15. We shall now pass on to notice what the evangelists say in reference to the burial of Christ. Matthew says: "When the even was come, there came a rich man of Arimathea, named Joseph, who also himself was Jesus' disciple: He went to Pilate and begged the body of Jesus. Then Pilate commanded the body to be delivered. And when Joseph had taken the body, he wrapped it in a clean linen cloth, and laid it in his own new tomb which he had hewn out in the rock; and he rolled a great stone to the door of the sepulchre, and departed. And there was Mary Magdalene and the other Mary, sitting over against the sepulchre. Now the next day, that followed the preparation, the chief priests and pharisees came together unto Pilate, saying, Sir, we remember that that deceiver said, while he was yet alive, After three days I will rise again. Command therefore that the sepulchre be made sure until the third day, lest his disciples come by night and steal him away, and say unto the people, He is risen from the dead; so the last error shall be worse than the first.—Pilate said unto them ye have a watch: go your way, make it as sure as ye can. So they went, and made the sepulchre sure, sealing the stone, and setting a watch." Matth. 27: 57—66.

From this account it is evident that Christ was taken down and buried in the evening, just before the close of the day of his crucifixion and death. "*Now the next day*, that followed the *preparation*," and right in the beginning of the day, only a short time after his burial, the sepulchre was made secure. Matthew teaches us here that he was buried on the "preparation" day; and as the Passover was to be eaten on the night of the day immediately following, it is absolutely certain that Christ and his disciples had not eaten the Passover on the night before.

Mark in the 15th chapter, 42nd verse, says, "It was the preparation, that is, the day before the Sabbath." Let it be remembered that the fifteenth day of the month, the first day of the feast of unleavened bread, was a holy convocation—a Sabbath. Let it also be borne in mind that, in the year of the crucifixion, the fifteenth day of the month fell on the seventh day of the week—on the weekly sabbath. With these facts before us, it is easily seen how the "preparation of the Passover" (John 19: 14) was "the day before the Sabbath." The same remarks apply to Luke's record, who says: "And that day was the preparation, and the Sabbath drew on."—Luke 23: 54.

John testifies as follows: "The Jews therefore because it was the preparation, that the bodies should not remain upon the cross on the Sabbath-day, (for that Sabbath-day was an high day,) besought Pilate that their legs might be broken, and that they might be taken away. * * * Now in the place where he was crucified there was a garden; and in the garden a new sepulchre, wherein was man never yet laid. There laid they Jesus therefore because of the Jews' preparation day; for the sepulchre was near at hand." John 19: 31, 41, 42.

The four evangelists testify that Christ was buried on the preparation day. Three of them state that the preparation day fell on the day before the Sabbath. John says, "That Sabbath-day was an high day:" it was a high day because the holy convocation, or fifteenth day Sabbath day fell on the seventh day Sabbath—it was a double Sabbath. John also says of this preparation day, that "IT WAS THE PREPARATION OF THE PASSOVER."

16 We now pass on to notice the preparation made for the anointing of Jesus, and his resurrection from the dead. Luke says: "And the women also, which came with him from Galilee, followed after, and beheld the sepulchre, and how his body was laid. And they returned, and prepared spices and ointments; and rested the Sabbath day, according to the commandment." Luke 23: 55, 56.—They commenced this preparation as soon as they returned from the sepulchre: but before they could accomplish their purpose, the Sabbath set in, "and they rested the Sabbath-day according to the commandment."—This shows that the followers of Christ still honored the law. It will

be noticed that, although they "prepared spices and ointments," there is nothing said in this connection of their buying anything.

As soon as the preparation day was past, the watch was set to guard the sepulchre. This was done to prevent the disciples of Christ from practising any imposture. The length of time this watch was to serve is worthy of notice. The chief priests and Pharisees said to Pilate, "Sir, we remember that that deceiver said, while he was yet alive, *After three days* I will rise again." From this language some writers rashly conclude that Christ was in the tomb at least three full days, or seventy-two hours.—Their mistake will plainly appear by considering the request that immediately follows: "Command therefore that the sepulchre be made sure unto the third day." This certainly means until the third day of his death; for this is what they were speaking of.—He was buried on the same day he was crucified; that was therefore, according to their manner of reckoning, counted the first day; the Sabbath-day—the day following the preparation—was the second day; and the day following the Sabbath, which was the first day of the week and sixteenth day of the month, was the third day. Their request shows that this is what they understood by the phrase, "After three days;" and the sequel will show that they were correct.

In the end of the Sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene, and the other Mary, to see the sepulchre." Matth. 28: 1. By this we are not to understand, as some suppose, that they at this time came out to anoint the body of Jesus; for this was on the Sabbath-day, "In the end of the Sabbath," and Luke tells us that "they rested the Sabbath-day according to the commandment." "As it began to dawn toward the first day of the week," means, as the first day of the week was approaching—was drawing on. Matthew tells us what they came for; namely, "to see the sepulchre." They did what they came to do: they saw the sepulchre, and how it was guarded, and then they returned.

The Sabbath was now past, and Mark says: "And when the Sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome, had bought sweet spices, that they might anoint him." Mark 16: 1.—When the Sabbath was past they *bought* sweet spices and ointments. This was during the interval between sunset the end of the Sabbath, and dark. They had now completed the preparation which they had begun before the Sabbath set in; but night was upon them, the sepulchre was guarded, and they did not go to anoint him until the morning. "And very early in the morning, the first day of the week, they came unto the sepulchre at the rising of the sun."—Mark 16: 2. We showed before that the phrase, "at the going down of the sun," meant before sunset—while the sun was sinking toward the western horizon: so the phrase "at the rising of the sun," meant, before sunrise—while it was rising toward the eastern horizon. This refers to the time when they arrived at the sepulchre. John says: "The first day of the week cometh Mary Magdalene early while it was yet dark, unto the sepulchre, and seeth the stone rolled away from the sepulchre." "While it was yet dark," means before it was clear day, although the rays of the rising sun were seen streaking the eastern sky: it was about twilight. But the Lord was not there; he had burst the bars of death, even on the third day according to his word.

Passing by incidentals, all of which can readily be harmonized, we observe that on this same day—the first day of the week on which he arose—Christ manifested himself to his disciples. This was "on the morrow after the Sabbath"—the day on which the sheaf was to be waved before the Lord by the priest. This sheaf was the first-fruits of harvest; and as before shown it was typical of Christ "the first-fruits of them that slept;" (1 Cor. 15: 20, 23,) and its waving typified not only his resurrection, but his manifesting himself to his people.

With all this accumulated testimony before us, we cannot comprehend why any one should for one moment contend that Christ and his apostles ate the Passover on the night of his betrayal. We do not know of one text in the sacred Scriptures, that affords even the slightest support to that supposition, when interpreted with due regard to the context and existing circumstances; while the plain requirements of the law, the nature and design of the types, and the harmonious record of the New Testament writers, all testify to the contrary.

Charity Fund.

CREDITS.

Four copies 8 months,	$4.00
One copy 8 months, 10c paid,	.90
One copy 8 months, 25c paid,	.75
One copy 8 months, 50c paid,	.50
One copy Pious Youth 1 year,	1.00
Balance from former report,	46.70
Total,	$53.85

DEBTOR.

Name withheld,	$5.00	
L. H. Miller,	1.50	
L. S.,	1.00	
G. B.,	.10	
		7.60
Total,		$46.55

It will be observed that although seven dollars and sixty cents have been contributed, the credits have been reduced only by fifty-five cents. Contributions to this fund, when cheerfully given, will be thankfully received and acknowledged. Those who prefer not to have their real names published, may select initials, marks, or assume names whereby we may acknowledge their gifts; which we would prefer, but when no such names are chosen by the writer, we are obliged to publish the real name, in order to keep our receipts correctly.

Origin of Sunday Schools.

From an exchange we glean, that the reformer, Martin Luther, established Sunday-schools in Wittenburg, Germany, in 1527. Similar schools were introduced into Scotland, by John Knox, in 1560. Borneo, a Catholic prelate, archbishop of Milan opened Sunday-schools throughout Lombardy, Italy, in 1580. In 1674 it appears there was a Sunday-school at Roxbury, Mass.; and another at Plymouth, in the same State in 1680. Joseph Alliene, an English minister, opened one in England in 1688. It seems there was another opened in America, at Ephrata, in Pennsylvania, in 1747, by Ludwig Hacker.—They began to be generally used after the time of Robert Raikes, who began his work at Gloucester, England, in 1781, assisted by William Wilberforce, and others like him.

J. W. B.

Patterns for Garment Cutting.

In our advertising columns will be found an advertisement of the Universal Guide for Garment Cutting, by Miller & Quinn formerly of McAlevey's Fort, but now residing at this place. We have now had opportunities for examining their system of laying out garments by their patterns, and can safely recommend them to all persons who wish to make their own garments. We are not much of a tailor, and yet we have cut out garments by these patterns, and have made good fits. And that, too, without the special instructions which the proprietors and their agents give to those to whom they sell patterns. The best way of selling them is by traveling agents, who, if they are well qualified for the business, can give the explanations so as to be more easily understood than the printed instructions which accompany each set of patterns. Nevertheless most persons can readily apply them from the accompanying directions. We do not believe that anything more simple and practicable, in the pattern line, can be invented. The patterns are full size, and will cut either large or small garments. A full set consists of coat, pants, vests, shirts and ladies' dress body patterns, and is sold for $8.50, retail. Orders sent to us will be attended to, and a full set of patterns will be sent, post-paid, upon receipt of the price. Liberal terms to agents. Also territorial rights for sale.

Brother Holsinger: I would like to take your *Companion* during the year, but I am a poor girl, and I cannot raise the money to pay for it, for I am not able to work, being a cripple. I am trying to get straightened by Dr. Allen, at Indianapolis, Indiana, free of charge. I have been sitting on the bed for the last three months, and how much longer I will have to remain on the bed, I cannot tell. It would be very interesting to have the *Companion* to read while I have to sit here. I get very lonesome sometimes, and if I have a good religious paper to read, I can pass my time away a great deal better.

Lucy C. Arnest.

We will cheerfully send the *Companion* to you free, hoping it may afford you much good company during your affliction; and perhaps some good brother or sister will write something for your special benefit. We want to do good and are glad when opportunities present themselves.

The Pious Youth for Sunday Schools.

We offer the *Pious Youth* to Sunday Schools, when ten or more copies are sent to one address, at the rate of five cents of a copy, or fifty cents a month for ten copies. It will then be sent without cover, in four different parts of eight pages each. We know of no paper in the market that is as well adapted for distribution in Sunday Schools as the *Youth*, under its new arrangement. And as to the doctrine it teaches, we think there can be no cavil. It is sound. Send for specimen copies and examine for yourselves. Seeing is believing.

Expected Visits.

How about those visits we had expected from our brethren from the West as they pass along on their way to the Annual Meeting. No one has yet responded. Are we to be slighted, and disappointed? Our Love-feast is appointed for the third day of June. Will not some ministers stop on their return? Where is brother Loehr? We have been expecting him for several weeks.

Brother Balsbaugh's Affliction.

Our note from brother C. H. Balsbaugh, published several weeks ago, which by the way had not been intended for publication, has called forth many inquiries in regard to his condition. In reply to their wishes, we can only say that at our latest advices, about the first instant, there were still possibilities of his recovery, of course not to health, but from his present severe attack, and he may perhaps be spared to remain with us yet a while longer.

Brother Holsinger: There is a young man here who would like to get some informotion of the faith, order, and practi ce of the Brethren: and I told him that by taking the C. F. C. he could get more information than I could give him; but he said, although he would like to read it, he was not able to pay for it. He was one of the unfortunates from Virginia, and lost all he had, through the war. He is also somewhat afflicted, and cannot work all the time: but is very saving and spends no money foolishly. Will you send him the paper free?

I. F. Neher

Yes, we will send it to him gladly, and hope it may aid him in finding the pearl of great price.

Address Wanted.

Brother Samuel Lair of Tennessee, desires the address of John or David Lair to be given through the *Companion*.

CORRESPONDENCE.

Correspondence of church news solicited from all parts of the Brotherhood. Writer's name and address required on every communication as guarantee of good faith. Rejected communications or manuscript used, not returned. All communications for publication should be written upon **one side** *of the sheet only.*

WYANDOTT COUNTY, KANSAS, }
4 Miles S. W. of Kansas City. }

Brother Henry : I promised some time ago to write you upon our organization, which, thanks be to God, by his will we perfected this day a week past. Upon the arrival of bro. George Myers and family, communication was had with Elder D. D. Sell, who came among us with bro. Gibson, and proceeded about the "Master's business."

We had services in the M. E. church. Saturday evening; and a council at the house of brother Eli Yourtee on Sunday morning at ten o'clock A. M., some nineteen brethren and sisters were present.

An organization was unanimously agreed upon, the name to be the Kansas City congregation. Brother George Myers was with equal unanimity called to the charge of us. It being thought essential that he should have assistance, brother Eli Yourtee was chosen a minister of the first degree. He has been a resident of Kansas City for a year; formerly of the Pleasant Valley or Brownsville church, Maryland, and a son-in-law of Elder David Long's, whom I saw by your notes you visited while recently in Maryland.—His quiet deportment, his zeal in the good cause, his walk and conversation, as well as his thorough knowledge of the Scriptures, well befit him for his high calling in building up Zion's cause. At this point, in company with our beloved brother Myers who, I might say, as it may not generally be known to the brotherhood, came recently from the "Lost Creek" congregation, Juniata County, Pa., and is a brother to Eld. Grabill Myers, with whom your readers are well acquainted.

Our meeting was harmonious, and a perfect season of love. How sweet to meet the people of God! We have long looked forward to this auspicious hour and have invoked our Heavenly Father's aid in consummating the up-building of a church of his people in this growing and prosperous young city. Our prayers are answered—blessed be his holy name! and to-day we see its first fruits. To-day we had preaching at our school-house one mile from here. Had a good congregation, and all remarked the splendid attention given to the entire discourse, from 1 Peter 3 : 12. Both of our brethren were in their places, and brother Yourtee made his first effort. He did well; for he believed what he said. Brother Myers spoke of the importance of the "Christian characters being distinct from the world." He portrayed it with power. One gentleman and lady came from the city, on purpose to hear a "Dunkard" preach. After the services, he remarked to a brother "I have been a Methodist until I could not see a distinction between them and the world, and I thought it time to leave."

Our meetings seem to cheer us on our way. Since coming to the West we have had occasional services by brethren from a distance. They were rare seasons of refreshing.—Now we hope to have them once a week.

In my former letter there was a slight error in the address of brother George R. Holsinger; and as several brethren have been put to inconvenience thereby, I would ask a correction. The address of our father, is 1606 Hackberry St.—Brethren are cordially invited to stop while passing through.

Brethren pray for the upbuilding of God's church at this place.

Yours in the bonds of love.

FRANK HOLSINGER.

Brother Henry : You may insert in the C. F. C., this account of a visit with brother Noah Hendrick's and his wife, (a sister) from Black Swamp congregation, to the Green Springs congregation, to a council meeting held at brother Peter Shidler's; where we met the following brethren in bonds of love, John Brillhart, George Carn, Samuel Loose, and many other dear brethren and sisters. Met and settled all that was brought into council. The weak asked for the prayers of all the brethren and sisters, that they might be made strong in that most holy faith. Had an evening meeting at the same place: good preaching, good order and attention, which made our meeting a pleasant one.—After meeting, I and my brother in the flesh, also a brother in the Lord, went with brother Shidler to stay the balance of the night. In the morning, after meal, we went a few rods to visit brother and sister Sellers, well stricken in years. The sister was on a bed of affliction, from old age and debility. We were there but a short time, till brethren J. Brillhart, Grabill, N. Henricks, Geo. Carn, Sam'l Loose came, when they were asked for singing and prayer, which was complied with. BrethrenGrabill and Brillhart, led in singing, admonition and prayer, all German. Our hearts were made tender, while sitting beneath the sound of their voices, reminding us of our duties, that we may all one day meet again. We bade them all farewell, and left for the meeting place, appointed in a school-house, where we heard an able sermon delivered by brother John Brillhart, that has left lasting impressions on the hearts of those that were strangers to him. We hope that it was seed sown in good ground.

S. FINK.

Lindsey, Ohio,

DUNKIRK, OHIO. }
April 25th, 1871. }

Brother Henry : The brethren of Eagle Creek church, Hancock county, Ohio, met in Council, on Saturday the 14th of April; and after all other matter was disposed of that was brought up, the Sabbath School question came up. After a short discussion as to its appropriateness, it was unanimously agreed to organize a Sabbath school at this place, in order that we might meet together to read God's Word and instruct each other from its sacred pages. Whereupon the following officers were elected.

S. T. Bosserman, Superintendent, Isaac Rothrock, J. N. Cotner, Assistant Superintendents, Rafa Spacht, Secretary, John Baughman, Treasurer. It was then agreed to meet on Sunday the 23rd, to commence the school; at which time upwards of fifty scholars and a number of spectators were present. The school was opened by reading the 107th Psalm, singing a hymn, and offering prayer. Then the following classes were organized and teachers appointed.

Bible Class, Wm. M. Spacht, Teacher. New Testament Classes, Teachers, (A.) Callie B. Bosserman; (B.) John Baughman; (C.) Hattie Bosserman; (D.) Lydia M. Bosserman; (E.) Rafa Spacht, (F.) Isaac Rothrock; (G.) Jonas Frederick; (H.) Daniel B. Bosserman.

We hope this school may be the means of instructing the scholars in the way of truth and righteousness, that some good might be done in lighting our pathway to heaven.—To this end we pray God to bless the school that all may be done in accordance with his holy will.

S. T. Bosserman.

Brother Holsinger: Quite a number of old brethren and sisters fear that my article against the use of Tobacco, published in the *Companion*, is giving encouragemant to sisters in the wearing of hoops, ruffles, &c. To such brethren and sisters, I would say, It was the least of my intention to do so. I was only classing the evil of using tobacco with other superfluities, and amongst these I named hoops and ruffles, not that I wished to encourage our young sisters to wear either of them. In truth, I think it would be very wrong for them to do so, for it would be an open violation of their baptismal vow, which we certainly ought to hold sacred. Some members think I ought to acknowledge that I did wrong in publishing that article. I can honestly say that I am sorry that I have wounded the feelings of any member. I cannot take back the sentiment of that article, but I believe I was too pointed in my reflections upon the practice of some sisters, and if I had it back I would use milder language in conveying my ideas, in reference to what I consider an evil.

I hope this will give satisfaction, try to bear with me and I will try to be more careful hereafter. I am very thankful to those brethren who had the courage to notify me of what they thought was wrong.

Daniel Smith.

Hagerstown, Md.

Brother Holsinger:—We hear a great deal about the tobacco war; and some brethren are getting rather weak in the knees, as they seem to think there has been sufficient said upon that question. But the old proverb says: "Labor half done is labor lost," why not continue as long as there can good be accomplished? Now I have not got much experience myself, for I never formed the bad habit. But I have the trials and experience of an old friend that I feel it my duty to have published, as I think it may be an advantage to those who are honestly trying to get shut of the bad habit.

The facts are these: A few weeks ago I visited Mr. J. H. W. of Ottawa, Iowa. To my surprise and great joy I found he had thrown his pipe away (for he was the greatest smoker that I knew).

Now for the cure. He said he got a box of tobacco antidote and tasted it. He found the principal ingredient was Gentian root; so he went to a drug store and procured plenty of that and used it, in the meantime he whittled a little stick the size of a pipe stem and kept that in his mouth instead of a stem; and so he kept up that kind of a process for some time. Now he is through.

There are others who did likewise, and have come out victorious. Mr. J. W. H. says he is enjoying good health. He says he can cure any one with this process who wants to give up the habit. Now who would not choose freedom rather than slavery?

Yours, truly,

H. G. Ullery.

Covington, O.

Brother Henry: I hope you will excuse me for being a little slow in filling my quota of the last call for subscribers to your paper, in the prosperity of which I feel interested.

We frequently hear some complaining of so many calls for subscribers to your different papers: it is only for the sake of money they say. So say we; and it is no wonder when the editor has to borrow money to meet his demands, because some of his subscribers are so slow to pay for their subscriptions.

Now it seems to me if we were to examine ourselves according to directions, to see whether we are in the faith we were when we were received into the church, we might see something that we could dispense with; and pay for our subscription, and a good deal of reading matter.

This is all in love.

John H. Caylor.

Church Government.

Brother Editor: I have attended our District Council, comprising Beaver Creek, Welsh Run, Brownsville, and Manor churches. Being my first attendance at district council, I must admit I was somewhat disconcerted at the position of affairs attending the consummation of business, being called forcibly to mind by an appeal case being brought up before us by the church, for the adjudication of a difficulty existing between two brethren, a purely business transaction, which case had the benefit of the deliberation of their arm of the church or circuit counsel, which having failed to render satisfaction, it was brought before district council, claiming redress.—Upon the opening up of the case, the first question sprung, was, did the case come legally under the jurisdiction of said council: or, was it the prerogative of said body to try the case? This, I confess somewhat startled me. The church dating back to the year 1600, has had no precedent from which to deduce its authority, pertaining to cases of this character! and my inquiry is, (as this is more particularly a matter of inquiry with me) has the district council the power within itself, to

make its own laws, rules and regulations, for the transaction of all business brought before it for adjudication? or has the A. M., ever made any provision of an especial character for the regulation of the subordinate councils of the church? and if it has not, would it not be expedient for it to exercise that prerogative? I maintain that in order to dispatch business properly and satisfactorily, we must nescessarily have system and order—acting advisedly from such authority with which we are invested. This must nescessarily apply as well to a properly regulated church government, as to the legislative, judicial, and executive government of states; as every department has its peculiar functions to perform, exercised from some delegated power, whether directly from the people, or some executive branch of the government, having the power to confer authority by which legal action is obtained.

How is it with us who claim that all things shall "be done decently and in order?" Do we lack perfect organization, or do we not? Do the wheels of our church government need any legislative oil, so that the affairs pertaining to the better regulation of church government may run smoother, that no harsh sounds may greet our ears, annulling our judical action?—Where grievances of a peculiar character between brother and brother, who have sought redress at the hands of their own immediate arm of the church in circuit council, there failing to adjust the matter satisfactorily, is it, or is it not their prerogative, either in the representative capacity of said church, or in the individual capacity of the respective parties aggrieved, to appeal to district council for adjudication, as a higher court of church government? Failing there to render satisfaction to all parties concerned is the case susceptable of being carried up to Annual Meeting as the highest tribunal exercising authority over the church, all other councils being subordinate thereto—regarding its decision final and complete until reconsidered by that body only.

Many may say I am wasting much time unnecessarily in trying to get this question before the church for consideration; but yet I say that justice demands it: justice to the church, justice to ourselves in a delegated capacity, as well as justice to the individuals who may be represented in cases of this sort. I feel that, if I am called upon to act in a legislative, judicial, or executive capacity, I must know if such power is legally conferred. If not, it is within my province to decline action which will be of none effect; whereas, if the power is legally and properly conferred, the validity of our deliberations cannot be impeached. Hence I feel convinced that in all cases of a general, as well as many of a specific character, we should be delegated with power from the highest tribunal of our church government; as we will then in all cases be acting advisedly, and perfectly secure in the limitation of power conferred upon us. If I am in error I ask correction always willing to submit to the elder in all things tending toward the advancement of the glory of Jesus Christ and his kingdom. Fraternally.

P. S. Newcomer.

Announcements.

District Meetings.

The District Meeting of the East Pa. district, for 1871, will be held, God willing, in the Big Swatara congregation Dauphin Co., Pa., on May 11th.

Members coming by Railroad will stop off at Hummelstown, a station on the Lebanon Valley R. R., unless ordered otherwise by the brethren holding the Meeting. The Hanover Meeting house, the place of meeting is about 4 miles north of Hummelstown.

It is requested that the Elders & delegates be at the place of meeting in the afternoon of the day previous (10th), to organize, and prepare for business the next day; and that all the churches be fully represented.

C. Bomberger. } Cor. Sec's.
S. R. Zug, }

Lovefeasts.

We purpose to hold a lovefeast on the 20th of May, the Lord willing. An invitation is given, especially to ministering brethren. The meeting will be in the Washington district, 6 miles North East of Warsaw, at brother Samuel Shaver's.—Those coming on the cars will stop off at Warsaw, where they will be met with teams.

D. S. Cripe.

The brethren in Richardson Co., Neb, intend to hold a communion meeeting, the Lord willing, on the 3rd and 4th of June. A harty invitation is hereby extended to the members in other localities; and we desire ministering brethren not to fail.

By order of the church.

John Forney Sen.

The Lord will, there will be a Communion Meeting in the Redbank congregation, Armstrong Co., Pa., on the evening of the 18th of May inst. Meeting to begin on the evening of the 13th. A cordial invitation is extended to all, especially the ministering brethren. Quinter and Wise are expected to be present. J. P. Hetric.

There will be a lovefeast in the Cero Gordo branch, Ills, on the 10th and 11th of June. A general invitation is given; ministers are especially invited.

David Frantz.

The brethren in Lost Creek church, Pa, intend holding a lovefeast at the Goodwill Meeting-house, about 8 miles from Mifflin and about the same distance from Thomsontown, stations on the P. C. R. R. on the 24th and 25th of May. A general invitation is given.

Solomon Sieber.

We the brethren of the Elklick branch, Somerset county, Pa., expect holding a Lovefeast, God willing, on the third day of June, commencing at 4 o'clock, and to continue over Sunday. We give this timely notice so that the brethren from the western states, or those living west of us, can make their arrangements to stop with us over Sunday, as they return from the Annual Meeting. Those that pass over the Baltimore and Ohio R. R., will stop at Cumberland, and there take the Pittsburg and Connells-

ville R. R. to Meyer's Mills, where you will be met by the brethren on Friday and Saturday, the 2nd, and 3rd of June. This station is 37 miles west of Cumberland, so that if you wish to return to the B. & O. R. R., you can do so, or else run to Pittsburg on the P. & C. R. R. We are very desirous of having some of our ministerial brethren to stop off with us. We also extend a hearty invitation to the surrounding branches, and especially the laboring brethren. I fondly hope I may hear from some that will say we will come.

Yours in behalf of the church.

C. G. LINT.

Meyers' Mills.

There will be Communion Meeting held at Bever Creek meeting-house, Md., the Lord willing on the 23rd day of May. A general invitation is given. J. W. WOLF.

We have appointed a Communion Meeting at our old Meeting House, in the Yellow Creek congregation, Pa., on the 23rd of May inst, to commence at 4 o'clock. Also Meeting next day. The usual invitation is extended.

DANIEL SNOWBERGER.

The Lord willing we will hold a Communion Meeting in the Eight Mile district, Franklin county, Kansas, three and one-half miles north-west of Centropolis, at the house of brother W. Turner, on the first day of June next. Meeting to commence at 10 A. M A hearty invitation is given to all the brethren and sisters, and in particular to the laboring brethren.—Those coming from the east, will stop off at Ottowa, and they will be conveyed to the place of meeting, by informing the writer. J. S. KEIM.

Centropolis, Kansas.

Love feast in the White Oak Branch, Lancaster county, Pa., on the evening of the 25th of May, near Manheim. Ministering brethren going to the Annual Meeting are invited to stop with us. They will take the Central Railroad as far as Landisville; there take the Columbia & Reading Railroad as far as Seller's Station, which is about half a mile from the place of meeting. Those coming before that time wishing to stop off with us at Mount Joy, please let us know. Those that wish to go as far as Lancaster can take the Reading Railroad there and get to our Love feast. DAVID GERLACH.

Mount Joy, Pa.

Union City, Indiana, June 1st, 10 A. M.
Philadelphia city, May 25th.
Spring Creek, Pa., May 27, and 28, 9 A. M.
Ephrata, Pa., May 26th, 9 A. M.
Black River, Mich., June 17th and 18th.
Otter Creek, Ill's, June 18th and 19th.
Perry, Pa., May 24th, 25th.
Sandy Creek, W. Va., June 24th, 2 P. M.
Antietam, Pa., May 10th.
Dry Valley, Pa., May 22nd.
Smith Fork, Mo., May 27th.
s, June 3d and 4th.
Pipe Creek, Md., June 3d, 1 P. M.
Beaver Creek, Md., May 23rd.
Elk City, Pa., June 3rd, 4 P. M.
Cerro Gordo, Ill's, June 10th and 11th.
Shipwanee, Ind, June 6th.
Eight Mile, Kansas, June 1st, 10 A. M.
Yellow Creek, Pa., May 23rd, 4 P. M.
Clover Creek, Pa., May 19th, 4 P. M.

DIED.

We admit no poetry under any circumstances in connection with obituary notices. We wish to use all alike, and we could not insert verses with all.

In the Falling Spring branch, Franklin County, Pa., April 12th, brother JOHN SARGER; aged 86 years, 9 months, and 18 days. Funeral discourse by Elder Henry Koontz, from the words, "For what is your life?" James 4; 14.

Died February 24th, 1871, at the house of her daughter, in Pleasant Valley, Washington Co., Md., sister NANCY CASTLE, aged about 82 years.

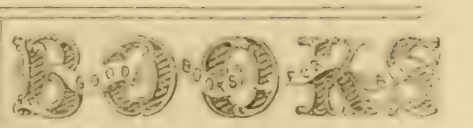
She survived her husband but about two years whose age when he died was 76 years, 11 months, and 7 days. They lived in holy wedlock nearly fifty years. Both were members of the Church for nearly or quite the whole time. Not only did they covenant to live with each other in the sacred relationship of holy wedlock according to the ordinances of God. But evidently they were desirous to sustain still higher relationship—Hence they entered into covenant with their God. And to all human appearance they adhered to that covenant to the end of their ives. The result of which is that they are now in the enjoyment of eternal life, and recognize each other as the angels of heaven,

Funeral service by the writer on John 14; 1 and 3.

E. S.

LIST OF MONEYS received for subscription, books, &c.,

S. Weimer, 75; P. J. Brown, 1.00; R. Snowberger, 3.60; J. Mohler, 1.00; D. Crofford, 2.75; R. A. Garber, 1.00; E. Williams, 1.00; J. W. Wolf, 50; B. Leer, 3.25; H. C. Morningstar, 12.00; G. Christner, 1.00; G. R. Kistler, 1.00; C. Sheller, 2.50; John Reber, 1.00; Eli Yourtee, 1.50; John Brillhart, 1.50; M. Beshoar, 9.36; Lewis Andes, 4.00; J. H. Stiffler, 1.00; J. C. Ulrey, 1.50; C. U. Gates, 50; John E. Metzger, 1.00; S. Ridenour, 1.50; A. Mellott, 1.50; W. G. Lint, 1.50; G. Holsapple, 3.00; D. B. Sell, 2.00.



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VOLUME VII. TYRONE, PA. TUESDAY, MAY 16, 1871. NUMBER 20.

"There is Death in the Pot."

2 Kings iv: 40.

BY H. L. F.

Prov. i: 8. My son, hear a father's instruction to-day,
i: 8. Flee not from the law of thy mother away;
i: 10. If sinners entice thee, consent to it not.
But rest thou assured, "There is death in the pot."

Prov. vii: 9. In the twilight of eve, in the black and dark night,
vii: 6. I beheld from my casement a pitiable sight:
vii: 7. A man void of wisdom, to virtue a blot.
vii: 24. I communed in my heart, "There is death in the pot."

Prov. vii: 10. There met him a woman, most subtile of heart,
vii: 10. Attired as an harlot, and playing that part;
vii: 13. She caught him and kissed him, 'twas part of her plot,
vii: 14. But the fool never dreamed "There was death in the pot."

Prov. vii: 14. She flattered him greatly, and forced him to yield,
vii: 19. While her sweet, honeyed words deadly poison concealed;
vii: 21. With her much fair speech he is bound to the spot,
vii: 22. Very soon to find out, "There is death in the pot."

Prov. vii: 22 He followed her straightway, as an ox to the block,
vii: 22. As a bird to the snare, or a fool to the stock;
vii: 23. Till a dart strike his liver, he knoweth it not,
vii: 23. That it is for his life, "There is death in the pot."

Prov. vii: 24. Hearken unto me, therefore, ye children of men,
vii: 26. She hath slain many thousands, who return not again;
vii: 27. Her house is the way to a hell seething hot,
vii: 27. Going down to the chambers of death, by the pot.

Isaiah v: 22. Woe to the man who the wine cup still grasps,
Deut. 39: 33. 'Tis the poison of dragons, the venom of asps;
Num. v: 21. This liquid damnation his vitals will rot,
Isaiah i: 6. And a putrid existence shows death in the pot.

—*Church Advocate.*

Wise Words.

From Pand Namah, or Book of Counsels, by a Parsee writer of the fourth century.

A wise man understands a good work from the beginning; but a fool, only when it comes to an end. Seek the counsel of wise and sensible men, of learned men, of intelligent men, and of men of good disposition, and be thou their friend. Keep thy hands from stealing, thy feet from wandering without work, and thy mind from cherishing wicked revenge; for the man who works righteousness obtains a good reward; and the man that does sin, suffers punishment. Do not injure thy soul by wrath and envy. Do not consign thy soul to hell out of a false modesty or shame. Ask God's blessing and keep thy heart cheerful, and thou shalt obtain from the Lord an increase of his goodness. Always, and at every time trust thou in God alone, and make that beloved to thyself which is increasingly profitable unto thee. Labor and sacrifice thy life for the thing which is of God. Meditate on virtue. Do not meditate on sin; for a man does not live for ever, therefore the thing that concerns heaven is most befitting thee.

Good Manners.

Every household should cultivate good manners. They are indispensable, even to the young. A churlish, rude deportment bespeaks a low, unfeeling mind. No position, wealth, or education, can make amends for it. Good manners are attractive and winning, and should be carefully observed in every family circle. Parents should never indulge themselves in careless manners or coarse language, much less their children or domestics. The feelings of those of inferior stations should be regarded as well as those of the highest.

A New Broom Sweeps Clean.

(CLIPPED AND REVISED.)

This is an old proverbial phrase, and as it is generally used, implies that man is changable, and inconstant in his character; that he soon becomes tired of anything which he may possess however valuable it may be, and wishes to exchange it for something new. This seems to have been from old history the characteristic of the ancient Grecians. They were ever seeking after something new and novel in its character.

And, perhaps I might be safe in saying, that there are no people upon the face of the whole earth, who exhibit a greater passion for a constant change, than do our American people. They soon become tired of that which is old, and replace it with something new, for a "new broom sweeps clean."

A young man may toil incessantly, cultivate his mind and talent, and establish a god moral character, free from reproach, yet his talent and moral worth are not appreciated by his neighbors and friends. They do not whisper a word of encouragement in his ear. They cannot see anything extraordinary in one with whom they are so familiarly acquainted; but if a stranger enters the neighborhood, though he may be far inferior in point of talent and moral character; even the old men and women will boast of his fine personal appearance, exalted intellect, and gentlemanly deportment. Even the daughters will set their caps for him. He becomes the great topic of conversation and every body speaks of him in terms of highest commendation. When we witness such occurrences as this, we are reminded of the adage: "a new broom sweeps clean."

A man may set up a business of any sort, in the vicinity in which he has been brought up; and his patronage will be but slim; but if some stranger sets up a shop or store, we see a stir in the neighborhood, and a jingling among the mighty dollars, that will convince his competitors, that "a new broom sweeps clean."

A minister of genuine piety and fine talents, may often speak in his own church on the Sabbath, to empty seats or gaping hearers; but if some new speaker visits the church, what a rush throngs the house, with itching ears, eagerly listening to the discourse, while their own neglected minister says to himself, "a new broom sweeps well."

We sometimes have friends whom we take to be true; they greet us whenever we meet them, with a smile, and spend many a pleasant hour with us around our fireside.—But let a stranger come in, who may make a vain show, with a fine appearance, and immediately we are laid on the shelf. They carve no name beneath our humble cottage roof; they have thrown their old friends aside, for a new one. Deserted by those, whose fidelity we had not dared to doubt, we sit around our lonely fireside, muttering to ourselves: "a new broom sweeps clean."

And if a new fashion comes into the country, we see everybody trying to imitate and follow it, and thus we see in the moral world, by daily observation that "a new broom sweeps clean."

Have you done everything in your power to cultivate your mind, and establish a character unsullied?—Have you spared no pains to please your friends, and yet been surprised to see your efforts fail, and even your character abused, by those whose respect and love, you have tried to win? Have you been at a loss to comprehend why you should be so unfortunate?

Remember that you are an old broom, and that a new broom always sweeps clean. But why does the new broom sweep clean? Is it because it is better than the old one? Nay, verily. It is often inferior.—Yea it is the broom of jealously which reigns in almost every bosom, and instituted by the devil, who is the father of lies. He was a liar from the beginning; yes, he instituted and made, too, the broom of deception, another one of his lies—And do we not use that broom a little too much? I fear we do. Do we not too often say things a little hard of some one, behind his back, which we would not say before his face? Yes, I fear we do; but let us remember what St. James says of the tongue: "Even so the tongue is a little member, and boasteth great things. Behold how great a matter a little fire kindleth. And the tongue is a fire, a world of iniquity. So is the tongue among our members, that it defileth the whole body and setteth on fire the course of nature, and it is set on fire of hell."

So we see the devil's broom of deception if we suffer ourselves to sweep with it, will cause us trouble. And as we are taught that he is such a liar, let us not use his implements, but as the Apostle tells us; "touch not, taste not, handle not."

We see again, he is a liar, for he uses men as his instruments, even in the so called Christian Church, framing commandments and doctrines contrary to the commandments and doctrines of Christ, of which we are commanded to "touch not, taste not, handle not."

ANDREW STALNAKER.

For the COMPANION.

Good Friday.

We hear this day recommended for sowing seed, saying that it is certain to bring a good crop. I had a conversation with one of my neighbors, who said he would sow to-day; and he named a number of his neighbors who, he said, always sowed on this day. (Flax-seed, we suppose. A. E.) Although I never believed in such signs, yet he referred to the most practical farmers and their experience. I was an attentive listener—never answering a word; yet in my mind I seemed to say, "Then there must be more virtue in this day, than in common days!"

After leaving my neighbor, as I was traveling along the road, my mind still dwelt on the conversation about the virtue of the day, when a thought struck me, which made my heart break. How are we using the virtue of this day? Is it to increase our temporal store Or do we remember that this day in remembrance of Jesus' being crowned with thorns, and scourged, that he was not able to bear his cross from the loss of blood, and from pain?

that Jesus hung on the cross to-day? Is it because to-day he hung between heaven andearth,bleeding for me,for all the human family? Is it that there was none to acknowledge his spiritual kingdom, but a thief? Is it because to-day the great luminary of day, hid his face? Is it because a heathen exclaimed, "They are crucifying the Author of light; it is no wonder that it is dark?" Is it because to-day the earth did quake, and many bodies of the saints arose and appeared to many, and went triumphant in redeeming love with their Master to his glorious kingdom? Is it that to-day the weeping women were again reminded of the destruction of Jerusalem and the great calamity, by the saying, "Weep not for me; but weep for yourselves and for your children?" Is it that to-day he hung six dreadful hours on the cross, suspended by spikes driven through his tender hands and feet—those hands that were always engaged in doing good?

And now, my dear friends, should we not to-day sow *seed* that we may reap eternal life? Methinks I hear the worldling say, "I will turn and follow Jesus—I want to be with him in glory."

If an angel should tell you, that there is a mansion in heaven for you, that it shall certainly be yours forever, & would not such a message make you rejoice? It is more sure than an angel's word: Jesus says he has prepared a place for all his children. Let us lay up our "treasures in heaven, where rust doth not corrupt, and where thieves do not break through nor steal." Friends, let us keep near the cross; let us take the Savior's advice to pray in our closet, or like Jacob, in the field. It is the armor and we must keep it bright.—Our Master is coming, and he has his reward with him. If we get there, we shall walk the golden streets, and wear snow-white robes, and shine bright as the sun; and our highest note will be redeeming love. We there shall meet those with whom we have prayed; and perhaps some that we pointed to Jesus as they were lying on their death-bed, will there welcome us: we shall then part no more. May this be the happy lot of the reader and writer, is my prayer.

J. L. Beers.

Cocolamus, Pa.

Truthfulness at Home.

Of all happy households, that is the happiest where falsehood is never thought of. All peace is broken up when once it appears there is a liar in the house. All comfort has gone when suspicion has once entered—when there must be reserve in talk, and reservation in belief. Anxious parents, who are aware of the pains of suspicion, will place general confidence in their children, and receive what they say freely, unless there is strong reason to mistrust the truth of any one. If such an occasion should unhappily arise, they must keep the suspicion from spreading as long as possible, and avoid disgracing their poor child while there is a chance of his cure by their confidential assistance. He should have their pity and assiduous help, as if he were suffering under some bodily disorder. If he can be cured, he will become duly grateful for the treatment. If the endeavor fail, means must of course be taken to prevent his example from doing harm; and then, as I said, the family peace is broken up, because the family confidence is gone. I fear that, from some cause or other, there are but few large families where every member is altogether truthful.

But where all are so organized and so trained as to be wholly reliable in act and word, they are a light to all eyes and a joy to all hearts. They are public benefits, for they are a point of general reliance; and they are privately blessed within and without. Without their life is made easy by universal trust; and within their home and their hearts they have the security of rectitude and the gladness of innocence.

A Woman's Defence.

For myself, I should be thankful to return to the habits of our grandmothers,—buy a bonnet which would do to wear ten years; have three dresses, two for every day and one for "nice," and wear them year after year till they wear out, without alteration: also twist up my hair in a plain wad at the back of my head. I should then have more time for reading and study, and more money to spend in books, pictures, and traveling, to say nothing of the unlimited time and money for doing good. And I know of very many woman who would be only too happy to throw aside the wearisome shackles of fashion. But what would be the result? With the maiden, no more beaux: with the wife, a cessation of devotion on the part of her husband—results too dire to be contemplated for a moment. I speak what I know, and testify what I have seen. I have myself been to parties sensibly and economically clad, and I was despised and rejected of men; again, I have been more fashionably and expensively attired, and I had more beaux than I knew what to do with. By the way, why don't some of our wise and sensible bachelors court and marry among the vast army of working girls? They are dressed simply, and are accustomed to habits of economy. They would be glad enough of good homes, and would make excellent wives. They are personally attractive, and I doubt not, are quite as refined and intelligent as the average of fashionable woman.—Why is there not a greater demand for them as wives, and why are not the Flora McFlimpsey's a drug in the market? Let the facts speak for themselves. Be not deceived. O my brethren! With you lies the fault; from you must come the remedy—refuse to pay court to the silks, panniers, frills and chignons, and we shall go over to calico in battalions.—*Evening Post.*

This being a Christian, this carrying the heart to the Lord Jesus Christ through all the experiences of a tempestous life, is a thing that has to be learned little by little. There is nothing that has to be learned so patiently and that acquires so much practice as a Christian character.—*Beecher.*

Per-everance.—A poor woman had a supply of coal laid at her door by a charitable neighbor. A very little girl came out with a small fire-shovel, and began to take up a shovelful at a time, and carry it to a sort of bin in the cellar. I said to the child: "Do you expect to get all that coal in with that little shovel?" She was quite confused at my question; but her answer was very striking: "Yes sir; if I *work long enough.*"

Humble worker, [illegible] your want of ability by a constant continuance in well doing, and your work will not be trivial. The repetition of small efforts will effect more than the occasional use of great ones.—*Feathers and Arrows.*

For the Companion.

Educational.

As the time for the meeting or the Annual Council is now drawing very near, at which, in all human probability, the educational movement among the brethren, will, to a greater or less extent be discussed, we consider it a duty devolving upon the friends of educational institutions among us as a denomination, to try to set the matter of education as fairly as possible before the Brotherhood.

One fact to my mind is very obvious: we should have engertic men,—self-sacrificing, ardent, earnest working men, such as our brethren in Indiana,—who are willing to take hold of this important matter and push it forward with determination, till it stands forth before some of its opposers in its true light; so that those of us—if any there be—who at present do not see it in its proper colors, may soon comprehend it as we ought, and give it a warm place in our affections, and try to move it forward, so that the children of our brethren might have institutions of learning of which they can say, "We have a personal interest;" and in which there is not taught, amid its literary instruction, a medley of truth and error so closely allied, that, without much discretion, we are unable to tell which is true or which is false. The mind at the time when it is most apt to advance intellectually, is just at the point when it is most susceptible of lasting impressions morally; and if the awakening affections of the heart at this period receive wrong training, it is a very difficult matter ever to correct it, if ever it can be done: the old maxim, "just as the twig is bent so the tree's inclined," seems to hold good here.

How much better would you feel, brethren, to have your children under the care of an instructor who holds the doctrines of the cross in an unbiased mind, and who *is obeying*, from the heart, that *form* of doctrine delivered to us in the sacred word of God. I think—yes, I *know*, that you have a deep rooted affection for your children; and you don't desire to have them led into the errors of the world, and their young minds poisoned with the seeds of vanity, folly, fashion, and falsehood, which cluster so thickly around "Mystery Babylon." If you do not desire this, then put forth an effort to provide places of instruction suitable for your children, where you can feel assured that the seeds of truth, which you sowed in their young minds, will be watered and fertilized by those elements that are calculated to establish them more firmly in the truth as it is in Jesus. How many of you have realized, that, after your children were away for a year or two at some Academy or College that is under the influence of some worldly-wise element or society, when they returned to you, they were drawn aside from the simplicity of the Gospel of Christ? I know some of you at least have had this experience; and how do you feel under such circumstances?

A very kind, intelligent mother once said, "Oh! it would almost break my heart, to see my children running into the errors that cluster around a worldly christianity!" All this may be avoided by an effort to provide suitable places for the instruction of your children, instead of trying to pull down those already in successful operation. Be assured of this fact, my brethren, that your children will seek for the attainment of knowledge; and if there is no provision made for them in the church, they will find it outside of it; for the young mind thirsts after knowledge, as the panting stag for the cooling stream of water, at which to slaken his raging thirst. The thirst of the young mind for scientific development must be satiated at the Pierian fountain of science; and there is no silencing of this desire, only by feeding it with good, solid matter, drawn from the store-house of intelligence.

Besides, we believe it to be the imperative duty of every parent to cultivate this desire in the mind of their children; and then aid them in the enterprise of intellectual training as far as possible. But if we refuse to do this, many have energy enough, and they will, as a last resort, help themselves.

As a closing paragraph to our essay, permit us to give a few instances in a students history, to show more plainly how students are set upon to draw them aside from their faith in Christ. Our informant said: "The institution which I attended did not allow anything sectarian or political to enter into the general exercises of the school, nor the Lyceum connected with it; and I rejoiced, thinking that I would pass my course of instruction there, and my Christian principles would not be meddled with. But, pleasant as mat-

ters passed off for a few weeks, I was destined to a speedy disappointment; and I felt it quite sensibly when, one evening at supper, a high official of the school came to me and said, as he laid his hand familiarly on my shoulder, 'Remain with us three or four years, and we will send you out as a———minister, and ask you to administer baptism in a different mode from that taught by the Brethren.' Not many months after the term closed, I received quite a pleasant letter from him, (the same official,) in which was this comprehensive sentence: 'Do you not feel, my young brother, that you ought to enter fully—as soon as qualified—the field of the Gospel ministry? I would be glad to have your views upon this matter candidly.' Here was another allusion, that our student brother would be welcomed as a minister in the ranks of that denomination. But one more trial and we will close; this happened after I was in the ministry; and this time the subject was broached directly. Riding along in a buggy side by side, conversing pleasantly, we finally dropped, as by mutual consent, on the subject of feet-washing; when I was confidentially informed that, if I would relinquish that and the ministry among the Brethren, and preach for another denomination, I would be aided in obtaining a thorough theological education, with little or no expense to myself."

Now, brethren, when we view these inducements held out to the mind, embracing, as they do, a thorough intellectual training a salaried ministry, with worldly honors and emoluments, do we still wonder that we see young persons sometimes falling in with these things, instead of with the simple faith and practices of the church, as taught in the word of God? But, I am asked, how are we to avoid these things? I reply: By encouraging institutions of education among us, and under the control of the church. I well remember how I longed for an institution of this kind under the control of some member of the church, where I might turn my face to and feel at home; and how disappointed I felt when I wrote to brother Sharp, and received the reply that he had disposed of his institution. And I doubt not, that many others feel a like disappointment. Then, dear brethren, we ask you to act prudently in this matter; and if possible, advance the educational interests among us, with only those restrictions necessary to keep it in the bounds of meekness. Written in love for the cause.

J. P. HETRIC.

Oakland, Pa.

For the COMPANION.

Masonry.

EXTRACT OF A LETTER WRITTEN BY ELDER GEORGE W. STUDEBAKER.

Masonry is not of God; because it has no Savior, no atonement for sin, no vicarious death of Christ, requires not faith in Christ, no regeneration and sanctification by the influence of the Holy Spirit, no justification by the righteousness of Christ, no Holy Spirit, no repentence, no baptism, no washing of the Saint's feet, no Lord's supper, no bread and wine as a commemorative ordinance of the vicarious death of Christ, no holy kiss, no anointing with oil in the name of the Lord, (James 5: 14,) no ambassadors for Christ, (2 Cor. 5: 20, Rom. 10: 17, Acts, 15: 7,) no doctrine of the Trinity, (Matth. 28: 19, Luke, 3: 22.) Those holy principles and ordinances belong to the Christian creed, and not to Masons. They are plainly revealed in the gospel of Christ.

The mysteries of Masonry are concealed from the world; the mysteries of godliness are revealed, and the ministers of the gospel are to make them known to all men; Eph. 3: 9, "To make all men see what is the fellowship of the mystery;" Eph. 6: 19, "That I may open my mouth boldly to make known the mystery of the gospel." Again, the Savior said, (Jno. 18: 20,) "I spake openly to the world; and in secret have I said nothing." According to Masonic writers, "Were Masonry universally known, it would destroy the institution; were these secrets communicated, they would be of no material service to mankind." TOWN, page 36. According to the gospel and our civil laws, a person has a right to discuss all subjects without endangering his life; but not so according to Masonry. We may take it for granted that a society that will prohibit on pain or death, a full and fair investigation and revalation of its principles, is corrupt and dangerous to church and state.

Another strong evidence that Masonry is not of God, is deduced from the fact that they fellowship heathens, Mohammedans, deists, skep-

tics, and Jews. Bradly says: "Masonic principles are the same in every age and nation." Page 33. Preston says: "As a Msaon you should study the sacred code, the Bible, and obey it; and where that book is not known, study the religion of the land and obey it." Page 51. This is from high Masonic authority. A man may be a Mason and a pirate. Mr. Town says; "Even the bloody flag of the pirate is changed for the Olive branch of peace by the mysterious token of a Mason. Do you meet an enemy in battle array, the token of a Mason instantly converts him into a guardian angel." Page 160. Town says: "The rude savage of the wilderness, who has the degrees, meets the civilized Mason as his brother."

Masonic oaths are contrary to sound doctrine: they know not the nature of these oaths before they take them. Herod was ignorant of the nature of his oath; and he deserved to lose his life for keeping it. Mark 6: 27. Was it not a greater sin for him to keep his oath than to break it? No man can be justifiable in taking a solemn oath with out having first examined its nature.

It is urged that Masonry is an advantage to a person in a strange land; hence it is said ministers of the Gospel ought to be Masons. If ministers are not willing to trust God among strangers, they need to pray for more faith, and perhaps would do better in some other calling. To say God has communicated divine truth, and things by which man is profited or bettered, and God glorified, to Masonic lodges, which he has withheld from the church of Christ, is blasphemous. "God forbid" says Paul, "that I should glory save in the cross of our Lord Jesus Christ." Gal. 6: 14. When christians give themselves to God and their brethren they make no reserve.

It is thought by some that nothing should be said on a subject that causes unpleasant feelings. A contention for truth, will generally cause unpleasantness in the minds of those that do not love the truth. The preaching of a primitive minister of Christ once caused some of his hearers to gnash on him with their teeth, and even to take his life. Masonic oaths clash with Christian principles. Suppose two Masons are church members; one is guilty of a crime, which he commits to the other as a secret; the church calls him to an account, and the other is called as a witness against him; his covenant with God and the church demands of him to tell the whole truth, but he has sworn not to do it: the oath and his Christian obligations are at war; and one or the other must be violated.

A part of the foolishness of the Master Mason's oath is, "furthermore do I promise and swear, that I will not violate the chastity of a Master Mason's wife, mother, sister, or daughter, I knowing them to be such." This oath indicates that they are not under obligations to regard the purity of any females, but those whom they know to be the connections of a Master Mason. If I would solemnly promise and swear in the church, that I would not steal my fellow preacher's corn, I suppose the balance of my neighbors would think it prudent to keep their crib doors locked. The Master Mason mimics death: professes to be killed in imitation of Hiram Abiff. Masons, in a mock way knock him down, kill him, and lay him aside for a dead man. How does a Christian look in this ceremony? Trifling with death and the winding sheet! What an exhibition is made at the burial of of a Mason, and on public days, by a long train of nominal officers with their flowing robes and badges of distinction! Such conduct clearly demonstrate that the God of this world has blinded the minds of them that believe or say that Masonry is a branch of the church of God.

Finally, to take such oaths, to belong to such a society, to profane holy things, to mimic death, to mock titles, to perpetuate jewish and heathenish ceremonies, to violate the christian covenant, manifests weakness and wickedness; and it is extreme folly to think that a Christian has a right to engage in them.

For the COMPANION.

The Deity.

I wrote a short article on the divinity of Jesus Christ, which was published in current Vol., No. 13; and in No. 17 appeared an article called a reply, written by brother S. S. Garman, in which it appears that he takes exception to the idea I advanced, that Jesus Christ, in his Divine nature, is the eternal God.

Now, with all due respect to brother Garman, I will say, that I am of the opinion that he did not comprehend the ideas I advanced on the subject of the Divinity and eternity of Jesus

Christ. Brother Garman speaks of Jesus as often being seen, and of lying in the grave: and and then asks the question: "What power, do you suppose, kept the heavens together, and every thing moving in its proper order, while Jesus Christ was lying in the grave, if Jesus Christ be the eternal God?" Answer: It is true Jesus was often seen, and was lying in the grave, but all this is only applicable to the humanity of Jesus Christ; for it was only the body of Jesus that was taken down from the cross and laid in the grave. Surely the Divinity of Jesus Christ never died, and never entered the domain of the dead. Our brother says, "Christ and God the Father are one, spiritually." This is what I claim.

I will now state in regular order the positions I have taken; then it any brother chooses to reply to those positions, it can be done in regular order.

My positions are as follows:

1. That the Christian has but one God.
2. That the Bible declares that Jesus Christ is God, the Almighty, and is called Jehovah.
3. That Jesus Christ is the creator of all things.
4. That all things were created for Jesus Christ.
5. That creation required almighty power.
6. That there can be but one Almighty.
7. That Jesus Christ, in his Divine nature, is eternal and unoriginated.

I will notice Jesus Christ in his humanity. We see him hungry and thirsty, asleep and fatigued, taken prisoner, nailed to the Roman cross, inquiring of God why he had forsaken him; and we see him die, taken down from the cross and buried. But let us now, for a few moments, look at him in his Divine nature. We see him walking upon the water; he calmed the waves of the sea, opened the eyes of the blind, called Lazarus and raised him from the dead, and raised the body of Jesus from the dead, triumphed over death hell and the grave, lead captivity captive and gave gifts unto them.

I will now offer a few additional proofs to support the position I have taken. In Matth. 1: 23, Christ is called "Emmanuel;" which means "God with us"—the strong God with us.

In Col. 2: 9, Paul says to the Collossians, "In him (Jesus Christ) dwelleth all the fullness of the Godhead bodily." The Godhead did not dwell figuratively in the body of Christ, but in the body of Christ, dwelled the Deity, really, truly, and substantially.

Again, Paul in his letter to Timothy, (1 Tim. 3: 16) informs us, that "God was manifested in the flesh," that is, dwelled in the man Christ Jesus; for "God was in Christ, reconciling the world unto himself," 2 Cor. 5: 19.

Once more, and I will close for the present. Jesus says, "there is none good but one, and that is God:" and I hope and believe that all God's children are willing to call Jesus "good Master," and consequently will admit that Jesus Christ is truly and properly God.

J. K. Teeter.

Pleasant Hill, O.

What We Want.

"It is extraordinary grace, not talent, that wins the day. It is extraordinary spiritual power, not extraordinary mental power, that we need. Mental power may fill a chapel; but spiritual power fills the church. Mental power may gather a congregation; spiritual power will save souls. We want spiritual power. Oh! we know some before whom we shrink into nothing as to talent, but who have no spiritual power, and when they speak, they have not the Holy Spirit with them; but we know others—simple-hearted, worthy men, who speak their country dialect, and who stand up to preach in their country-place, and the Spirit of God clothes every word with power. Hearts are broken, souls are saved, and sinners are born again. O Spirit of the living God! we want *thee*. Thou art the life, the soul, the source of thy people's success. Without thee they can do nothing, with thee they can do everything."

A Sure Record.—There is no way for men to discern their names written in the book of life, but by reading the work of sanctification in their own hearts. I desire no miraculous voice from heaven, no extraordinary signs, or unscriptural notices and information in this matter. Lord, let me but find my heart obeying thy calls, my will obediently submitting to thy commands; sin, my burden, and Christ, my desire; I never crave a fairer or surer evidence of thy electing love to my soul.—*Flavel.*

Christian Family Companion

Tyrone City, Pa., May 16, 1871.

The Passover and the Lord's Supper. No. 18.

RECAPITULATION.

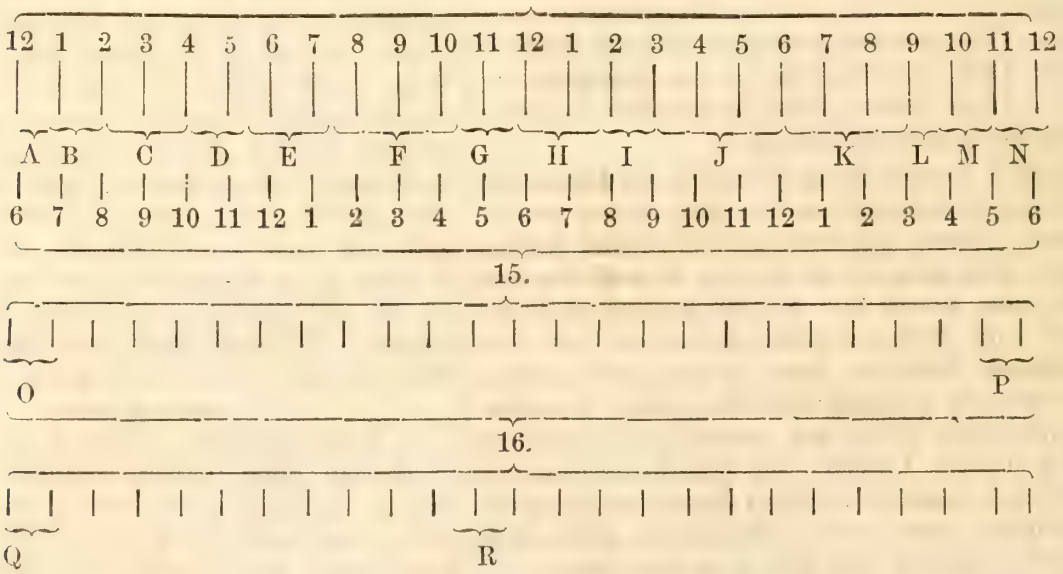
Diagram No. 3 represents the 14th, 15th, and 16th days of Abib, or Nisan, in the year of the crucifixion of Christ.

14 represents the fourteenth day of the month. On this day the Passover must be killed, in the evening at the going down of the sun—between the ninth hour, or middle of the afternoon; and the close of the day. Ex. 12: 6, Deut. 16: 6, Jos. VOL. 2, B. 6, Ch. 10, § 3. On this day they were also to remove the Leaven from their houses, and to eat unleavened bread at even. Ex. 12: 18. Therefore this day was called "The passover of the Lord," (Num. 28: 16.)—"the first of the unleavened bread," (Matth. 26: 17.)—"the first day of unleavened bread," (Mark 14: 12)—"the day of unleavened bread,"—(Luke 22: 7)—"the day of the preparation," (Matth. 27: 62)—"the preparation," (Mark 15: 42, Luke 23: 54, John 19: 31)—"the preparation of the passover," (John 19: 14)—"the Jews preparation day," John. 19: 42.

15 represents the fifteenth day of the month. On this day,—in the early part of the night,—the Passover was eaten: "In the fifteenth day of this month is the feast," Num. 28: 17. But this was also the first day of the feast of unleavened bread, which feast was commemorative of the departure of the Hebrew's from Egypt; and as the fifteenth day was the proper anniversary of their departure from Rameses, in the night of the Passover, it was, by way of eminence called "the feast of unleavened bread unto the Lord." Lev. 28: 5, Ex. 12: 42; 13: 4. This day was a holy convocation unto the Lord; and was therefore called a sabbath. (Lev. 23: 7, 15.) In the New Testament this day is called "the feast day," (Matth. 26: 5.)—"the sabbath," Mark 15: 42, Luke 23: 54, 56. In the year of the crucifixion this sabbath day fell on the seventh day of the week; it was therefore a double sabbath; and John says, "That sabbath-day was an high day." John 19: 31

16 represents the sixteenth day of the month. This was the second day of the feast of unleavened bread; and as the fifteenth day was a sabbath, the sixteenth day was "the morrow after the sabbath." From this day the Israelites were required to count seven weeks "Seven sabbaths shall be complete: even unto the morrow after the seventh shall ye number fifty days; and ye shall offer a new meat-offering unto the Lord." Lev. 23: 15, 16. This new-meat-offering was at the feast of harvest, afterwards called Pentecost, because it was the fiftieth day from the waving of the sheaf before the Lord, which was to be waved by the priest "on the morrow after the sabbath." Lev. 23: 11.

DIAGRAM NO. 3.



A marks the time when, in the beginning of the fourteenth day, the disciples said to Jesus, "Where wilt thou that we prepare for thee to eat the passover?" Matth. 26: 17, Mark 14: 12, Luke 22: 7.

B shows when they made ready the Passover; that is, prepared for him to eat the Passover, when the legal time should come. Matth. 26: 19, Mark 14: 16, Luke 22: 13.

C indicates the Savior's coming in the evening and sitting down with the twelve to the supper—the institution of the ordinances of Feet-was

ing, the Lord's supper, and the Communion—his discourse in the upper room, up to the singing of the hymn and going out at about half past 10 o'clock in the night. Matth. 26 : 20–30, Mark 14 : 17–26, John 13th, and 14th, chapters.

D, the discourse on the way from the guest-chamber to the garden of Gethsemane. John 15th, 16th and 17th chapters. They came to the garden about midnight.

E, from midnight to half past one o'clock A. M., is the time of our Savior's agony in the garden; at the close of which he was apprehended, and the time of his trial set in. Matth. 26 : 36–39, Luke 22 : 43–45.

F, from the apprehension of Christ until the close of his trial before Caiaphas. He was first taken to Annas; and during the trial before Caiaphas, Peter thrice denied his Lord. This trial ended about four o'clock A. M. Luke 22 : 50–62.

G, from the end of the trial before the high priest to the time Christ was brought to the judgment hall of Pilate, or from four o'clock A. M. till about sunrise. This includes our Savior's abuse by the soldiers, the council held "as soon as it was day," by the chief priests, scribes and elders of the people, and the binding and leading away to Pilate. At this time,—near sunsise,—"the Jew's themselves went not into the judgment-hall, lest they should be defiled; but that they might eat the passover." John 18 : 28.

H, from the time Jesus was first brought before Pilate until he is delivered to be crucified. During this time, Pilate had examined him, and sent him to Herod, Herod heard him, and returned him to Pilate, and Pilate tried to release him. John 18 : 29—31, Luke 23 : 1—12, Matth. 27 : 24, 25.

It is here to be remembered that shortly before Pilate delivered Jesus to be crucified, he brought him forth "and sat down in the judgment seat, in a place that is called a Pavement, * * * And it was the preparation of the passover, and about the sixth hour." John 19 : 12—14. It was shown that the phrase, "about the sixth hour," referred to about half past seven o'clock A. M., and meant the sixth hour of his trial, commening with his apprehension in the garden. This time is indicated by the braces F, G and H.

I indicates the time between the close of the trial before Pilate and the crucifixion of Christ, which took place about the third hour, or 9 o'clock A. M. Mark 15 : 25.

J, from the ninth hour to the twelfth or from 9 o'clock A. M. till noon, indicates the time during which they set up the accusation over the Savior, divided his garments, crucified the two thieves, and so inhumanly mocked and challenged the Son of God—the King of Israel. Matth. 27: 35-44.

K, from the sixth hour to the ninth, or from noon till about 3 o'clock P. M. represents the darkness over all the land. Matth. 27 : 45, Mark 15 : 33, Luke 23 : 44.

L, shortly after the ninth hour, marks the time when the lamb was to be sacrificed at the temple, and when the Lamb of God, our Passover was sacrificed for us: "And behold the vail of the temple was rent in twain from the top to the bottom;—and the earth did quake and the rocks rent." Matth. 27 : 46—52.

M, the time from the death of Christ until he was buried. Matth. 27 : 57–61, Mark 15 : 42—47, Luke 23 : 50—55, John 19 : 38—42.

N, "And they (the women) returned, and prepared spices and ointments." This was just before the sabbath set in. Luke 23 : 56.

O, in the commencement of the 15th day, shows the time when the sepulchre was secured. Matth. 27 : 62-66.

P, in the end of the fifteenth day, marks the time when the women, "in the end of the sabbath," went "to see the sepulchre." Matth. 28 : 1.

Q, in the beginning of the sixteenth day, indicates the time when, the sabbath being past, the women "bought sweet spices," and completed the preparation for the anointing of the body of Jesus. Mark 16 : 1.

R marks the time when the women came early to the sepulchre to anoint the Lord, and found that he had risen from the dead. Mark 16 : 2. John 20 : 1.

With this illustration and recapitulation, we leave this part of our theme, with the confidence that every faithful, candid reader will admit that we have the truth on this controverted subject. Hereafter we intend to show that the Lord's supper—a full evening meal—was observed in apostolic times.

Another Invitation.

In addition to Martinsburg and Meyer's Mills, we have received an invitation from Warrior's Mark, in our own congregation. The brother who writes, says:

"This is the very place you called for. We have a meeting-house and no preacher; a good healthy place, and some members. We also expect a railroad and a good station here.—Why will not this place suit you? Please take us into consideration."

JAS. S. COX.

This amounts to about as much as an invitation to stay where we are, except that it would bring us close to our meeting-house. We shall certainly consider the appeals of our brethren, before making our final decision. But the fact of there being no minister there, is no inducement for us to go there. We expect to do our preaching through the Press, and therefore we would prefer a place where we would have no ministerial obligations devolving upon us. We had rather be free, so that we could give all our attention to *one thing*; nevertheless we are somewhat responsible for pastoral duty, and nowhere more so than at Warrior's Mark. We shall remember that part.

Middle Penn'a, District Meeting.

The Middle District of Penn'a, assembled in council, on the 8th instant, at McVeytown, in the Spring Run congregation.

The branches of the church, composing the District, were represented by the following

DELEGATES.

ANTIETAM,	Jacob Price, J. F. Rohrer.
AUGHWICK,	Jno. G. Glock, Jas. R. Lane.
BACK CREEK,	Abram Phile.
BUFFALO,	S. Longanecker, Isaac Myers,
CLOVER CREEK,	J. W. Brumbaugh, G. W. Brumbaugh.
CODORUS,	Jacob Shamberger, Thos. Gray,
DUNCANSVILLE,	J. A. SELL.
DUNNINGSCREEK,	J. S. Holsinger.
FALLINGSPRING,	D. H. Bonebrake, J. A. Stover.
JAMES CREEK,	G. Brumbaugh, I. Brumbaugh.
LEWISTOWN,	A. Vandyke, Wm. Howe,
LOST CREEK,	Sol. Seiber, Isaac Bartow.
L. CONAWAGO,	Jos. Myers, J.H.Raffensberger.
L. CUMBERLAND	Adam Beelman, Moses Miller.
MARSH CREEK,	D. Bosserman.
PERRY,	Wm. Pannebaker, E. D. Book.
RIDGE,	D. Eckerman, J. R. Fogelsanger.
SNAKESPRINGV.	J. Steel, H. Hershberger.
SPRING RUN,	J. R. Hanawalt, P. S. Myers,
U. CONAWAGA,	A. Hollinger, J. P. Larew.
U. CODORUS,	A. Miller, H. Huff.
U.CUMBERLAND,	Dan'l Keller.
W. MARK	H. R. Holsinger. Samuel Cox.
YELLOW CREEK	J. Miller. D. Snowberger.

The former officers were re-elected.

Nineteen propositions were laid before the meeting for consideration.—The following are all that we feel at liberty to publish.

1. A resolution to change the day of holding this meeting from Monday to Tuesday.

2. Having learned that some deacons are installed into office with the charge not to rise when they exhort, and others are told that they may rise, it was resolved that

We think all deacons should have the privilege to rise when it becomes their duty to speak, and we ask the Annual Meeting to so decide, or to give us a uniform practice to guide us in this matter.

3. Does the Annual Meeting of 1871, claim Salem College, of Bourbon, Indiana, to be under the auspices of the fraternity of our Brotherhood?

Ans. It does not regard it as a church school, or conducted by the general Brotherhood, though it is under the auspices of members of the Church, and is supported by those who patronize it, and not by donations from the church.

4. Has reference to a case where a minister had been expelled by a large majority of the church, afterwards reinstated by a committee of bishops, who had been privately called, in conjunction with a few members, against the will of the church.

5. Will this District Meeting approve of the following amendment to the plan of holding the Annual Meeting?

The Districts to send one delegate to represent them on the standing Committee, and each congregation send one represenative, and these to compose the Annual Meeting, and all queries to be decided by that body alone.

Ans. We approve of the amendment, and recommend it to the consideration of the Annual Meeting.

6 Resolved: that we solicit the District Meeting to petition the Annual Meeting to allow the several congregations to decide for themselves, which mode of feet-washing they will use.

Ans. This meeting agrees to forward the petition.

The above, except the first, are all referred to the Annual Meeting for confirmation or amendment, and for that reason we have thought it not improper to publish them. Those who will compose the Annual Meeting may exercise their minds upon the questions involved.

7. A request for the District Meeting from the Clover Creek congregation.

8. Another request for the next meeting from the Duncansville branch.

9. Another from the Lower Cumberland branch.

10. The Upper Codorus branch expressed a willingness to receive the next District Meeting, if there were no other applications.

11. It was moved and carried to hold our next meeting with the brethren in the Lower Cumberland branch.

10. An urgent appeal was made by Elder F. P. LŒHR, for ministerial aid in the state of Michigan, and requested the District to send a minister to assist him several months, in preaching and administering to the people. He thought the people of Michigan had some claim upon the Brethren of Pennsylvania, as many of them are their children or relatives.

After considerable discussion upon the propriety, expense, and advantage of such an effort, it was calculated that if each member in the District would contribute ten cents, it would more than pay the expenses of sending a brother to Michigan. And it was thereupon agreed by a large majority, to take up a dime collection for that purpose. All contributions for that purpose are to be sent to Elder Daniel Keller, Dickinson, Cumberland county, Pa.

13. Elder Daniel M. Holsinger was proposed as a proper person to be sent to Michigan, to which the meeting agreed, and he accepted the appointment.

14. Brethren Moses Miller and Samuel Longanecker, were elected delegates to the Annual Meeting, the former a member of the Standing Committee.

The attendance at the meeting was

very good, by delegates and members. The provision for the accommodation and comfort of those in attendancewas abundant,and everything was well arranged. The brethren and sisters at McVeytown know how to care for the wants of their friends.

The meeting was one of more than ordinary interest, and had before it an unusual amount of business. It consisted of six sessions; two forenoon, two afteenoon, and two evening sessions. The last evening the meeting adjourned at about eight o'clock, for public preaching, and at about ten resumed business again, and continued until after eleven o'clock before it finally adjourned.

Announcements.

We are somewhat perplexed in the matter of publishing announcements. We desire to give satisfaction in this particular, and in certain cases we esteem it necessary to publish more than the simple statement of time and place. Among such are new congregations, or remote places. But in a general way, we think that the announcement of place and time is all that is necessary, and after this season we shall publish them in that way, giving the name of the congregation, county, and state, and day and hour. We request brethren to write their notices in that way. We will then set them up in small type and continue them until the time of holding the meetings.

After once publishing a lengthy notice for one, we feel somewhat under obligations to allow similar privileges to all, when we really see no necessity for it. The publication of a notice of a meeting is equivalent to a general invitation to all, and a special appeal for ministerial aid. Let this be remembered.

We also request the elders to see to it that their notices are sent in good time. It not unfrequently happens that matter is unavoidably crowded out, and when they are not sent in until the eleventh hour, they sometimes do not appear until the twelfth.

Quotas.

Since last reported, the following brethren and sisters have sent us subscribers, and thus filled their quotas in the call for one thousand new subscribers.

S. A. Moore,	1	John C. Metzger,	1
John H. Caylor,	1	Samuel Ridenour,	1
Jonas F. Stouffer,	1	Jacob G. Roland,	1
Jonas Trimmer,	2	A. Mellott,	1
Daniel Rodes,	1	G. Holsapple,	2
Samuel Harley,	1	R. K. Binkley,	4
D. Rittenhouse,	1	John Wise,	1
Jacob Mohler,	1	C. G. Garman,	1
Dan. Crofford,	1	D. Bechtelheimer,	1
Benjamin Leer,	3	W. H. Bailey,	1
John Reber,	1	Joseph Zahn,	1
C. Sheller,	2	J. Shich,	1
Eli Yourtee,	1	H. Knauff,	2
John Brillhart,	1	Reported before	78
John H. Stiffler,	1		
J. C. Ulrey,	1		117

To help our friends along, we now offer to give the remainder of this year, from the time orders are received, to the end of the year, for seventy-five cents. This will greatly assist in inducing persons to subscribe.—They will receive one half the year, with the Report and Minutes of the Annual Meeting, all for seventy-five cents. This offer ought to bring us five hundred names by all means.—Who will make the first and greasest effort.

A communication from brother John Beaghly,, relative to half-fare privileges on western railroads, has been crowded out. No favors have yet been granted. His letter will appear in our next.

Several other items of interest were also crowded out. Will find room for all in our next.

Our Books.

This week we have added several new books to our list. They are all good books, and their perusal would be beneficial to all; but we especially recommend Life at Home, as being worthy of a reading by everybody.—It is full of wholesome instruction for every member of the family, and the best may profit by following its teachings. We desire to aid our patrons in supplying themselves with useful books, and any book desired, not in our catalogue, will be sent on receipt of publisher's retail price.

The Christian Harp is the best singing book for Sunday Schools, that we are acquainted with. With this book and the Bible, and a little time for preparation, we would engage to conduct a very interesting Sunday School. We keep them for sale by the single copy or by the dozen. See price list elsewhere.

Answers to Correspondents.

Daniel Smith. The tracts will cost about fifty cents a hundred; or three dollars and fifty cents a thousand. How many shall we print for you?

Eld. Philip Boyle. The place for holding the next Annual Meeting, is at the residence of John E. Merkey, in Berks Co., Pa. It is nine miles north of Myerstown station. Myerstown is on the Lebanon Valley Railroad, and is thirty-three miles east of Harrisburg, and twenty-one miles west of Reading. If you address Christian Royer, at Myerstown, Pa., or S. R. Zug, Mastersonville, Pa., you will receive attention. Brother Zug is one of the committee of arrangements.

George Myers. The money came to hand, and your name was all right, it was our oversight.

J. S. Flory. Right.

Daniel Crofford. $1.75 more, as fifty cents pays for your P. Y. to the close of Vol. 2. Shall we order it?

Harriet Gowen. The Postmaster at Frederick informs us that your *Companion* sent to that office, is "not called for." What is wrong?

Ephraim Brumbaugh. You have overpaid by forty cents.

George Renner The papers have been sent regularly.

J. B. Tawzer. All right.

CORRESPONDENCE

Correspondence of church news solicited from all parts of the Brotherhood. Writer's name and address required on every communication as guarantee of good faith. Rejected communications or manuscript used, not returned. All communications for publication should be written upon **one side** *of the sheet only.*

Dear Brother Holsinger: I thought I would write a few lines to the *Companion*. We hear some brethren say they have more temptation than they can bear. But let us see if Christ did not suffer more than we do. To this I answer, true, it is so, and must be so; for had Christ been internally defiled, he had not been a fit mediator for you, nor could you have had any benefit, either by his temptation or suffering. But he being tempted and yet escaping the defilement of sin, has not only satisfied for the sins you may commit when tempted, but also got an experimental sense of the misery of your condition, which is in him; although now he is in glory as a Spring of pity and tender compassion to you. Remember, poor tempted Christians, the God of peace shall shortly tread Satan under thy feet. Rom. 16: 20. From the whole of Christ's humiliation in his life, learn to pass through all the troubles of your life with a contented, composed spirit, as Christ your forerunner did. He was persecuted and he bore it meekly; poor, and never murmured; tempted, and never yielded to the temptation; reviled, and reviled not again. When you therefore, pass through any of these trials, look to Jesus and consider him. See how he that passed through these things before you conducted himself in like circumstances; yea, not only beat the way by pattern and example for you, but has in every one of those conditions left a blessing for them that follow his steps.

But, reader, perhaps you are saying, "I fear I am absolutely and finally forsaken." Why so? Do you find the character of such a desertion upon your soul? Examine and tell whether you find a heart willing to forsake God. Is in indifferent to you, whether God ever returns again? Is there no mourning, melting, or thirsting after the Lord? Indeed if you forsake him, he will cast you off forever; but can you do so? Oh, no! Let him do what he will, I am resolved to wait for him, cleave to him, mourn after him; though I have no present comfort from him, no assurance of my interest in him, yet will I not exchange my poor, weak hopes for all the good in this world.

And now, let me persuade all the dear Son of God came from the blessed bosom of the Father, assumed flesh, and laid down his own life a ransom for their souls, for whom he lived, died, rose, ascended, and lives forever in heaven. Intercede to live wholly to Christ, as Christ lived and died for us. May the love of God rest upon us all. Amen.

WM. H. PULLEN.

Richland, Ill.

Dear C. F. C.: Please let me communicate with some of the brethren, through your columns, as a great many read your pages. I hereby acknowledge the receipt of private letters from brethren S. Yoder, Thomas Bennett, and Ira E. Hopkins, in regard to Oregon, and their emigrating to Oregon; all of which I have duly answered, but have not heard from them. I would like to know whether they are coming. I expected to have heard them preach before ths time, but it seems it is my lot to wait awhile yet.—There are several of my neighbors that would like to hear the brethren preach also, and some of them I think could easily be persuaded to cast their lot with the Brethren.—The above brethren or any others, will relieve my anxities by informing me of their intentions, in regard to coming to this coast, as I am anxious to know whether my companion and I are to be deprived of the company of the brethren in this unfriendly world?

I also received a letter from bro. J. B. Allensworth, which I have not answered yet, but be patient, brother, I will answer you soon.

G. R. KISTLER.

Elk City, Oregon.

The California and Oregon Mission, Was it a success?

Our brethren of said mission, say it was; but although it was as successful as could be expected in so short a time, yet the expectations of the church, were not realized;—for it was expected that the brethren would stay a year. We do not wish to censure the brethren, as we do not know their reason for returning so soon. From their report, it was a success so far as they labored in their mission; for which the church no doubt feels glad and thankful to God, for his blessing upon the effort made by the Church. But we would say to our dear brethren, in the language of Paul, "Ye did run well, who has hindered you?" or why was the work left in such an unfinished condition? The intention of the Mission was to preach the Gospel, and to set things in order that were wanting; that is, organize churches where necessary, and appoint brethren to take care of, and feed the flock. The report gives us one hundred humble and faithful brethren and sisters in Oregon, without even one minister, Here seems to be a lack of setting things in order. It is said the church was not willing to go into an election; but the reason given in a private letter of their unwillingness to hold an election, was not sufficient reason to leave them in that condition; as it seems to have been, not a lack of love and union in the church, but a fear of the responsibility, which is not a rare thing among faithful, humble, unassuming brethren. We think if the brethren could have staid longer, they could have removed that objection; and, in fact, we think it was the duty of the members to submit to an election, considering their isolated condition, being such a great distance away from the general Brotherhood, and therefore cannot expect brethren to visit them often. It seems the brethren did not stay long enough to hold a communion with the members in Oregon, which we think belongs to the setting of the things in order that are wanting. It may be some of the members have been living there

many years without attending to the ordinances of the Lord's house; and can it be possible that our heavenly Father has a hundred humble, faithful children in Oregon, who do not earnestly desire to participate in all the ordinances of the Gospel? And again, can it be that among such a number of faithful brethren, the Lord has not a Timothy or Titus, whom he wishes to have set apart by the church, to the work for which he has already appointed them? In short we deem it necessary that two brethren go to Oregon, to still farther the good work which our dear brethren have begun; and if such brethren could take their wives along as helpers in the gospel, it would be still better, provided they, as well as the brethren, be in the order of the church; and surely none other should be allowed to represent the Church abroad. In conclusion, we hope that some district meeting will again petition the Annual Meeting, to send a mission to Oregon and California.

DAVID FRANTZ.

Cerro Gordo, Ill.

"But and if ye suffer for righteousness, sake, happy are ye; and be not afraid of their terror, neither be troubled; but sanctify the Lord God in your hearts; and be ready always to give an answer to every manthat asketh you a reason of the hope that is in you, with meakness and fear." 1 Peter 3: 14, 15.

Dear Brother: This is an imperative obligation, under which the Apostle Peter says, the brethren who were then, and still are, "scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia." We, as brethren in the same common tie, "through sanctification of the Spirit, and belief of the truth," are evidently under the same imperative obligation; and oh! how keenly do we often realize the responsibility of the position! But we thank the Lord, that with the bitter there is also a sweet; for, "if ye suffer for righteousness, sake, happy are ye; and be not afraid of their terror; neither be troubled;" for, "who is he that will harm you, if you be followers of that which is good?"

I am now about to relate an incident in the history of my own life and experience; and I most sincerely hope, that all who may read this article, will exercise charity, and not attribute it to a wrong motive. I heretofore, in a former Vol. of the *Companion*, gave some of the reminiscences in my early life, in a series of articles under the caption of "Spreading the Gospel—My Experience;" in which, as the readers will remember, I frankly confessed that I was not like the apostle Paul, "raised at the feet of Gamaliel, and instructed in the most perfect manner of the law;" but on the contrary, had received my early training according to Baptist theology of that day and time; and the consequence was, that I was very imperfectly trained, so far as the true principles of christianity are concerned. I, therefore was early impressed with the firm belief that war was right in the sight of God, and was perfectly compatable with religion; and although I found many passages in God's word which positively declared the contrary, yet, as I was taught to believe that Baptist preachers were inspired by the Holy Ghost to preach, I therefore believed them incapable of error. I have often heard it iterated and reiterated, that the mere act of going into "the army" in defence of the institutions of "Our country," was sufficient to insure eternal enjoyment.

When I was about 20 years of age, (1847) there was a call made in our country for volunteers to go to Mexico, to assist in subjugating that people, who were then at war with the United States. I, feeling it to be my duty, and believing it to be right, responded to the call of "My country;" and at once left the enjoyments of home and friends, and repaired to the scene of conflict, to assist my fellow countrymen in maintaining the honor and institutions of the United States.

It is not my purpose in this article to write a treatise on the geography of Mexico, or of the United States; neither do I intend to philosophize or speculate upon the vast difference in the climate natural to each; but only to bring one fact forcibly before the mind of the reader.

It is a fact which is well known to all who are familiar with the Geography of the United States, that East Tennessee has an altitude of about 5.000 feet above the level of the sea. Veracruz, in Mexico, is situated immediately on the beach of the "gulf of Mexico;" and is, therefore, probably more than 5,000 feet lower than the mountainous parts of East Tennessee. But this is not all; it is probably nearly 1,000 miles South; and consequently that much nearer the Equator, and correspondingly hotter. Imagine yourself, then, transport in the space of a few days, a distance of 2,000 miles, from the cool bracing air of the mountains of East Tennessee, to the low, hot, poisenous air of the sands of Mexico, and you are at once prepared to foresee the result.

The result of my thus going to Mexico was, the almost entire destruction of my physical constitution, and the loss of my health, which I have never regained. With such a poor constitution and ill health, I soon found that I was wholly unable to procure a comfortable support for myself and family, by manual labor; and being advised by my Physician to apply to the U. S. government for a pension, for services rendered in Mexico, I, acting upon such advice, applied, and was granted a pension; which I continued to draw for many years, until the breaking out of the late rebellion.

During the progress of the late war, communications with the United States government were entirely suspended, so that all Pensioners failed to receive their allowance.—But as soon as the war was over, we were again restored; and continued to draw until quite recently.

It is already known to many of the brethren, that, about two years ago, I suffered greatly from a serious attack of Heart disease, which my physicians say was the result of my old chronic disease, (Diarrhea,) and from which I have yet but par-

tially recovered, so that I have not been able to do three months labor in two years; and only quite recently, to resume my ministerial labors. From this fact it will be very apparent to all, that at present I would be adjudged by any unprejudiced physician to be, if possible, far more justly entitled to a pension than ever heretofore.

Some few weeks ago there was an examiner appointed by the authorities at Washington, to come to our state and examine all those who were drawing a pension, in order to ascertain if there were any impositions upon the government. I in common with others, was accordingly notified to attend at Jonesboro, in order to pass an examination. I have a brother, Dr. G. W. Crosswhite, who is also a pensioner; and who is at present engaged in the practice of medicine, and also a minister in the Missionary Baptist church.

When I got to Jonesboro, I was introduced to the examiner as Dr. Crosswhite. Now, there is a marked resemblance between myself and brother; so much so, that our intimate acquaintances often mistake one for the other; hence the mistake. The examiner therefore asked me whether I was at present engaged in the practice of medicine. Being answered negatively, I at once corrected the mistake, by informing him that I was not Dr. Crosswhite. The gentleman who had thus introduced me, then corrected by announcing me as Parson Crosswhite. He then asked me if I was pretty successful in my calling, and added, that he guessed it paid pretty well. To which I replied, that I had never received a dollar in my life for preaching.

Shortly after this, my brother, Dr. Crosswhite came in, and received an introduction. The examiner then asked him the same question he had me—whether he was engaged in practice, and whether he had had any connection with the army during the war; to which he replied that he had been exempted as a minister of the gospel. The examiner, then remarked that it seemed to be "a family arrangement;" as we were brothers, and both preachers; to which brother replied that we did not both belong to the same denomination, he being a Baptist, and I a Tunker. "Tunker!" says the man, "what is that? I never heard of that church before, I believe." Brother then told him, that one of our peculiarties was, that we immersed persons three times, face forward; and that we were non combatants, and opposed to war; that probably he had heard of our being exempt from military duty during the war, for this cause.

He then turned to me, and asked me if I was opposed to war. Being answered in the affirmative, he then asked me for my reasons. Then remembering the language of the apostle Peter, which stands at the head of this article, "But and if ye suffer for righteousness' sake, happy are ye; and be not afraid of their terror, neither be troubled; but sanctify the Lord God in your hearts; and be ready to give an answer to every man," &c. I therefore, in obedience to the injunction of the apostle, proceeded to give my reasons; citing many texts of Scripture to sustain me; and concluded by saying that Christ had commanded, that if we were smitten upon one cheek, we should turn the other.

When I had done speaking, he asked me if I was opposed to defending the institution of our country, even by force and arms. I answered that I had nothing to do with these things. He then asked me if I would not fight in self-defense; (and although I clearly foresaw what this conversation would result in.) I again cited the language of the blessed Master in his sermon upon the mount. Matth. 5: 6, 7. When I had thus replied, he threw himself back in a boisterous fit of laughter, remarking, "Now, ain't this a good joke? I tell you, gentleman, this thing of religion is all a farce." O shame! where is thy blush? Is it so, that a government professedly christian, has so far lost its self-respect and the duty it owes to its subject, as to appoint such men to responsible positions in its offices?—I confess, that, while I sit and chronicle these incidents, my heart is filled with sorrow for such depravity, and sympathy for its christian subjects who are doomed to suffer the evil consequences.

Well, the result of this interview was, that I am suspended, or in other words, cut off from drawing my pension; while scores of persons, who are comparatively stout, sound, able-bodied men, were retained. My brother, Dr. Crosswhite, is conceded by all to be a far more healthy man than myself; and yet he was retained as a pensioner. Every person—physician or citizen—who is at all acquainted with me, seems utterly astonished at the result of the examination; and all insist that I should renew my application, and offer me their support and cirtificates as evidences of my total disability and the justness of my claim.

I have evidently been reported to the department of the interier at Washington, as a person undeserving the support of the government on account of my non-combatant principles. I have had many "ups and downs," and many misfortunes in my life; so that with the patriarch Jacob I can truly say, that "few and evil have been the days of my pilgrimage;" but I do feel to bless the Lord from my heart, dear brethren and sisters, that we are accounted worthy to suffer for Christ's sake; and for the blessed consolation contained in his glorious promises, "that if we suffer with him we shall reign with him, and be glorified together with him;" but, "if we deny him, he will deny us." When I reflect on these things, and then look back over the early part of my life—how I was raised, and the erroneous impressions which were early implanted in my young, and confiding heart, by the various sects which were, and still are prevalent in all parts of the country, and who are so busily and zealously engaged in sowing the seeds of error, I am more abundantly made to to thank God, that I have been enabled, by his grace, to "find him of whom Moses and the Prophets did write"—"Jesus of Nazareth, the Son of God," and to be adopted into that family, whose members are heirs of that incorruptible inheritance, which is eternal in the heavens.

Being more desirous than ever heretofore, to form a more extensive personal acquaintance with the heirs

of this glorious inheritance; and having been advised by my physician, as a means for the recovery of my health, to spend the coming summer in traveling in the north-western or northern states, as the surest means of a permanent cure; and not being in circumstances to do so at my own expense, I therefore take this method of placing my case in the hands of the brethren; and if they feel willing to assist me in visiting them, and spending two or three months in traveling among them, or wheresoever they suggest, they can signify the same by writing to me at Jonesborough, Tenn.

Should any brethren and sisters feel disposed to correspond with me upon this subject, or to remit me any means to enable me to perform the proposed visit against the 15th of June, at which time I will start if I raise the means. If I should fail to make the tour, I will promptly return, by mail or otherwise, every dollar thus sent me, they can address as follows:

ELD. JESSE CROSSWHITE.
Jonesborough, Tenn. Box 37.

Brother Henry: Our District Meeting for Western Pa, came off on the 1st inst. We had a very good attendance, and a very pleasant council. We had but few questions, and only one to be forwarded to the Annual Meeting. There was preaching in the neighborhood of the council meeting, from Thursday evening previous. Those meetings were well attended, and good attention given to the preaching of the word, and it is to be hoped that good will be the result.

I arrived at home on the evening of the 2nd inst, about 9 P. M., and found all well. Thank God for his preserving care and great mercy.

Fraternally yours. JOHN WISE.
Scenery Hill, Pa.

Change of Address.

Brother Lemuel Hillery has changed his address from Marshalltown, Iowa, to New Sharon, Mahaska Co., Iowa.

Brother Henry; My address is Eaton Rapids, Eaton Co., Michigan; but you will please address Leander Mi bourn, at the above place. My health is poor, but I trust in the Lord, and hope it may improve;—but if not, I want so to live that I may meet my brethren and sisters, where parting will be known no more.

SARAH JANE MILBOURN.

Copies of the Minutes of Western District, of Pa., can be ordered from the clerk.

Address JOSEPH HOLSOPPLE.
Indiana, Pa.

BOURBON, IND. }
May 5th, 1871. }

Brother Holsinger: Please correc the statement with regard to Salem College, concerning the amount paid to redeem it. The impression is there made that the Brethren paid $1500 to redeem it, but that is not exactly correct. I should have added an extra clause, that the town and vicinity raised the $1500 to pay the indebtedness, and $1000 to com plete it. Yours in Christ,

H. F. MILLER.

Announcements.

LOVEFEASTS.

We will hold a Communion Meeting in the Tenmile congregation, on the 20th and 21st of May, "if the Lord will." A hearty invitation to all. Brethren from the west will please stop with us; and inform me. I will meet them at Washington, at whatever time they say.

Fraternally. JOHN WISE.

We intend to hold a Lovefeast in Dunning's Creek church, Bedford Co, Pa., June 3rd, commencing at 4 o'clock P. M. Meeting next day.

By order of the church.

THOMAS S. HOLSINGER.

We have appointed our Communion Meeting on the 2nd and 3rd of June, at brother Henry Hohf's in the Upper Codorus congregation, seven miles south-east of Jefferson.

Brethren coming by railway will stop off at Jefferson station, on the Hanover Branch R R., where arrangements are made to convey them to place of worship, free of charge.—We extend a hearty invitation to all members, especially to the ministering brethren. JOSEPH E. BOWSER.

A Lovefeast near River Falls, ierce Co, Wisconsin, on the 17th and 18th of June, at brother Wm. H. Robys'.

Another at brother Joseph Brunk's, near Menomonie, Dunn Co, Wisconsin, on the 20th.

Another at brother Elias Hoover's near Rock Falls, on the 22nd.

To these lovefeasts we give a hearty invitation to all the brethren and sisters to be with us and especially the laboring brethren.

JOSEPH BRUNK.

The Brethren in the Thorn Ap ple branch, Mich., will hold a lovefeast, God willing, at the residence of brother Isaac Smith, on the 11th and 12th days of June, commencing at ten o'clock A. M. A general invitation is extended to all, especially the ministering brethren. Brethren coming from Northern Ind., will come to White Pigeon; thence to Grand Rapids; thence via. Grand River Valley R. R. to Nashville, whence they will be conveyed to place of meeting, by informing bro. Isaac Smith, at Blair, Barry county, Mich., previous to their arrival.

JOSIAH G. WINEY.

In the Panther branch, 4 miles north of Secor Creek, Woodford Co., Ill's, May 16th, at 10 o'clock A. M., to continue till Sunday.

J. B. TAWZER.

Mount Joy, Pa.
Union City, Indiana, June 1st, 10 A. M.
Philadelphia city, May 25th.
Spring Creek, Pa., May 27, and 28, 9 A. M
Ephrata, Pa., May 26th, 9 A. M.
Pipe Creek, Md., June 3d, 1 P. M.
Beaver Creek, Md., May 23rd.
Elk City, Pa., June 3rd, 4 P. M.
Cerro Gordo, Ill's, June 10th and 11th.
Shipwanee, Ind, June 6th.
Eight Mile, Kansas, June 1st, 10 A. M.
Yellow Creek, Pa., May 23rd, 4 P. M.
Clover Creek, Pa., May 19th, 4 P. M.
s, June 3d and 4th.
Black River, Mich, June 17th and 18th.
Otter Creek, Ill's, June 18th and 19th.
Perry, Pa., May 24th, 25th.
Sandy Creek, W. Va., June 24th, 2 P. M.
Dry Valley, Pa., May 22nd.
Smith Fork, Mo., May 27th.

LIST OF MONEYS received for subscription, books, &c.,

David Barringer,	.75	J. Myers,	5.00
A. D. Thomas,	6.00	W. H. Miller,	2.00
John Wise,	1.00	A. Coonstower,	5.00
Henry Bucher,	1.00	D. Beckelheimer,	1.00
J. Tommey,	.85	J. Ankeny,	2.00
S. Beaver,	1.50	D. Hertzler,	1.50
J. Cable,	1.50	J. Price,	1.50
E. Brumbaugh,	17.00	M. Schrock,	1.50
J. Hoffapple,	5.00	J. Zahn,	5.00
A. L. Shoemaker,	1.65	A. Holsinger,	4.80
C. R. Paige,	.50		

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VOLUME VII. TYRONE, PA. TUESDAY, MAY 23, 1871. NUMBER 21.

Father, Take my Hand.

The way is dark, my Father! Cloud on cloud
Is gathering quickly o'er my head, and loud
The thunders roar above me. See, I stand
Like one bewildered. Father, take my hand,
And through the gloom
Lead safely home
Thy child.

The day goes fast, my Father! and the night
Is drawing darkly down. My faithless sight
Sees ghostly visions. Fears, a spectral band
Encompass me. O, Father take my hand;
And from the night
Lead up to light
Thy child.

The way is long, my Father! and my soul
Longs for the rest and quiet of the goal;
While yet I journey through this weary land,
Keep me from wandering. Father, take my hand;
Quickly and straight
Lead to heaven's gate
Thy child.

The path is rough, my Father! many a thorn
Has pierced me; and my weary feet, all torn
And bleeding, mark the way. Yet Thy command
Bids me press forward. Father take my hand;
Then, safe and blest,
Lead up to rest
Thy child.

The throng is great, my Father! many a doubt
And fear, and danger compass me about,
And foes oppose me sore. I cannot stand,
Or go alone. O, Father, take my hand,
And through the throng
Lead safe along
Thy child.

The cross is heavy, Father! I have borne
It long, and still do bear it. Let my worn
And fainting spirit rise to that blest land
Where crowns are given. Father, take my hand,
And, reaching down,
Lead to the crown
Thy child

RESPONSE.

The way is dark, my child, but leads to light;
I would not always have thee walk by sight;
My dealing now thou canst not understand—
I meant it so; but I will take thy hand,
And through the gloom
Lead safely home
My child.

The day goes fast, my child! But is the night
Darker to me than day? In me is light!
Keep close to me, and every spectral band
Of fears shall vanish. I will take thy hand,
And through the night
Lead up to light
My child.

The way is long, my child! But it shall be
Not one step longer than is best for thee.
And thou shalt know, at last when thou shalt stand
Safe at the goal, how I did take thy hand,
And quick and straight
Lead to Heaven's gate
My child.

The path is rough, my child! but oh! how sweet
Will be the rest for weary pilgrim's feet,
When thou shalt reach the borders of that land
To which I lead thee, as I take thy hand,
And safe and blest
With me shall rest
My child.

The throng is great; my child! But at thy side
Thy Father walks: then be not terrified
For I am with thee, I will thy foes command
To let thee freely pass: will take thy hand,
And through the throng
Lead safe along
My child

The cross is heavy, child! Yet there was one
Who bore a heavier for thee; my Son,
My well beloved. For Him bear things and stand
With him at last; and from thy Father's hand
Thy cross laid down,
Receive a crown,
My child

He that studies the Bible, gains wisdom

For the COMPANION.

Our Duty to the Poor.

Daily do we offer up prayers and petitions to the Almighty, to have mercy on the poor, the needy, the sick and the afflicted, but if we neglect doing our part, our prayers will not be answered. From this, none need reason, that the prayers of the poor will not be answered, since they cannot give. Have they not done their part? Have they not made it known unto them that are of the household of faith, through our periodicals, that they are in want? And could we all realize the feelings of gratitude that the needy and afflicted feel when they receive a gift of relief, we certainly would not withhold that, which we can so easily spare. When the impotent or lame man in the temple, received what Peter and John gave him he leaped, walked, and praised God. So it is to this day, when relief is given to the needy, and afflicted; they feel like going on and praising God. Their prayers being answered, they are caused to rejoice more than if they had heard the greatest sermon preached.

Now my dear brethren and sisters, let us consider well the circumstances of the poor and needy; were we to be in their condition. Is it not often the case when there is something to be done for the poor and needy, that many who are worth thousands of this world's goods, can scarcely be persuaded to give one dollar for their relief; and some who are worth less, can hardly give anything at all? Some persons are liberal, and very liberal, but often in the time of need, they are not all prepared to give.

"Give alms of thy substance; and when thou givest alms, let not thine eye be envious, neither turn thy face from any poor, and the face of God shall not be turned away from thee. If thou hast abundance give alms accordingly, if thou hast but a little, be not afraid to give according to that little." Tobit 4: 7, 8. Apocryphy.)

"For if there be first a willing mind it is accepted according to that a man hath, and not according to that he hath not." 2nd Cor. 8:12.

"The poor shall never cease out of the land; therefore I command thee saying, thou shalt open thine hand wide unto thy brother, to thy poor, and to thy needy in thy land." Deut 15: 11

"Ye have the poor always with you." Matth. 26: 11.

From these words we can plainly see that there were poor people in the time of Moses and in the time of Christ. And if we examine the word of God, we find that in all ages of the world, it was the will of God, that his people should administer to the wants of the poor. If there be any poor among the children of God, we that are blessed with abundance of this world's goods, shall not harden our hearts, nor shut our hand from them, but shall open wide our hand unto them. And "defend the poor and fatherless;" and "do justice to the afflicted and needy" Psalm 82: 3. Despise not the poor, "Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him?" James 2: 5. "Blessed are the poor in spirit, for their's is the kingdom of heaven." Matth. 5: 3.

If we love God we will keep his commands, worship him in spirit and in truth, and live by every word that proceedeth out of his mouth. If we live by every word we must not neglect the poor, for if we only obey in part we may as well forsake all, for he that transgresseth in one thing is guilty of all. "I have showed you all things, how that so laboring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said: It is more blessed to give than to receive." Acts 20: 35. "As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith." Gal. 6: 10. "But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him." 1 Jno. 3: 17. "He that giveth unto the poor shall not lack; but he that hideth his eyes shall have many a curse." Prov. 28: 27. "He that hath pity upon the poor, lendeth unto the Lord, and that which he hath given will he pay him again." Prov. 19: 17. "And whosoever shall give to drink unto one of these little ones, a cup of cold water only, in the name of a disciple, verily I say unto you, he shall in no wise lose his reward." Matth. 10: 42.

Now we will see the example of the apostolic churches on this subject. "For it hath pleased

them of Macdonia and Achaia to make a certain contribution for the poor saints which are at Jerusalem." Rom. 15: 26. "Moreover, brethren, we do wit of the grace of God bestowed on the churches of Macedonia: how that in a great trial of affliction the abundance of their joy, and their deep poverty, abound unto the riches of their liberality." 2 Cor. 8: 12. "Being enriched in every thing to all bountifulness which causeth through us thanksgiving to God. For the administration of this service not only supplieth the want of the saints, but abundant also by many thanksgivings unto God: while by the experiment of this ministration they glorify God for your professed subjection unto the gospel of Christ, and for your liberal distribution unto them, and unto all men." 2 Cor. 9: 11-13. Let not the poor be neglected, but let their causes be judiciously attended to

JOSEPH J. HOOVER.

Marlboro, Ohio.

Answer to a Query on Page 159, Vol. 6.

"Will some brother please inform us what special marks the Apostle had allusion to in Gal. 6: 17? The Scripture reads: From henceforth let no man trouble me; for I bear in my body the marks of the Lord Jesus."

This is the query. Now in the first place let us consider what kind of marks the Lord Jesus bore in his body. We can not read that he put a special mark on himself, that he should be known from other men; or that he wore a special dress different from other men. But we can read that they spit in his face, and butted him; and others, smote him with the palms of their hands; and they stripped him and put on him a scarlet robe, and platted a crown of thorns and put it upon his head, and a reed in his right hand; and spit upon him, and took the reed and smote him on the head. By this time we may imagine what kind of wounds and marks he bore in his body.

Now we will try to compare the apostle Paul's case with the above. He says: "Are they ministers of Christ? I am more: in labors more abundant; in stripes above measure; in prisons more frequent, in deaths oft. Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods; once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep. In journeyings often; in perils of water; in perils of robbers; in perils of mine own countrymen; in perils by the heathen; in perils in the city; in perils in the wilderness; in perils in the sea; in perils among false brethren. In weariness and painfulness; in watchings often, in hunger and thirst; in fastings often; in colds and nakedness."

Now if we consider all the sufferings and persecutions that the apostle Paul went through, and all for Christ's sake, we need not wonder if he bore the same kind of marks in his body, produced by persecution, that Christ bore in his body, produced in a similar way. Hence I think it is proper for Paul to use the expression he did: "THE MARKS OF THE LORD JESUS."

JOSEPH MYERS.

York, Pa.

What Manner of Child shall This Be?

A certain celebrated painter once saw a very beautiful little boy. He thought he had never seen a face of such perfect loveliness before. So much was he pleased with it, and so truly did it represent his ideal of all that was pure and holy, he determined to paint a picture of it, and call it "Innocency." After doing so, he wanted for a match picture a representation of vice.

But nowhere could he meet with what came up to his ideal of all that was hideous, malignant, devilish. Although he was constantly on the lookout, and visited hospitals, prisons and brothels for the purpose of securing his object, still years passed without avail. At last, when about ready to give up the search as useless, on visiting a prison he found a man, still young in years, yet under the sentence of the law for taking the life of his fellow-being. Here he had found the object of his search. In this yet almost beardless face was reflected a heart in which there was not a vice or passion but had its dwelling place. His model was complete. He was satisfied. But what was his consternation on learning that the original of both pictures was one and the same person!

Well may we ask ourselves, "What manner of child shall this be?" as the infant lies upon our lap, as the Sunday-school scholar takes its place in our class. God is faithful. His curse is "unto the third and the fourth generations of them that hate him," but his mercy is shown unto thousands of generations of them that love him and keep his commandments. What an inheritance!

For the Companion.

Sabbath Schools and Social Meetings.

Dear brethren and sisters, I know that in writing upon these subjects, I shall cross the path of some of my old brethren, whom I love dearly; and what I say in this article I say out of a heart overflowing with love. I love the cause of my Master dearly, therefore I love to be engaged in doing whatsoever I find that he and his holy apostles were engaged in. "What," says one, "Christ and his apostles engaged in Sabbath-schools and social meetings!" I say emphatically, they were; and if I do not prove it by the word of God, I will yield the point.—We read Luke 14; 15, 16. "And he taught in their synagogue, being glorified of all. And he came to Nazareth where he had been brought up; and as his custom was, he went into the synagogue on the Sabbath day, and stood up and read." Now it appears this was immediately after his temptation, even before he commenced his public ministry; so it could not have reference to public preaching. Besides, it appears he went to Nazareth the place where he had been brought up, and his custom was there to attend Sabbath-school. In the German, synagogue is translated school. Therefore I contend he went into the Sabbath-school, and stood up and read, as his custom was; for it was in the school and on the Sabbath day; and according to the reading this was not the only time, but he was accustomed to it, or it was his custom. Now I candidly believe that Christ, from the time he was 12 years old when he entered upon his father's business, attended Sabbath-school. We find him even after he entered the public ministry, at different times, going into the synagogue on the Sabbath day, and teaching. Thus I hope those who are still opposed to Sabbath-schools will consider these matters seriously; and will not be a stumbling block to others, who would carry on so good a work, and one upon which we have so plain scripture. My earnest prayer is, that I might be able to convince every brother and sister in the brotherhood that it is our indispensable duty to have Sabbath-school, where we can assemble with our children, and our neighbor's children, and sing and pray with them, and read the word of eternal truth to them and with them, and raise them as we are commanded to do—"In the nurture and admonition of the Lord." I would to God I might be instrumental in inducing the brethren, not only in our arm of the church, but in every arm, to have good and interesting Sabbath-schools, conducted solely by the church. In what way can we be more profitably engaged, than in teaching our dear children the word of eternal life? I verily believe that there may be more good done in Sabbath-schools than in public preaching; for in the Sabbath-school we teach the youths of our land, whose hearts have not yet got so hard; and in this way we keep them from running into every vice and folly. Then when they are old enough to understand preaching, the preached word will find well prepared hearts, where it may root down and spring up and bring forth fruit to the honor and glory of God.

But fearing my article will be two long, I will now leave this part with you, and take up my second proposition, viz. Social Meetings; and endeavor by the word of God to prove that such meetings existed in the apostles' time.—We read in Acts 1: 14, "These all continued with one accord in prayer and supplication, with the women and Mary the mother of Jesus, and with his brethren." Now I fancy here was quite an interesting little prayer-meeting, or social meeting, if you please; for I verily believe that they were very social, and that any one had the liberty to pray or speak as he felt moved, either male or female; although it appears Peter, who it seems always was the boldest, stood up and began to expound the Scriptures to the rest.—Now brethren, I cannot see this in any other light, than that it was a social or prayer-meeting,—and one that lasted ten days, or from the ascension of our blessed Lord until Pentecost.

We will cite you to another case. After the angel had released Peter out of prison, (Acts 12: 12,) "And when he had considered the thing, he came to the house of Mary the mother of John, whose surname was Mark; where many were gathered together praying." Now what else was this than a social prayer-meeting? And we must believe that it was approved of by God; for no doubt they were praying for Peter's deliverance, and their prayers were answered. Also John 20: 19. Then the same day at evening, being the first day of the week, when the doors were shut, where the disciples were assembled for fear of the Jews, came Jesus

and stood in the midst of them," &c. (26th verse) "And after eight days his disciples were with him, and Thomas was with them, Jesus again appeared to them." Now I would ask, what were these, if not social, weekly meetings? And it appears Jesus loved to be present at those meetings. Hoping I have done no harm, I close by invoking the blessing of God on all that has been said agreeably to his word, and will. A. B. MILLER.

Antioch, Ind.

The Tongue.

The tongue was designed by the Creator to express only holy and righteous thoughts, and thereby be a blessing to the race. But this, like many other good things, is wrongly used by many, and will prove a curse in the end. The following are some of the ways in which the tongue is wrongly used, even by many who are trying to be Christians:

First, By speaking vain and idle words.

"But I say unto you, that every idle word that men shall speak, they shall give account thereof in the day of judgment; for by thy words thou shalt be justified, and by thy words thou shalt be condemned." Matth. 12: 36, 37. If all could realize this at all times, words would be much fewer and far better chosen.

Secondly, By foolish talking and jesting.—This is generally done when one feels cheerful; but Paul says this is not convenient, but rather giving of thanks. Eph. 5; 4. "Is any among you afflicted? let him pray. Is any merry? let him sing psalms." James 5: 13.

Thirdly, By cursing others. Are any of those who are trying to be Christians guilty of cursing? James says, speaking of the tongue, therewith bless we God and therewith curse we men. James 3: 9. That the reader may more readily see how cursing is very often done, I will here give one of Mr. Webster's definitions of the word: "To bring great evil upon; to be the cause of serious harm or unhappiness; to vex, harass, or torment; to injure." In the light of this definition of the word, how many have been cursed by the tongue of the slanderer, the backbiter, and tale-bearer?

There are those who would not be guilty of raising a slanderous report against another, yet would not hesitate to utter and help to circulate one. The wise man says that he who does this is a fool. Prov. 10: 18. And David, in describing what kind of a character shall abide in the tabernacle, says, He that backbiteth not with his tongue, nor taketh up a reproach against his neighbor. Ps. 15: 3.

Another very common way of cursing is by speaking angry words, and fretting and scolding. Who can estimate the evil that originates from the tongue of the fretter and scolder? Thousands of families are made miserable and unhappy by irritating words. Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be. Doth a fountain send forth at the same place sweet water and bitter?

It is no small matter to curse others with the tongue. If we curse our fellow-creatures who are made in the image of God, and have God for their Father, we offend God and he cannot accept a blessing from us. Perhaps this is one reason why so many of our prayers are so weak and powerless, and do not seem to go any higher than our heads.

Says James, "The tongue is a little member, and boasteth great things. It is a fire, a world of iniquity, it defileth the whole body, it is an unruly evil, full of deadly poison; but no man can tame it." James 3.

How then can it be managed? There is only one way, and that is to always keep it bridled. "If any man among you seem to be religious, and bridleth not his tongue, . . this man's religion is vain." James 1: 36.

Every word should be considered before the tongue is allowed to utter it. "The heart of the wise teacheth his mouth, and addeth learning to his lips." Prov. 16: 23. "Whoso keepeth his mouth and his tongue, keepeth his soul from troubles." Prov. 21: 23. "He that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile." 1 Pet. 3: 10.

H. NICOLA.

GRACE to live from day to day an increasingly Christian life, without being inordinately anxious about the morrow; faith in Christ as the only and all-sufficient Savior for us; and more success in imitating the example of him who is Lord and Master, are, and must be, the great aim of every Christian: and if reached and realized, will prepare him equally for death and life.

end of life."

It seems mysterious that a king or any person could exist without parentage: neither did Melchisedec.—As regards father or mother, we are sure he had both, as other persons; but the question seems to be: who were they? or of what tribe did they spring? There is no record in the Bible as to who they were or of what tribe they sprang. This silence concerning them, accounts for his being without father or mother, "without descent, having neither beginning of days nor end of life:" that is, his birth would be the beginning of life; but it is not recorded in the Bible, hence, no "beginning of days." His death is not recorded in the Bible: hence, "no one of life."—But he whose descent is not counted from them received tithes of Abraham, and blessed him that had the promises." "For he of whom these things are spoken pertainied to another tribe, of which no man gave attendance at the alter. For it is evident that our Lord sprang out of Juda; of which tribe Moses spake nothing concerning priesthood." This seems to me to account for the mystery of Melchisedec. The tribe from which he sprang is unknown, as there is no account of it given in the Bible; hence as there is nothing said of a priest arising from the tribe of Judah, and as our Lord sprang from that tribe, he is called "a priest after the order of Melchisedec." The whole mystery, if any there be, is in regard to not having any man at the altar to have his birth recorded, which would be the beginning of his days: and some one to record his death. This would make the matter very plain to all.—The above are my views.

Eld. Henry Koontz.

For the Companion.

The Folly of Procrastination.

We are not of the opinion that there is not enough said about the danger of procrastination; but should there not be more said to the sinner about the folly of his procrastinating the day of grace? That those who have not the love of Jesus in their hearts, nor ever have experienced a rest in him, are not easily convinced of the fearful as well as unhappy po-

way to secure safety and happiness. When the sinner is convinced that outside of Christ he cannot even so much as secure his present happiness, he will "lay hold on salvation," about as quick as a man in the act of drowning will seize the rope thrown him from the shore. I like to hear those sermons that tend to convince the sinner of his insanity. In a spiritual light, the sinner is insane, or at least blind, or asleep in sin; or why would the apostle say, "awake thou that sleepest, and arise from the dead and Christ will give thee light?"—But in convincing the sinner, care should be taken that he be entirely awakened to a sense of the duty he owes to God; and that the light of the glorious Gospel may shine in his heart with such brilliancy, that he may never again lie down in sin, and sleep a sleep that is not unto life, but unto life, with prowling wolves and and roaring lions for his guardians. Not long ago I heard a minister speak with much force and with great earnestness to the unconverted, about their sleeping condition, and the danger and folly of closing their eyes to the great and glorious light of the Gospel, and sleeping away precious time in the service of Satan—in the service of one who offers death as their wages, and in fact can give nothing else; and yet the impressions soon, yea, very soon, will be forgotten by many.

Dear readers, you who are yet living in sin, contented with the wages thereof, let me entreat you with the apostle: "Arise from the dead, and Christ will give thee light." You cannot look upon the dead without you are made to tremble and shudder, but if they be dead in Christ, they are blest and you tormented. Why do you not come to Jesus when you connot be happy by staying away from him? "Heaven," you say, "is the place of the blest." So it is, and do you not wish to be blest? The blest are happy; but they had to secure their happiness. Then seek happiness where it can be found, in the arms of Jesus. You have sought and found a sinner's happiness; but it is little better than misery. Such happiniess vanisheth away when you look upon eternity, as in your

F. M. Snyder.

De Graff, Ohio.

For the Companion.

Bible Events.

by J. H. Moore.

On the sixth day from the beginning, Adam was created; he lived nine hundred and thirty years, and died one hundred and thirty-six years before the birth of Noah. Abraham was born only two years after the death of Noah; so that, from the birth of Adam to the death of Abraham, there were only one hundred and twenty-eight years in which one of these three did not live.

Methuselah was born two hundred and forty-three years before the death of Adam, and died the same year of the flood, at which time Shem was ninety-eight years old. Adam and Methuselah were contemporary 243 years; which was ample time for the former to impart to the latter his entire collection of knowledge. Shem had the pleasure of spending ninety-eight years of his life in the days of Methuselah, and hence had time to become well acquainted with Methuselah's vast stock of information, which he had received from the lips of Adam.

While Shem was wisely favored with the reception of knowledge from one who had seen the face of the first man, he also enjoyed the pleasure of imparting it to the world until Isaac was fifty years old; when, in a good old age, he died, only ten years before the birth of Jacob, twenty-five years before the death of Abraham, and ten years after the marriage of Isaac and Rebecca.

Shem was permitted to see and learn that which has long been the wonder of the early history of the world. He enjoyed ninety-eight years of Methuselah's life, saw the building and completion of the ark, was one of the eight who survived the mundane deluge and once more beheld the uninhabited earth; he saw the building of the tower of Babel, beheld its downfall, the confusion of language, and dispersion of mankind throughout all parts of the then known world; saw Nimrod lay the foundation of Babylon; beheld Europe, Asia, and Africa settled by the three races of

mankind; beheld the time of Abraham's birth, the journey to Canaan, his marriage with Sarah, the birth of Ishmael, and of Isaac, saw the cities of the plains laid low, and was alive when Abraham offered his son Isaac. Such an eventful life in an early age, but few have lived. J. H. MOORE.

Thomasboro, Ill.

For the COMPANION.

Remember thy Creator in thy Youth.

How important to remember our Creator when young. There are many reasons why we should attend to religion in our youthful days.—Many think they could not forsake the pleasures of this world and attend to religion. But ah! how much mistaken they are, if they think that we who are members of the body of Christ, have not fully as much and more real enjoyment than they who are outside of the church.

Then dear young friends, who have carelessly turned from the pleading voice of our Savior, who no doubt has called you time and again, pause, and consider how you are devoting your precious time that has been allotted to you to prepare for heaven. God may ere long cease striving with you. God says, "My Spirit shall not always strive with man." Perhaps he is striving now for the last time; and if you do not heed his warning, you may bound into endless eternity unprepared. You may not, perhaps, think or care much for religion when in health, until the wasting hand of affliction is laid upon, you and you almost feel the icy hand of Death grasp you. Your faltering tongue asks, "Can this be death?" Oh! how merciful then God is, to hear your pleading voice raised in prayer, perhaps for the first time your lips ever breathed a prayer since that dear mother taught you to pray, when you could first lisp the name of Jesus.—Then dear young sisters, we who have lately been initiated into the body of "Jesus Christ," let us be encouraged, and ever remember each other in our prayers; that God may throw around us the mantle of love, and extend his protecting arm over us, and not suffer one of us to become weary in our warfare. Though trouble and care shall be ours, and at times the heavens become rayless, and friends forsake us, we have the consolation that our Savior is near us, and ever ready to hear and answer our prayers; and we think we hear the sweet voices of unseen angels and we are comforted. Then if we are faithful to the end, though we very often come short of our duty,—if we do what we can, we know there is a fadeless crown reserved for us, and a happy home in heaven.

EMMA A. STOUFFER.

Brethedsville, Md.

For the *Companion*.

Afflictions.

"For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." 2 Cor. 4: 17.

Were it not for the above quotation, and the many comforts and consolations that the Christian receives through the Word of God, we would often sink beneath the rod of affliction. Knowing this by our own experience, we feel like talking upon this subject a little. While we live in this world of trouble, we meet with many afflictions of various kinds, but none so afflicting to the heart as that of death, which is often sent upon our dear family circles. Having been called upon to part with two of our very near and dear ones, but a short time ago, we feel that earth can give us nothing compared to that of a sister's love. Her seat is vacant, and none to fill it; and where shall we go to find that of a mother's sympathy—that dearest name of all names of earth? We know that we have had her last sympathies; and we shall no more hear her kind admonition, nor hear that loving voice that we could once hear around the family altar; but all is hushed in death. They have left an aching void the world is not able to fill. Yet we have this consolation of the apostle, to cheer us in all our afflictions, knowing that our "light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." They are but for a moment, compared with eternity. Then dear brethren and sisters, let us not be discouraged, though afflictions befall, and troubles and trials surround us; but let us remember the Psalmist David, when he says, "Many are the afflictions of the righteous, but the Lord delivereth him out of them all." And again the Psalmist says, "Before I was afflicted, I went astray; but now have I kept thy word." Then let us perseveringly press on, forgetting those things that are behind, and press toward the mark for the prize of the high calling of God in Christ Jesus; knowing that we have no abiding city here, but that the time and place that now know us, will soon know us no more forever; but if we are found faithful, "we have a building of God, a house not made with hands, eternal in the heavens." But not so with the ungodly and sinner. "The wicked shall be turned into hell, and all the nations that forget God." Then unconverted reader, repent while it is called to-day. Seek salvation while it may be found, before the night of death comes, wherein no man can work. Remember the awful judgment. "It is appointed unto man once once to die; but after this the judgment;" and as death finds you, the judgment will receive you; then awful will be your doom if not prepared to meet a just God.—Then why will you still delay your return to God? Will you lose heaven for the sake of a few earthly enjoyments? Remember your eyes must soon close to earth and all its vanities; and then, no doubt, you would give worlds like this, had you them in your possession, for a home in heaven. Then seek Jesus while he may be found. Live the life of a Christian, that you may die the death of the righteous. Count all things but loss that you may win Christ; "knowing that our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory.

Written in love by your weak sister in Christ. SUSAN ROTHROCK.

Parkersburg, Ill.

BE GENTLE.—Habitual gentleness is a safe-guard against outward annoyance. A mind calm and serene, beholds everything in the most favorable light, and like a smooth stream, reflects every object in its just proportion and fairest colors. A spirit always in agitation communicates something of its turbulence to those with whom it comes in contact, and is a disturbing element in whatever society it may be thrown.

Firm resolutions and practicable performance, belong to the Christian religion.

It is easier to keep out of difficulties than to get out of them.

For the Companion.

Pasture.

"I am the door, by me if any man enter in, he shall be saved, and shall go in and out and find pasture." John 10 : 9.

When God first formed man, he enclosed for him a garden: "And the Lord God planted a garden eastward in Eden; and there he put the man whom he had formed." Into this blessed inclosure our first parents were placed, surrounded by everything that could minister to their happiness; and to perfect their bliss, their Creator frequently visited them and held sweet converse with them. There, in this dear retreat, they found rich pasture. Everything was freely and abundantly provided for them.—They only had to dress the garden and to keep it.

But they sinned and were thrust out; into the bleak and barren world they were driven. Here they found no pasture. What a contrast between their situation now and what it was when they were inclosed in the garden of the Lord. There all was safety, peace and happiness. God was their friend, and with him they could have free and intimate communion; but now all this is lost, with God they could no longer have converse. They must go out into the world, and there, oh! there they must feel the power of their cruel deceiver! How terrible has been that power! To what a depth of degradation have they been reduced, under his sway!

One ray of hope alone is given them: one bright star is seen amid the almost impenetrable gloom: this star is the promise of a deliverer.

At length, God chooses a family; he takes them under his especial care and separates them from the rest of the world, and hedges them in.—Through this family he intends to bless all the nations of the world. It is his will to use them in the accomplishment of a great purpose, and this purpose they must accomplish, whether they will or not. No matter how rebellious, and stiff-necked they may be, God still works through them separate from the world, and brings about through their instrumentality the most glorious event the world ever beheld.

The first church formed amidst clouds and darkness, amid shakings and tremblings, was at last clothed with an effulgence of light, and gave birth to the promised seed. Glorious was her consummation. Glorious her final triumph.

This glorious Deliverer is ushered into the world amid strains of heavenly melody. Much labor he had to perform; much work awaited him.

The chosen flock of God, the church which had been instrumental in his incarnation, he found in a state of fearful carnality. They were almost wholly reduced to the letter, while the spirit had departed. To the lighting up of this people, he devotes his energies. The lost sheep of the house of Israel occupy his attention; for them he labors, with them he pleads. To them the words of our text are addressed. He announces himself to them as the true Shepherd. Other shepherds they had, and many of them had proven false. Ezekiel, in his thirty-fourth chapter, complains much of these false shepherds. In the fore part of the chapter from which our text is taken, Jesus labors to prove to his people that he is the true Shepherd. He that enters into the sheep-fold through the door, says he, is the shepherd of the sheep. Jesus had come in through the door: he had come in through the way the prophets had marked out, thereby proving himself the true shepherd.—Others who had claimed this honor, had not come in through this avenue—they could not, for the prophets had marked out the way but for one, consequently Jesus denounces them as thieves and robbers: they have come, says he, "but for to steal, and to kill, and to destroy.

Jesus being the true Shepherd, the porter, the Father, or owner of the sheep,—opens to him. He delivers up the sheep to him. He must now be their leader, if they are led; for there is no other name given under heaven whereby men can be saved. And he calls his sheep by name and leads them out; and when he has put forth all his own, he goes before, and the sheep follow him, for they know his voice. He goes into the Jewish church and there he announces himself as the true shepherd; as many of that fold as are true sheep, at once recognize his voice and follow him out. He puts forth his own, goes before them, leading them into another fold.

But blessed Jesus! thou hast said, "Other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd." To this other flock he sent his ambassadors; they went to and fro throughout the empire of darkness, inviting the poor, the down-trodden, the oppressed, and the heavy laden, to come to this dear fold. Ah! they had good news to tell them: that which they had lost in Adam will now be restored. Another inclosure is now prepared. Jesus has erected a place of refuge in the midst of the dark domain of sin. Here, right here in the world, he has prepared a resting place; and he has abundantly furnished it with all things needful for the nourishment and support of those within. This dear inclosure is also his chosen meeting place. Here, in this blessed pavilion, can the sons and daughters of Adam hold sweet converse again with the King of heaven.

But says Jesus, "I am the door." As Jesus has proven himself to be the true Shepherd, by coming in through the door that the prophets had appointed; so we must prove ourselves the true sheep, by coming in through him, or through his appointments. "He shall be saved;" ah! here is safety, blessed, blessed comfort! Our feet have at last reached a sure foundation. Formerly all was insecurity, care and anxiety; now all is safety, peace and happiness. We can now look forth from our dear shelter and smile at the storms of the world; its waves may dash against our rock, but they cannot reach our retreat. We now have found shelter in the rock that was cleft for us; and oh! here we have pasture too, sweet, refreshing pasture. We have gone in and found pasture.

But the empire of light, the kingdom of heaven, is established here.—The Son of God came into a world filled with rebel angels and rebel men. He came where the evil was; there he labored, and there, in the midst of darkness, his glorious light shone forth. He completed his part of the work here, and then went to the Father's throne to accomplish his mission there; leaving the completion of his work here to his church—his bride. As his spouse, the church should be deeply interested here. She should labor faithfully for her husband, and endeavor to gain much wealth for him. But she will need nourishment while she labors, as we have seen; this is abundantly pro-

vided for her in the inclosure. This is the center of light here, but from thence light must radiate in all directions.

She cannot stay all the while in this hear retreat; her Master sends her back into the world again from whence she came; but he sends her with a message of love to the famishing ones without. "Go," says he, "into all the world, and disciple all the nations."

Again he has said of his Church: "Ye are the light of the world;" and commands them to let their light shine before men, that they may see their good works, and glorify their Father who is in heaven.

To carry out his glorious plans, the children of light must mingle freely with the children of darkness. This, in the all-wise purpose of our adorable Master, is intended to result in the mutual benefit of both. The former must be developed and educated in this school, before she is qualified for the full enjoyment of her Beloved. It is necessary that she should fall into various temptations. These temptations she could only meet with in the world. Says the Apostle, "The trying of your faith worketh patience. But let patience have her perfect work, that ye may be perfect and entire, wanting nothing." It is opposition that will bring out dormant energies. Ah! it were an easy matter to live religious in the bosom of the church, could we always sit under the sound of the Gospel trumpet—could we be always with our dear brethren and sisters in the celebrating of the ordinances of the house of God: then our faith would scarcely be tried. But we must scatter from thence; out into the world we must go; that is our field of labor; the former is our place of rest. As the body needs rest and labor for its perfect development, so does the soul; but as the rest would not be sweet and refreshing without Christ's presence, so our labor would not result either in the development of ourselves or in the advancement of his cause, did he not go with us out

First, then, we must yoke ourselves to him as a living sacrifice, yield ourselves completely up. We must come to him disrobed and emptied, wholly divested. Thus joined to him, and lost in him, we are prepared for anything that he commands. If he leads us in, we find pasture there; if he leads us out, we find pasture out.—Then can we realize the language of the confiding David: "Thou preparest a table before me in the presence of mine enemies."

To be in the world, and not of the world, must be the situation of the children of God: to be in the world, and yet be dead, and their life be hid with Christ in God. Such an one may safely come in contact with all forms of sin, for it will excite no other emotion than that of pity. Thus protected and filled with love, he may, as did his Master, mingle with sinners, even with those who are the most abandoned, without fear of contamination. Then the example which these holy ones set before the world is beneficial indeed. By the holy ones, we mean those that are in truth begotten by God. We know that many who profess to be his, are yet carnal.

The Master has represented his flock as sheep among wolves, therefore says he, "Be ye wise as serpents and harmless as doves." Wisdom and meekness combined, will insure safety to them in their dangerous situation: the one will teach them to know where to go, what to engage in, and how to engage in it; the other will enable them to bear patiently all the ill treatment they may receive. They will have to bear much abuse; their labors of love will be treated with contempt, and they receive evil in return for good. Sometimes the wolf will not have on his proper clothing; then he will be more dangerous But their foes are more powerful than they: to resist them with their own strength, would be sure destruction; therefore they are told to avenge not themselves. They are simply to perform their work, leaving results with their Master.

Jesus, being the great shepherd of the sheep, his chosen flock are always under his care. He leads them by his word and Spirit wherever he will have them go. Where he leads there they follow, and they always find pasture. They need not go where he does not lead; in all lawful callings, he leads. The husband, the wife, the parent, the child, the servant, the neighbor, the friend, all these may be led by him: he gives directions to all, if all labor faithfully in their proper spheres, there they will have pasture. The dear Shepherd has provided pasture for his sheep wherever he has commanded them to go.

Varied are the duties of this flock. Some are destined to labor in an humble sphere; others occupy a more conspicuous position. It matters not what labor we do, only so we do that which the Master has assigned to us. It matters not whether it be to do, or to suffer: we are not blessed for the kind of work we do, but for the manner in which we do it. None of us are great, nor can do any great things: our honor and greatness consists in our being in conjunction with Christ. The lower we sink in ourselves, the higher we rise in him. The humblest saint that trusts in him, is far greater than the most giant minded, that trusts in himself,

Blessed Jesus, thy promises are precious to those who have taken thy yoke upon them, and have learned from thee to be meek and lowly of heart! Thou hast said, "To him that overcomes I will give of the hidden manna." The overcomers shall feast upon this, no matter where they are whether here, or whether they have crossed the flood, this shall be their nourishment. This is their pasture and they constantly feed upon it—They have overcome the world, therefore they have no pasture there: it is dead to them and they are dead to it But in Christ, in Christ! they have life, in Christ they have nourishment, in Christ they have all; having him they have all, they want nothing more. They have already passed through death: the destruction of the body is but the releasing of them from their prison-house, and taking them to a nearer enjoyment of the altogether Lovely One.

The white stone will also be given them; they will not only be acquitted, but they will have given them the seal of their acquittal, which will enable them to look up with confidence and say, "Abba Father." That the bride of Christ may arouse herself from her slumbers, clothe herself with her beautiful garments, and come up with her united strength to the help of the Lord, to the help of the Lord against the mighty, is the prayer of the writer.

MATTIE A. LOCKE.

Urbana, Ill.

A fair reputation is a plant, indeed, not rapid in its growth. It will not shoot up in a night, like the gourd of the prophet; but like the gourd it may perish in a night.

Correspondence of church news solicited from all parts of the Brotherhood. Writer's name and address required on every communication as a guarantee of good faith. Rejected communications or manuscript not used, not returned. All communications for publication should be written upon **one side** *of the sheet only.*

Brother Holsinger: We send you the petition of a dear sister, who was last year a subscriber of the C. F. C., but says she is not able now to pay for it; while she would love to read it. We will therefore set forth the facts of the case, and are willing that you shall be the judge, whether she shall be included among the number who get the paper free.

She is a sister who has neither father or brother to lend a helping hand, in administering to the wants of an old, sickly, helpless mother, and two sisters, neither or whom is healthy, and the younger of the two, is seriously afflicted, not able to render any service. While our sister is of that class, who are called poor, she is nevertheless rich in the faith. She uses no tobacco, nor anything else that is contrary to sound doctrine, and is a warm advocate for the truth taught and practiced by the Brethren. Besides all this, she seldom hears a sermon by the brethren, owing to her home being a distance from the places of meeting. These are positive facts in her case.

A. CRUMPACKER.

Blacksburg, Va.

With all our heart we say, she shall be counted in the number for a free copy, and tender you our thanks for affording us the opportunity of doing good to so worthy a person. We are glad to know that our brethren and sisters feel themselves interested in supplying our worthy poor with healthful reading matter. And it must be borne in mind, that somebody must find the persons to receive our gifts, as well as to collect them.—Suppose we had a hundred copies of our paper to give away to persons who are industrious, and economical, and yet not able to pay for it. We could not think of that number of such persons in our acquaintance.—We would therefore be obliged to call upon others to name them for us, and in doing so, such persons would become joint partakers in the good work, with those who contributed the funds for the distribution. Those who have means will give up their means, and those who have none, may join in the work by carrying the contributions of others, to those for whom they are intended. Let us all be workers together for good, administering, to each other's necessities.

QUARRY, IOWA.)
May 7th, 1871.)

There will be a lovefeast on the 23d and 24th of September next, in the Stone meeting-house in Marshall county, Iowa. The reason we make this request so long before the time, is, we have been informed that some of our ministering brethren in the East, wish to travel through this part of our state, in September and October, and desire to attend some meetings; therefore we wish to have this published to give those brethren an opportunity to make their arrangements, as well as the brethren to make their appointments in rotation with ours.—Might commence in Linn county, thence to Benton, thence to Black Hawk, thence to Marshall, thence to Story, thence to Polk. Now if the brethren in those named counties, will make appointments to come in rotation with ours, we hope they will give notice in the *Companion*. I wish to say to our Eastern brethren, that I have confidence in our Iowa brethren, that they will convey them from place to place, by them giving notice of their coming. All things must have a beginning, therefore I have written what I have.

Eld. JOHN MURRAY.

Contributions.

One idea I wish to present to the brethren and sisters in general. There have been several calls for assistance in building churches; but I do not think that any have been extensively helped. Now could there not be something done? I have thought it would be well if it were a general rule throughout the Brotherhood, when there is a call for help, to meet together and throw in from five to ten cents each—and you know some could do more than that, and never miss it. I think I could give ten cents if there were a call every month to build churches. And would not this do something in spreading the Gospel?

I have often thought the Brethren have the most common churches of any society; they work hard and do not dress costly, and what do they with their money? I think we ought to have enough and to spare. If I were at the Annual Meeting, I would rather hear this discussed than anything else at present. Now I want to hear the views of brethren and sisters on this subject.

Editor C. F. C.: Permit me to make a correction, inasmuch as some of our friends here feel grieved at what was published in *Companion*, March 6th, No. 10, concerning the closing of their house of worship, for the third appointment.

In justice to the United Brethren Church, I will now say, the mistake occurred through a misunderstanding between myself and some of the trustees of the house, in changing dates of meetings. J. M. WOLF.

Brother Henry: I feel like giving a little item of church news. According to previous arrangement the members of the Monticello branch, White county, Ind., met on the 15th day of April, in their meeting-house in a church capacity, for the purpose of choosing brethren to labor in the church, having Elders Isaac Ikenberry, David Wise, and Henry Metzger, to assist in the work. The meeting was opened in the usual order of singing and solemn prayer, for the guidance of God's Holy Spirit, to direct all to his glory; after which the first chapter of Acts was read and some appropriate instructions were given by brother Ikenberry. Every thing being ready, the lot was cast, and a choice made for speaker, and brother John Rife was taken.

The church being informed of their choice, the Elders again went to their desk to receive the vote for a visiting brother, when the lot fell on brother Wm. Rothrock. May the Lord grant grace and ability to the dear brethren to discharge their

ry, and to the advancement of his little zion, in this part of his heritage. Having all confidence in the brethren, we hope they will trust and cast their care on him who said to one of old, "My grace is sufficient for you;" he is the same yet, full of tender compassion toward all that draw near to him.

The church here is in a tolerably healthy condition; the prospect good for some additions during the summer. One applicant for baptism next Sunday.

J. S. Snowberger.

Monticello, Ind.

Brother Holsinger: As Church news is solicited, I will inform you, that the brethren in this part of the country, have, at last, become fully aroused to a sense of their duty, with regard to organizing a Sabbath school. We have now a school organized in our new meeting-house, which promises well. The attendance this afternoon was large and orderly. The scheol was very appropriately addressed by brother J. B. Shoemaker. The address was well received by all present; the smaller scholars especially manifested a deep interest in what was spoken for their special benefit.

Whilst noticing this marked attention on the part of the little ones, I was more impressed than ever before, with the importance of establishing schools, especially adapted to giving instruction to the young. How much better to have their eager, listening minds taught something useful, than that which is hurtful or pernicious, as is so often the case with those who are left to seek their own company on the Sabbath day. And how can brethren and sisters be more perfectly engaged in the cause of their Master, than to call the children of a neighborhood away from the haunts which Satan has appointed for them, and gather them together into the capacity of a Sabbath-school, and teach them of that blessed Jesus, who has commanded little children to be brought unto him?

We hope that the Brotherhood Sunday-school Library, and Hymn Books supplied at an early day. It is the intention of the officers of the school to give a full report of the school through the *Companion*, if the space is granted.

Fraternally yours

E. L. Yoder.

Madisonburg, Ohio.

The Evidence.

At our late District Meeting, during a discussion relating to the Deacons, brother J. S. Holsinger, and myself stated, that, according to a decision of A. M., it would not be inconsistent for such to rise upon their feet and exhort; but when reference was had to the "Brethren's Encyclopedia", this decision could not be found. Remembering very well that such decision was made in my presence, I referred to the original Minutes, when I returned home, and found it; and for the satisfaction of thote who were present at said meeting, and all others whom it may concern, I here transcribe the 35th Article of the Minutes of 1858, which will show that we were correct.

"How is it considered when ministering brethren have preached at meeting, and visiting brethren rise to their feet to bear testimony? Or, which is the proper order for deacons, to rise or keep their seats in exhorting? Considered, that it is not advisable, when two or three ministering brethren have preached, for deacons to rise and speak. But if there is but one speaker, or if there is none present, it is not inconsistent with the order of the Brethren for a deacon to rise and exhort."

When the publication of the "Brethren's Encyclopedia," was announced, congratulated ourselves that it would be very convenient for reference, but we were miserably disappointed, as many of the decisions of the A. M. are not found therein.

Daniel Snowberger.

New Enterprise, Pa.

Brother Holsinger: We are away out here on the frontier, where we cannot, at the present at least, have word of God in its purity. I do not know of any brethren living nearer than 35 miles; but I think there are, possibly within a few miles, as I have indirectly heard that there were brethren living in our county. We have only lived in this wild country a few weeks; and have not yet got much acquainted.

There is yet a good chance here for chea farms. Some pretty good land is not yet taken up. I think, considering water, timber, soil, and climate, this is a pretty good country.

My wife and I, would be very happy to have brethren intending to settle in the far west to call and see us; especially ministers; and I hope they may suit themselves here.

J. C Ulrey.

Greenfield, Howard County, Kan.

Brother Henry: A few words of correspondence.

The ark of the Lord is still moving along, and a few are entering in to be saved, while others are moving in from other districts. This church numbers as near as I know, about 100 members; and yet there is room for many more. May the Lord add to the church daily such as shall be saved.

For the information of J. Fisher, I give the names of several brethren that can be addressed at Falls City, Richardson Co., Neb.: Daniel Fry, Isaac Fry, Jacob Royer, M. W. Miller, L. Nedrow, and

John Forney Sen.

Falls City, Neb.

Brother Henry: I wish to say through the C. F. C. to our many dear brethren and sisters in the Lord, which we left in the Old Coventry church, that we took the cars at Pottstown, Pa., April 17th, for the West, and had a pleasant trip. We arrived safe at Buckeye, Ill., on the 19th; and were met by kind friends. We feel very thankful for our heavenly Father's protection and kind care over us thus far.

Yours in love John H. Stayer.

Buckley, Iroquois County, Ill.

Railroad Privileges.

ARCOLA, ILL's, May 6, 1871.

As the yearly meeting appointed me a year ago to superintend making arrangements for half fare, from Pittsburg west, I would just say, that I have tried to do so, & I have not been successful in getting much done. I went to see the Gen Ticket Agent, for the T. W. W. R. R., at Springfield, and he said they would not grant my request this year; for they would not give any tickets for half fare to any meetings except in this state. The agent for the C. I. R. R., says the same.

I wrote to Henry Davy. He said he was in Columbus twice, and could do nothing. He said he would go to Columbus again, and telegraph to the agent at Pittsburg and see if he will do anything; and that if he cannot do anything, he will go to A. M., and stop in Pittsburg and try again.

John Ebersole wrote that he would see to the Cincinnati, Dayton and Sandusky R. R. As he has not yet reported, I will say to him and H. Davy: If you make any arrangements publish in our periodicals without reporting to me.

I have done the best I could so far; and will try to accomplish more in the future, and let you know how I succeed. JOHN BERKLEY.

Information.

An appeal has been made, coming from Edgar county, Ill., to use all my influence, that they, as members of the church, residing in said county and vicinity, may be supplied with a brother in the ministry. At present they number thirteen souls. This spring a year, six in number, but now by immigration their number has been swelled to the figure above stated. Others have immigrated to the same place, chiefly from Dauphin, Lebanon, and Lancaster counties Pa. They make a strong appeal to be recognized by the Brotherhood in the line of a preacher, to live among them, speaking both languages, English and German, if possible; but if only one language, English preferred. It seems to me the brethren in Illinois and Indiana, who are the nearest to Edgar county, should be concerned about the welfare of the little flock of sheep now calling for a shepherd to deal out to them the gospel bread, which is so highly necessary to live and grow thereby, especially in a strange country. It is now two years since some have been living there, and were only once fed by the word which was not adulterated, during all that time! Is it not almost a starving trial, for such who were used to have the word every two weeks or oftener, and now in a strange country once in two years? It is indeed a matter which should not escape the notice of the Elders adjoining the members in want. If no brother can be prevailed upon to move there and dwell among them, there are some other ways yet in store to supply their wants. I will not prescribe any, but leave the matter over to the adjacent Elders for their serious consideration, to dispose of, as the wisdom from on high may direct; but from all appearance, if proper means are made use of, the cause of our Lord Jesus may be advanced greatly in your immediate midst, and by neglect of duty a great sacrifice may be made. If I were living in Ind., or Ill., my conscience would bind me to co-operate in the work; but I live in Dauphin county, Pa., too distant for the purpose. Hoping this admonition may aid my beloved brethren nearer the field.

In the vicinity of Paris and Vermillion, the most of them may be found and addressed. If any would like to open a correspondence with them, address, Philip Sider, Paris, Ill, or George Hess, Vermilion, Ill.

Yours in the bonds of love.

ELD. WM. HERTZLER.

Elizabethtown, Pa.

Brother Quinter visited us on the third of March: Commenced meeting in the evening, and continued day after day until he had preached thirteen sermons. The church was very much revived; and since the commencement of the meeting 12 young women have been added to the family of God, by Christian baptism, and two married persons also. We certainly think if the church could only appreciate the value of protracted efforts, we would have more such meetings in our fraternity.

Brother Quinter's labors were well received among us here. He spoke with power; showing at once to his hearers that his whole soul was in the work. This is the kind of labor we need. Too many of us preach as though we were not in earnest.—If we could all be "sons of thunder," much more good might be done.

DANIEL SMITH M. D.

Hagerstown, Ind.

Report of the Meeting of the Western District of Pa.

Our District Meeting is past.—These meetings, if we can judge properly from such circumstances as representation, good feeling, unity of sentiment in general, interest in discussion, more for the sake of instructing and edifying the general audience, than to gain favorite points, are certainly growing in interest and usefulness, showing that they are expedients in the church, valuable in furthering the interests of our Holy Christianity, in cheering, edifying and instructing the pilgrim on his road to Zion.

Judging from the representation, this meeting was certainly a success; all the churches embraced in the district, but two, were represented, either by delegate or by letter. The representation by delegates was as full as any former meeting but one, and would certainly have been greater had not the Lord in his wisdom "cut off" the "purposes" of one of our dear brethren in visiting on him a most severe affliction. He surely has the sympathy of every soul, and the united prayers of the church ascend to a throne of grace, in his behalf. The writer can truly say, from past experience, that it is a sore affliction. To the good feeling every one that was present can testify, and we hesitate not in saying, that the report, of the delegates and guests at home will substantiate our assertion, and relieve us from the stigma of enthusiasm, which otherwise might be accorded to us by the absent.

As to unity of sentiment, there was certainly as much of this element as at any former meeting of this kind, at

which we had the privilege to be present. It is true, the home Mission question elicited considerable discussion, in which a great deal of ability was displayed, but there was certainly a unity of sentiment with regard to the necessity of a stronger and more extended effort in the work of evangelism, and we have reason to believe that none went away, whose disappointment in this question justified his fears, and O! may we all realize, during the year on which we now have entered, that our fondest hopes in this work will not be made ashamed! Brethren, lay this subject fairly before your several charges, and we have no fear of the result. If you hear that your ministers have calls to which they do not respond, visit them, investigate the case examine, deliberate, weigh and consider, act, enable your ministry to do their duty. They will do it, but don't forget to pray "the Lord of the harvest." The harvest is ripe, the season favorable, work, *work*, ALL WORK. Make a great effort, a *united effort*. O DON'T, let your hands hang down until the harvest season is past, summer ended, and we are not saved.—Ministers, don't wait to first count the money, but count the cost. The price is that of precious souls, the cost, the blood of Christ, your sacrifice, your own body; don't wait for more pleasant accommodations, the train is moving, soon we shall hear the signals at the several stations, and along the line. The music of the pilgrims, the exhortations and invitations of the servants, the prayers of the saints, even the songs of the redeemed to the King of saints.

A great amount of ministerial labor was performed at the place of meeting, and in the surrounding country, for which we thank the ministry indeed most cordially. The churches of other denominations were offered freely, the voice in this country is, "come and preach for us," brethren, do you hear the call? "come over into Macedonia and help us." more might, perhaps, have been done on this occasion, by a better organized effort. For this seeming delinquency we feel to blame no one; we think we understand human nature to a high degree, and therefore feel charitably disposed; but we should try not to allow our modesty or timidity to overbalance our judgment. Let our past experience be our teacher for the future.

Fraternally.

Jos. HOLSOPPLE.

Dear Brethren and Sisters, I cannot refrain from expressing my approval of the suggestions and proposition of brother F. P. Loehr in No. 15 of *Companion* relative to the tobacco question. As brother L. well remarks "we must not push the matter too vehemently." The disciples of Jesus remembered upon a certain occasion that it was written, "The zeal of thine house hath eaten me up" (John 2: 17.) So we shall remember there is danger in being over zealous in any cause were we to push the matter of religion upon the mind of the sinner in an improper or too hasty a manner the very object—his conversion—thwarted. Religion after the order and stamp of Christ is like "leaven" it must work its way lawfully until the whole lump is leavened. We have no faith in this forced religion. Coercion is a term foreign to the Gospel, so far as relates to the acceptance of the principles thereof. The church is divinely invested with power to cut off dead or fruitless branches, but has she the right or ability to force a tree to live or bear good fruit? Moral and religious suasion is the safe ground we think to occupy. Let us then brethren and sisters be content to work and wait, use every lawful means to work out by a gradual process those practices that seem to many of us so inconsistent to true and genuine christian principles, and by no means let us despise those that can not just yet see these things in the light we do. Patient work and earnest prayer will and must accomplish the desired end; viz. to bring about such a reformation that the intemperate or unnecessary use of tobacco will be consigned a place beneath holy christianity. To the brethren and sisters enlisted in the cause, let me say, let us be consistent in the prosecution of the work before us, "be wise as serpents and harmless as doves." By no means should we as yet, if ever, make the habit of using tobacco a test of church fellowship. We must deal with facts as they exist to-day, what will be our duty in the future, time will tell. And to all the dear brethren and sisters that are not altogether with us in this question we would say, bear with us in the Spirit of christian forbearance. If you can't be with us, don't be against us, in open opposition unless you are certain we are wrong and our labors tend to evil. We are laboring, I do hope, only for the good of the church. We have a deep interest in the welfare of your sons and daughters as well as those of our own and the rising generation in general.

To the solemn appeal made by brother Loehr that we all fast and pray that God would emancipate the church from the intemperance of tobacco, and all other forms of intemperance, and give it into the heart of his people, to apply the means thus saved to more noble purposes," our hearty responce is Amen! Amen! And now, dearly beloved soldiers, let us deny ourselves—flee to the closet, and down upon our knees, plead with God in secret, that we may be rewarded openly, in this that we may hear of, and see hundreds, yea thousands, that are free! free! forever free! from the tyrants grasp.

J. S. FLORY.

My dear Brother: This is to show you that we have a very poor brother in the church, who likes to read the COMPANION, and is not able to pay for it. He is old and must depend on the charity of the good people. His wife, (a Sister,) has been perfectly helpless for more than seven years; a daughter insane and a son subject to very many spasms. Now if you would feel kind enough to send him the paper free, I would feel very much pleased. I told him your proposition, and he said that I should ask you to send him the paper. Perhaps if some brother or sister that is able, would know this poor brother's circumstances, they would willingly pay for it. But send it at all events; for Jesus said, "The poor ye have always,"

and we believe that it is for a wise purpose. Yours in Christ.

ANDREW COST.

"HYGEIAN HOME," PA.)
May 18th 1871.)

In the Chamber of Suffering

Speechless, debilitated, with "silver cord" weakened, "the golden bowl" breaking, and "the strong men bowing themselves," I will try to gather my energies and scrawl a few lines to many correspondents who still solicit contributions from my pen.

My only capacity at present to serve my Master, is to hold still in the furnace of affliction, and glory in tribulation. Writing for the Press is out of the question. Mind and body need rest—a long rest, perhaps the rest of the grave.

This is Ascension-day. Eighteen hundred and thirty-eight years have elapsed since Emmanuel rose from Olivet to the right hand of the Majesty in the Heavens. He is to-day making intercession for us—praying that our faith fail not, presenting his blood as the ground of our hope and the channel of our peace. In His death he paid our debt. In his resurrection "He was declared to be the Son of God with power, by the Spirit of Holiness"—showing that our last and greatest enemy is no match for him. In his ascension we have the evidence that God is fully satisfied with the atonement his Son made for a condemned race. And if God is satisfied, we ought to be. If Christ's merit is sufficient to set Divine Justice at rest, it ought to be sufficient to set the vilest sinner's conscience at rest. True faith in such a Savior, will bring peace into any guilt-burdened soul. But if Jesus had not ascended to heaven, we would have no Advocate with the Father: He would have died in vain. This is a great and glorious anniversary, which we may well celebrate with praise and thanksgiving. On this memorable day our Great High Priest was welcomed back to Glory by the Father, amid the acclamation of Angels. May we be dead with him, risen with him, seeking those things which are above, so that "when Christ who is our life shall appear, we may also appear with him in glory."

C. H. BALTHASER.

Announcements

The brethren of the Monticello church, White county, Ind., purpose holding a Lovefeast on the 8th of June, commencing at 2 o'clock P. M. Meeting on the ninth. A cordial invitation is given to all, especially to ministering brethren. Monticello is the railroad station.

J. S. SNOWBERGER.

The Brethren in the Spring Creek branch, expect to hold their Communion meeting at brother John Schriver's, on the second day of June. All, and especially ministering brethren, are invited to attend. The meeting will commence at 10 o'clock. Place of meeting 8 miles south of Pierceton. Conveyance at Pierceton, day before meeting.

E. UMBAUGH.

We, the Brethren of the Middle Creek branch, the Lord willing, intend holding our Lovefeast on the third and fourth of June, at the residence of brother Pfoutz, in Mahaska Co., Iowa. We extend the usual invitation.

We hope traveling brethren will remember us: and we would say to brethren who desire to come West to find a home, pay us a visit, and you will not regret it. If a minister, you will not only find as good a portion of country as there is in the west, but will find a great field to labor in; and by proper living much good can be accomplished; for the people seem anxious to hear and know what the will of the Lord is, concerning them. And we think that we can say that the church is in a prospering condition.

Signed in behalf of the Church.

LEMUEL HILLERY.

On the seventh and eighth of June, the brethren will hold a Lovefeast at brother John Y. Snavely's, ten mile north-west of Hudson Station, on Ill's Central R. R., at which place stop off, where conveyance will be in readiness to accomodate all who come. A hearty invitation to all, and especially ministering brethren to attend.

T. D. Lyon.

There will be a Communion meeting in the Berlin Church, somerset Co. Pa. on the sixth of June: commencing at ten o'clock.

The usual invitation is given.

E. COBLE.

A Lovefeast in the Panther creek Church, Dallas Co. Iowa, on 10&11 of June.

We extend an invitation to the brethren and sisters to be with us.

Fraternally yours.

C. LONG.

Union City, Indiana, June 1st, 10 A. M.
Pipe Creek, Md., June 3d, 1 P. M.
Elk lick, Pa., June 3rd, 4 P. M.
Cerro Gordo, Ill's, June 10th and 11th.
Shipswanee, Ind, June 6th.
Eight Mile, Kansas, June 1st, 10 A. M.
Black River, Mich., June 17th and 18th.
Otter Creek, Ill's, June 18th and 19th.
Sandy Creek, W. Va., June 24th, 2 P. M.
Warriors Mark, Pa., June 3rd and 4th,
Richardson county, Neb., June 3rd and 4th.
Dunnings Creek, Pa., June 3rd.
Upper Codorus, Pa., June 2nd and 3rd.
Near Rivers Falls, Wis., June 18th.
Near Menomonie, Wis., June 20th.
Near Rock Falls, Wis., June 22nd.
Thorn Apple, Mich., June 11th.

DIED.

We admit no poetry under any circumstances in connection with obituary notices. We wish to use all alike, and we could not insert verses with all.

In the Quemahoning branch, Somerset county, Pa., April the 28th, sister FANNY SCHROCK; aged 89 years, 3 months, and 13 days. She had 9 children, and as near as I could ascertain, 53 grand children, 88 great grand children, and 4 great great grand children. All her children are members of the church, and two of her sons, and one son-in-law, are ministers. She lived in widowhood for 24 years. Some years before her departure, she had apparently set her house in order, and was anxiously waiting for the time when her soul was permitted to leave its tenement of clay. Funeral occasion improved by elder Tobias Blough, and the writer.

In the same branch, May the 6th, FRANKLIN, Son of brother Christian and sister Margaret GNAGY; aged 1 year, 2 months, and 1 day. Funeral occasion improved by brother Jacob Spicher and the writer.

Valentine Blough.

Of Typhoid fever, near Brooklyn, Iowa, CHLOE ALLETTA DIEHL, daughter of brother Abraham and sister Caroline Diehl; aged 15 years, 4 months, and 6 days. The deceased was an interesting young woman, and much respected by all who knew her.—She leaves many sorrowing friends to mourn her loss, which we hope is her eternal gain. She lingered several weeks with the disease. Funeral services by brethren Wm. Palmer, Thomas Graham, and the writer, to a large and attentive congregation.

Visitor please copy.

J. S. Snyder.

Sister LUCRETIA WAMPLER, wife of Daniel Wampler, and daughter of Eli and Fanny Witzel, Feb. 18th; aged 23 years, 4 months, and 21 days. The deceased lived at Meyers Mills; and went to her father's on a visit; (a distance of 14 miles.) where she was taken with an attack of Typhoid fever. She suffered about 8 weeks, when she died in the triumphs of faith. She leaves her husband and three children to mourn their loss, but not as those that have no hope—

Funeral services by brethren Jacob M. Thomas and Jacob Beeghly, from Heb. 9 : 27.

Jacob Beeghly.

Near Covington, Miami county, Ohio, January the 17th, brother DANIEL FOREMAN, formerly of Somerset county, Pa ; aged 80 years, 8 months, and 22 days. Funeral discourse by elder Risser, and Samuel Murray. Proverbs 14 : 32.

Isaac L. Eshleman.

Near Blain, Perry county, Pa., April 29th, NANCY TROSTLE, wife of brother Adrew Trostle ; aged 55 years, 11 month, and 22 days. Funeral attended by Mr. Secrist, Lutheran, and the brethren.

Christ Myers.

In Spring Creek branch, April 27th, sister CATHARINE WORKMAN, wife of Elder Levi Workman ; aged 59 years, 7 months, and 20 days. About 5 weeks before her departure, her youngest son left home, to spend some time in Iowa with his brother N. C. Workman, who is a minister of the Church of Christ. Our sister also longed to go and see her children in Iowa, and had been making arrangements for the journey, saying that if she did not soon go, she should not remain long in this world. Funeral service from Rev. 14 : 13, by brethren David Younce and George Cripe.

E. Umbaugh.

In the Yellow Creek congregation, May 6th, FANNIE SOLENBERGER, daughter of brother John and sister Catharine Solenberger ; aged 5 years, and 10 days. The funeral occasion was improved by the brethren, from Heb. 13 : 14.

S. A. Moore.

At his residence in the Sandy Creek congregation, Md. April 21st, brother HENRY FURNEY ; aged 63 years, 1 month, & 1 day. The deceased was a member of the Church a number of years, and for some time a deacon in the church. He was a humble Christian, and adorned his profession of the Savior, loved and respected by all that knew him. Funeral services by the writer, from Rev. 14 : 13.

Visitor please copy.

John L. Work.

In the Missisinnewa branch, Indiana, [time not given] brother JOSEPH SNIDER ; aged 70 years, 5 months, and 15 days. Funeral discourse by Elders G. W. Studebaker and Samuel Rarick, from Phil. 1 : 2.

Visitor please copy.

In Champaign county, Ill., Jan. 15th, JUDSON FRANCIS, son of brother James and sister CULLEN ; aged 1 year, 3 months, and 15 days. Funeral services by the writer, from Matth. 18 ; 14.

John H. Moore.

In Black Swamp congregation, Sandusky county, Ohio, infant daughter of friend Aaron and Mary MOWERY ; aged 5 days.—Funeral discourse from Matth. 18 : 1—6, by brother Noah Henricks. We hope it will receive the infant's reward, and be forever blest.

S. Fink.

LIST OF MONEYS received for subscription, books, &c.,

J. Shick,	1.00	M. Neher,	1.00
H. Knaul,	2.00	S. Christ,	1.60
H. Hertzler,	.95	A. C. Nunner,	1.00
D. Leedy,	3.60	J. Funk,	1.50
C. Royer,	1.50	J. A. Bell,	6.50
J. Beeghly,	1.00	M. Antelberger,	5.25
P. Fahrney,	1.00	J. H. Frantz,	3.00
J. Bahr,	1.00	S. B. Stuckey,	1.00
E. Crowel,	.90	H. Slingluff,	2.25
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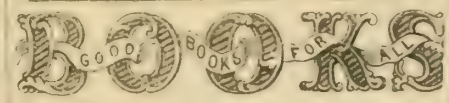

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VOLUME VII. TYRONE, PA. TUESDAY, MAY 30, 1871. NUMBER 22.

God's Design in Requiring Beneficence.

God is not dependent on us for the support of his poor. He could have so diffused the gifts of his providence, as to have had no poor; or he could so have fitted our frames to the world, and the world to them, that all the elements of human life and comfort would have been as abundant and free as air and water, so that, like the lillies of the field, the whole human race might meet every want without toil; and he might have published his gospel to every creature without our aid. He might have made his angels, in another sense, "ministering spirits, sent forth to minister to the heirs of salvation;" Or he might have written out the whole on the face of the heavens, and made them in a higher sense declare the glory of God, and made it in a higher sense true, that "their line is gone out through all the earth." He does not ask us to do this work or that, because of any dependence on us. He says, "Every beast of the forest is mine, and the cattle upon a thousand hills. If I were hungry I would not tell thee, for the world is mine and the fulness thereof." Whatever necessity there is of our agency, he puophsely laid in the present arrangement of things, for our good. His benevolence could have reached its object without our concurrence, if it had not made us also its object, and formed the design of blessing us in its course by enlisting us as co-workers. He knew that it was "more blessed to give than to receive" and when he put in motion the broad mechanism of his mercy, he put upon it laws of action and reactions, and made the work of heavenly charity, in all its branches, twice blessed: blessing him that gives and him that takes. He laid on us a necessity of cultivating benevolent affections. If we could so arrange one's circumstances, and throw around him such influences, as to keep him habitually and constantly giving to the poor; if we could attach to him dependent relatives, or in some other way bring to act upon him a constant succession of calls that he would not resist, we should bring him under the best means of cultivating a benevolent disposition; and this is what God does with us, in laying on us this necessity of giving alms. The fact that he could have published the gospel and fed his poor without us, while he could not, without our concurrence in giving, secure to us the blessedness which attaches to those that give, indicates that his main design in laying on us the necessity of giving, was, to give scope to our benevolent affections; for this end he has ordain- that we shall have the poor with us always, in in so many forms of human distress besetting our path, pleading at the bar of conscience for the forth puttings of that charity, which is the high excellence of our nature. Yea, he has placed all the interest which we have in evangelizing the world, on such a footing, that it will advance no farther than his redeemed people pour forth the means of its advance; that in that forth pouring the church may take in those riches of grace in which the whole work of redemption has its termination; in other words, he will not have the evangelizing of the world advance faster than the sanctifying of his church; and will sustain a reciprocation between the two advancing together. Nor do we exaggerate in presenting this as the main ground of what necessity there is for alms giving; for all the ends of redemption accomplished upon man are comprehended in his renovation from a state of supreme selfishness to that of perfect benevolence; and if we should say that all these occasions of benevolent action were created for the sole purpose of furnishing means of exercising men to benevolence, we should not make the means disproportionate to the end. The whole work of Christ, his humilitation, ministry, death, ressurrection, and mediatorial government. The whole work of his gospel and his spirit, and all the enforcements of his providences look to this end. We speak, therefore, not without warrant, when we say that all the human suffering that now pleads for human charity, and all the heathen darkness that lingers upon the nation for human benevolence to enlighten, is suffered to exist,

among other purposes, as a means of developing christian character.

But let none imagine that the necessity for giving alms is on that account the less real. Divine wisdom has appointed it, and made it as unchangeable and imperious as if God himself were bound by it. The poor that God has cast upon the charity of men will inevitably suffer and die, if men do not feed them. The people that are perishing for lack of vision will continue to perish, until christian men convey to them the light of life. God will not lay this work on men for wise reasons, and then send down his angels to take it out of their hands. It is by establishing such an order of things, and sustaining it after he has established it, that he gives reality and force to the motive to benevolence, and to the means of drawing out and strengthening benevolent affections. And all his purposes to secure the sanctification of his people, and the whole ends of his redemption, will lead him to an inflexible support of this order of things. The sum of the matter thus far is, that God throws on his poor, for the purpose of enriching us. He sends the poor, as the represenative of himself, and of the cause of the gospel, out to begging of us; and so, as it were, repeats the acts of his humiliation, that the din of their solicitations ever sounding in our ears, and the sighs of a ruined world borne on every breeze, may draw forth from us those benevolent emotions and acts that shall more and more assimilate us to him who, though he was rich, yet for our sakes became poor." God takesthe place of man: in his poor he asks, and man bestows; that in bestowing man may accumulate the true riches—more precious than gold, which perishes. It is God himself who asks; and our enriching with grace is the end for whichhe asks. He asks in the only way in which he could test and exercise our benevolence. For this purpose he must needs ask as a beggar and not as a king. Should he come to us in regal splendor or heavenly glory, his asking would be a command, which we should not dare to disobey; but our giving would be no act of compassion or benevolence. But now he comes to us in the person of his poor—he comes as the king dethroned and dependent—banished from heaven, covered with rags, pining in want—he comes uttering the tale of misery and real suffering, unless we afford. And now what we give is given by the promptings of compassion, and from no sordid motives. Here is both a proof and exercise of benevolence. Yet, to enforce his calls, he gives us to know that it is He that speaks and pleads for compassion, through the open words and uttered agonies of dying men: and that every donation shall be acknowledged by him in person when he shall come in the glory of his Father, with all the holy angels, and say to every one who has exercised compassion on his poor, "Inasmuch as ye did it unto one of the least of these, ye did it unto me." It is not for his good but ours, that he thus beggars himself, and pleads as a beggar before us. "Our goodness extends not to him."

A wise father often draws out the disposition of his child by bestowing gifts, and then soliciting a portion in return, or getting proxies to solicit for him, anxious to open the child's heart to an expansive generosity. So Christ clothes himself in rags and casts himself on our compassion, for no purpose so much as to give us the reflex benefit of our own benevolent acts. And here we wish it to be specialy remarked, that this design appears prominent in the manner in which the duty of almsgiving is inculcated in Scripture. Like the other graces, this charity seems to be insisted on for its own sake—not because their is so much suffering to be relieved, but because it is good and right for us to engage in its relief. God will have us give, not of necessity, but from the spontaneous flowing of the heart: "Every man according as he purposeth in his heart, so let him give: not grudgingly, or of necessity; for God loveth a cheerful giver." Almost in every instance, you will observe the duty is enforced from higher grounds than the fact that there is so much suffering to be relieved. In one case we are exhorted to "do good and commanicate, for with such sacrifices God is well pleased." In another, we are prompted to remember "the grace of our Lord Jesus Christ, who, though he was rich, yet for our sakes became poor." In another, the parity of reason drawn from the other graces is urged: "Therefore as ye abound in every thing, in faith, and utterance, and knowledge, and in all diligence, and in your love to us, see that ye abound in this grace also." In another case it is, "Freely ye have received,

freely give." In another, "Give alms of such things as ye have, and all things shall be clean unto you;" as if charity were the centre in which all virtues meet.

When the poor christians at Jerusalem were in great suffering, and the apostles went round to solicit relief of Gentile churches, their inspired letters, sent here and there, contained no rhetarical painting of the distresses to be relieved. In all that they said, there appears next to nothing adapted to draw upon the natural sympathies. For this word they seem to be laboring with a single eye to the sanctification of the Christians of whom they asked relief, as if no relief was wanted. The fact that God was to be glorified and the hearts of men were to be sanctified, was their main argument. One of the most distinct references to the distress, was this: "For the administration of this service not only supplieth the want of the saints, but is abundant through many thanksgivings to God." And here the revenue os praise to God is the great consideration absorbing the other. Now, for a right appreciation of the views which we are to present, this fact, that man's sanctification for for the glory of God, is the main design of the Scriptural provisions for alms-giving, and the main thing aimed at in the duty, should be kept well in view; for by overlooking it, we have lost a principle that is the key to the understanding of this portion of the Scripture:

[*To be Continued.*] M. K.

For the COMPANION.

Organization of Sabbath-schools.

I will endeavor to give him my plan for organizing and conducting Sabbath-schools. Being an old Sabbath-school teacher, having been connected with such schools for 30 years, I claim to have some experience in that direction. The organization consists in this; viz. a Superintendent, and an assistant Superintendent, a Secretary, a Treasurer, and two Librarians; and if you please, a Chorister. This completes the organization.

OFFICERS DUTIES.

It is the duty of one of the Superintendents to be present at each school, and open school by singing and prayer; also close by either singing and prayer, or by singing alone.

The Secretary should keep a book in which he should keep a correct proceeding of each lesson; the number of pupils present, the number absent; the number of verses committed, or chapters read, by each pupil; which report should be read to the school at each meeting. Also, in addition to this, he should at the end of each quarter make out a quarterly report, and read it to the school; and if you please, to the church, and thus the church would all the time know what the Sabbath-school was doing.

The Treasurer should keep charge of all the money paid into the school; and pay it out for books and such things as the school from time to time may direct.

The Librarians should take charge of the books, distribute them among the school at each meeting, and at the close gather them up again.

Good music gives life to a Sabbath-school; I would therefore have a Chorister to lead in singing.

The Bible and Testament should be the only reading books. I would have no religious novels for the children to read.

I would have the school divided into classes of no more than five pupils each. Each class should have a competent teacher; who should be furnished with a class book, in which to keep a record of his or her class. After the lesson is read, each teacher should ask his or her class such questions as are applicable to the lesson; after which one of the Superintendents should ask some general questions on the lesson, thereby drawing out the different views on certain passages of Scripture; after which the privilege should be extended to any one to propose some Scripture questions to be answered at the next meeting.

I also found it to give life to a Sabbath-school, to have some one to deliver a lecture on some religious topic, say every alternate Sabbath. Let these persons be appointed by the Superintendent from time to time. Now, if the brethren all turn out to such a conducted Sabbath-school, I am satisfied they will have an interesting time, and will all learn something. May the Lord add his blessing is my prayer. Amen A. B. MILLER

Holiness.

"Without holiness no man shall see the Lord."

A solemn declaration! The unchangeable God hath made it. Shall not then the unholy sinner see the Lord? See him indeed, the sinner must, when he cometh in the clouds. Every eye shall behold him, and all unholy hearts will fear and tremble. But to behold the Lord in peace—to see his face and live, will be to the sinner forever impossible. Impenitent and unholy, he is under condemnation—a prisoner to offended justice. The wrath of God abideth on him. "He that believeth not, is condemned already." "The wages of sin is

death." It is naturally impossible for the sinner to see God in peace, while sinful principles and tempers reign within him. There is no agreement between sin and holiness. The heart must be pleased with the character, government, and service of God, before it can be happy in God himself. The sinner dislikes God and all his holy requisitions. He is pursuing interests and pleasures which God hath forbidden. He will not have God to reign over him. Such opposition of character and views will keep the soul at an infinite remove from the presence and enjoyment of God. Sin cherished in the soul will fill it with darkness—will exclude the light of God's countenance and the tokens of his favor. The sinner with his unholy heart and carnal affections cannot approach the throne of grace. He has no interest there. He s an alien—an enemy, by wicked works. He has no access to God—no communion with him—no settled peace of conscience—no preparation for heaven.

When flesh and heart begin to fail, and the sinner feels himself drawn irresistibly towards death and judgment, whither will he look? Will he raise his eyes to heaven? Alas! he never sought the friendship of God, and now God is not his friend. As he was far from God in life, now God is far from him. Darkness and gloom brood over his mind, and shut out the light of heaven; conscience, and guilt, and fearful forebodings, anticipate the wrath of God. Besides, the heavenly world, with all its glory and felicity, would be a place of torment to an unholy mind.

Should the sinner, with his unholy heart and character be admitted into the regions of the blessed, what would he find suited to the desires and reigning temper of his heart? He would find the character and taste of every being totally opposite his own. He would find every employment of heaven holy and spiritual, and opposed to his inclinations. He would find himself perfectly alone—no one to associate with him among the millions of the heavenly world. He would feel himself unfit for the society of the blessed. A sight of the glory of Jehovah would fill his soul with unutterable pain, and awake within him the worm that never dies. Covered with pollution, and filled with conscious guilt, he would shrink from the place, and hide himself in the dark abodes of hell, rather than endure the light the purity and the joys of heaven.

Readers let me entreat you to consider, as a dying, accountable creature, the momentous truth before us. Do you not wish to know what is necessary to see God in peace, and what you must be to enjoy his favor, and be happy forever? This is of all concerns the first and greatest. Whatever interests you have in this world, depend upon it, they are far less important than being of the temper and character necessary to enjoy the favor and friendship of your Maker. God has expressly assured us, that without holiness, we cannot see his face and live. It is a point irreversibly determined. Deceive not yourself, then, with the vain hope of being blessed in his favor without holiness of heart and life.

Has God declared that holiness is indispensable to the enjoyment of him here and here after? And can you be indifferent whether you have this all important qualification for heaven, or are yet in your sins—whether you are travelling the narrow road to life, or the broad road to death? Can you trifle with heaven an hell? Is it a small thing whether you be doomed to the lake of fire, or dwell forever in the paradise of God? When these heavens shall be on fire, and these elements melt with fervent heat—when the voice of the archangel and the trump of God shall sound the general alarm to call the world to judgment, then, oh, dreadful to declare! then will trembling sinners call for rocks and mountains to fall on them and hide them from the sight of their offended judge.

Yes, this dreadful day will surely come; and are you prepared for its amazing solemnities? How can you escape if you neglect so great a salvation? for the end of your present course is the second death—the punishment of hell.

Reader, if, after you read this solemn warning, you remain stupid and forgetful to God, you are in danger of losing your soul, and then you will say: "The harvest is past, the summer is ended, and I am not saved." Oh! prepare to meet your God; and remember that without holiness you cannot see the Lord. May the Lord save his people. Amen.

D. B. CONDRIE.

Allen, Pa.

For the COMPANION.

Gog, the Man of Sin.

In the January Number of the *Gospel Visitor*, is an article written by D. P. Saylor, under the above caption, which I will notice; and with due respect to the age and rank of our esteemed brother, we offer the following thoughts.

He says he believes the man of sin (2 Thess. 2 : 3.) to be the prototype of Gog. Ex. 39 : 1. We think in this he is mistaken. That the man of sin is the Pope of Rome, there is no doubt. He is that ten-horned Papistic beast, that John saw rise up out of the sea Rev. 13 : 1. which is the prototype of the ten-horned Pagan beast, also of Rome. Dan. 7 : 7. And the Turkish Sultan is the prototype of the Gog of Ezek. 38th and 39th chapters, Rev. 20 : 8 Here are two noted characters in prophecy, and in treating of them, we sometimes mistake one for the other and do great violence to the Scriptures, and our calculations necessarily must fail. Such will doubtless be the case with our brother, in making the man of sin to be the prototype of Gog, and our land of America to be the land of unwalled villages. That the man of sin will cause our country some trouble I believe, but when, we do not know; but Gog, never; because he is too far off, having no interest here; furthermore, it was not given him to persecute the Christians, but only those men that have not the seal of God in their foreheads. Rev. 9 : 4.

We come now to notice those two characters more closely. The Man of Sin, or Papistic beast with seven heads and ten horns, to him was given a mouth speaking great blasphemies; and power was given him to continue forty and two months. Rev. 13 : 1–4, Dan. 7 : 25. By forty-two months are no doubt here intended twelve hundred and sixty years. If we can find when this man became the Universal Bishop over the Church of Rome, we can tell when the 1260 years expire.

Brown, in his Bible Dictionary, says, "Boniface, the third Bishop of Rome, procured for himself the title of Universal Bishop, A. D. 606 or 608 : but we think the year 610, is the time when the man of sin became the Autocrat of the Roman world — The monarchs of Europe were made to tremble under his tyranical power. It is said that he wore two swords, one representing his clerical, and the other his civil authority." From A. D. 610, 1260 years would fall in with 1870, when, upon last year, it is known that by Victor Emanuel, the Pope was driven from his seat of civil power, fulfilling Rev. 13 : 5. We believe he will continue to exercise his spiritual power to the end, when Christ will destroy him with the spirit of his mouth, and brightness of his coming. We think this will not be brought about by 1872. How long it will be, we cannot tell; suffice to say it will be long enough for Gog to get out of the Land of Palestine, when Israel will return home, to rebuild the city with many other towns and unwalled villages.

We come now to Gog more fully. The prophet says of Gog, "I will bring thee forth and all thine army, horses and horsemen, even a great company, all of them handling swords: Persia, Ethiopia, Lybia, Gomer, and and Togarmah, and all his bands; all of them riding upon horses; a great company and a mighty army." Ez. 38 : 4–6, 15.

This mighty army we believe to be blood kin to the one John speaks of as numbering two hundred thousand thousand, all horsemen, commanded by four Turkish generals, or the four angels that were loosed out of the great river Euphrates. They had power one hour a day a month and a year, or three hundred and ninety-one years and fifteen days. Rev : 9.

It is no doubt that the Turks, or Saracens, have had the greatest armies of horsemen in the world; and from A. D. 1281 to 1672, just 391 years, this cruel army of the Turkish Gog, it is said, shed more human blood, than any one army ever did; and in that year a treaty of peace was effected. Since that time, 198 years, the old Turkish Gog has been quietly sitting in the land of Palestine; and he will sit there, until God drives him out to make room for the return of Israel.

The Turks are the descendents of the ancient Scythians; and Magog their father was the second son of Japheth. Daniel was permitted to see this terrible army of Gog and his ravages Dan. 11th. And with amazement he asks, "How long shall it be to the end of these wonders? The man standing upon the waters, lifted up his hand and swaere by Him that liveth forever and ever, that it shall be for a time, times, and a half." Dan. 2 : 6, 7. "I heard but understood not," says Daniel, 8th verse and it looks almost vain for us to try to explain the time, which we think however, is 1260 years, or a thousand three score prophetic days; and the time times and a half, belong to the Turks, for he says, "He shall enter also into the glorious land." Dan. 11 : 47. This we understand to be the land of Canaan, which was given to the Gentiles; and the Holy City shall they tread under foot, forty and two months," Rev. 12 ; 2, i. e. 1260 years.

If we knew when the Saracens got possession of that land, we could calculate the end; but dates are uncertain, yet they will serve us for our purpose. Kitto says, "Caliph Omar, the third from Mohammet, conquored Jerusalem A. D. 636." Forty-two months, or 1260 years, will fall in with 1896. There are seventy-five days more to be added to the twelve hundred and sixty which makes 1335 days. Dan. 12 : 12. Add 1336 to 636 and it falls in with A. D. 1971.

Here you can see the mistake that brother Saylor makes.

(To be Continued.)

For the COMPANION.

Spiritual Culture.

Development in the grace of the Gospel, is of transcendant importance in behalf of the enjoyment of the Christian religion. The realizations of the blessings and joyfulness of the religion of Christianity, depends greatly upon the development we make therein. It is not the profession of religion alone, that renders it joyful and benelicial; but it is a constant advancement therein, towards a higher state of perfection in the divine economy. He who expects to enjoy the Christian religion and experience its glorious benefits, both in time and in the future state, should wisely and diligently seek after a disclosure of its divine nature and tendency in the heart. To expect to enjoy religion without seeking after a development therein, is truly a sad procedure in divine life, and will inevitably fail in realizing the peace and joyfulness which it tends to impart It is a lamentable mistake with a great many that entertain the idea that a mere profession of religion is sufficient to realize its triumphant benefit in a com-

ing day. This is a vague and dissolute idea with regard to the Christian religion. The culture and development of the mind and spiritual members in the kingdom of grace, is the only condition upon which we can realize the glorious and unfading fruits of the Christian religion; and hence the further we advance in the divine economy of grace, the better will we enjoy the religion of the Bible, and experience its heavenly blessings. The enjoyment of religion is only in proportion to its culture and development in the grace of the Gospel; and by diligently improving and developing that which the Holy Ghost has wrought within us, we can grow up in the Gospel economy unto a state of manhood; and thus become better qualified for the prosecution of the race.

The mind and spiritual members require to be strengthened and developed in the grace of the gospel, in order to be enabled to comprehend the hights and depths, and length and breadth. This is what the Word of God demands of all those that have entered the vineyard of Christ, to grow in grace and in the knowledge of Christ, and thus be strengthened with all might in the inner man.—This is the way to render the Christian religion useful, beneficial, and productive of much good in the gospel of salvation; and he who neglects the observance of this duty, evidently deprives himself of the one thing needful, and cannot see afar off. The spiritual eyes require to be enlightened and illumined in the grace of the gospel, in order to be enabled to penetrate into the mysteries of Godliness and practically discern between that which is good and acceptable to God, and that which is evil and rejected.—A spiritual development in the various Christian virtues is of essential importance to the enjoyment of pure and undefiled religion, and it is something that we should ardently seek for our practical benefit and edification in the gospel of salvation.

The religion of Christianity is of a progressive nature and tendency, always and continually growing brighter and brighter, even unto the light of the perfect day. This is what we should constantly endeavor to attain unto while in the pursuit of divine life: a disclsoure of the divine nature in the heart, an unfolding of that pure and heart-felt religion which the Holy Scriptures reveal to our mind; and constantly advance forward in the light of the glorious gospel of Christ, and seek to attain unto a state of manhood in the grace of God.

It is not meet that we should always remain in the kingdom of God as little children; but we should seek to become men in the grace of God, and advance forward in the light and knowledge of salvation, as we advance in age. This is consistent with the word of God, and highly beneficial to our spiritual welfare, both in the life that now is, and in that which is to come; it should be our ultimate aim and object at all times, to grow in grace and in the knowledge of Christ, and seek to become wise unto salvation, and men in understanding. It is only by pursuing such a course in divine life, that we can successfully run the Christian race, and realize the triumphant victory in the end. The faster we advance in the kingdom of divine grace, the nearer we approach the divine Being, and become more like him in virtue and loveliness, in purity and heavenly mindedness.—Our peace with God, and hope of heaven and happiness, will become brighter, more glorious and delightful. Our ideas and conceptions of God and his divine dispensation, will be more rational and consistent with his word; and all things pertaining to the economy of redemption will appear more beautiful, more pleasant and glowing in their divine nature and tendency. We will experience more pleasure and delight in executing the divine service of God, and in laboring for the advancement of his heavenly cause in the world, and for the illumination of mankind in the light and knowledge of the plan of salvation.

S. K. Shellaberger.

Shane's Crossing, Ohio.

For the Companion.

Who are the Least.

In *Companion* No. 10, David Barringer asks to know, who are the "least esteemed in the church," and quotes Paul, 1 Cor. 6: 4.

In looking up an answer to this query, we have referred to two Dictionaries, expecting to learn something that would edify us all, but so far have failed to find it; and in giving our own views of this portion of Scripture, we do it more from a desire to hear from other brethren than to try to answer the query ourselves. The brethren will therefore be free to criticise and instruct as they may see proper.

The apostle in this letter to the church at Corinth desired to correct some errors which had taken hold upon them in his absence. And well for us, that he was not there; for had he been present to reprove them in person, we had never known some very important truths that we can now learn in his letter to the brethren at Corinth.

From some who had come to him from them, he had learned more about their true condition, than perhaps they wished him to know; as you can see in Chap. 1: 11. The divisions which had made such inroads into their church, and which threatened its destruction, were something similar to what we can all see in the world in this day, only in a much less degree than we now see it; namely, "that every one of you saith, I am of Paul, I of Apollos, I of Cephas, and I of Christ." After he had fully reproved them for their contentious spirit, and had justified himself in the course he had taken; and more than all, how he denied himself for their sakes, he says something on the subject of fornication. He says it is a common report that comes from you at Corinth, that there is fornication among you, and that of such a kind as the Gentiles were not guilty of; to wit, "that one should have his father's wife." He reproves them sharply, for allowing such a one among them, and because they seemed to glory in the rapid progress they were making, as they thought, in the religion that had so lately been introduced into their city.

When he had given directions how to correct the evils, by purging out the old leaven, he passes on to another; namely, that of going to law with each other, and that "before the unjust, and not before the saints."—That there should be differences in respect to worldly matters, the apostle seems to admit; but the manner in which they treated the matters of difference, was what he reproves them for, as you can see in chapter 6: 7. In verse 2 he reproves them for their ignorance of the fact "that the saints shall judge the world;" and argues from that fact that the servants of God should be much preferred to all others in judging the small-

est matters. He reproves them for going to law before the unjust, when the most lowly or least esteemed member in their church, had more principle of truth and justice than those they had chosen to settle their difficulties.

But we have another view. He says, "I speak to your shame." This refers to something before, and we think it applies where this query is founded, namely, "set them to judge who are least esteemed in the church." "Is it so, that there is not a wise man among you, no, not one that shall be able to judge between his brethren?" This searching question of Paul's, seems to imply that they had not the desire to do right, and to have their difficulties adjusted on the principles of justice, and with feelings of brotherly love that they should have had; but with feelings of revenge, they went to law before unbelievers to gain the victory, and make it cost the other party as much as possible. Just as people and professed Christians do now. They make choice of men to settle their troubles, who were not as good as those they might esteem as least and lowly in the church; and Paul could well say, "there is utterly a fault among you." Let us take warning then, and if difficulties come up between brethren, let them take the Savior's royal plan for peace, in the 18th chapter of Matth; and if we want to be right and do right, it will bring peace without fail.

LANDON WEST.

For the COMPANION.

Church Government.

I see by the last COMPANION, (No. 20,) that brother P. S. Newcomer is somewhat exercised by what he thinks to be an uncertainty, or, perhaps, a defect, in the Constitution of our Organization, as a body of Christians

I believe that the brother is a careful reader, and that he possesses a discriminating judgment; yet I must confess that I think, if he will read again Matthew 18th chapter, with kindred scriptures, in connection with the Minutes of the Annual Meeting, especially those under which our present system of District Meetings is created, he will have his doubts removed and come to something like the following conclusion.

Such a case as he refers to—"a purely business transaction,"—should be proceeded with about as follows: The aggrieved party should first inform the aggressor privately, and try to have the difficulty adjusted; if he cannot succeed, take one or two others with him, and make another effort; if still unsuccessful, give it into the hands of the church for adjudication, if, as may happen, for some cause, the judgment of the church will not render satisfaction, they can call to their assistance, a "Committee" of Elders; and if they cannot render a satisfactory decision, there is reason to believe that there is a spirit of stubbornness, and a close observer can see it crop out, and it should be dealt with according to 1 Cor. 5. But should the church think it expedient they can make a statement of the case, in writing, to the District Council;—which writing should be read in presence of the church and both parties, and should be agreed to by both parties; then the District Council can give their decision intelligently, and we might suppose, satisfactorily; and there should be no higher court of appeal, unless the party who still might feel himself oppressed, could get a number of members to sign a petition to the Annual Meeting, asking for a committee. I feel that we need not pursue this subject any farther at present.

Sincerely, JOSEPH HOLSOPPLE.

Aid.

There is a request for aid to assist a young ministering brother to move to Oregon, next September. The brother referred to, is John B. Allensworth. He was chosen to the ministry about three years ago, in Richland Co. Ill., Eld. G. W. Studebaker assisting.—He is a man of considerable talent; and we have reason to believe that he has his Master's cause—the building up of Zion—the saving of souls, at heart; having corresponded with him for six or seven years, and visited him once on a Communion occasion when he lived in the state of Indiana. He has a wife and five children, (brother J. Callert has it three, in the *Gospel Visitor*). He and his wife have been sick a good deal, and he is not in good health now; but he thinks he could accomplish more good in Oregon and hopes that a change of climate may improve his health.

From what we know of brother Allensworth, we believe him to be a good brother to send: and we all know the best way to build up a church, is, for the ministers to go and live where they preach, where there are no organized churches.

Now, brethren and sisters, do be entreated to send this brother and his family to that large field of labor: he is too poor to go without help. It will be bread cast upon the waters; for what we give for the Lord's work can never be lost. We hope the elders of churches will lay the cause before the members, and hold a collection. And individuals can send too,—those who are blest with means. We wish to impress this matter, so that we get more in the way of duty, in sending the Gospel to those who are without God, and without hope in the world. So send in your aid as soon as possible, to Michael Forney, Parkersburg, Richland county, Ill.—Brother Allensworth must know soon whether he can get the assistance to go, or not.

Brother M. Forney will acknowledge the receipts of what is sent.

HENRY KNAUFF.
HANNAH KNAUFF.

Ottawa, Iowa.

DYING.—There is a dignity in going away alone, which we call dying—that wrapping of the mantal of immortality about us; that putting aside with a pale hand the azure curtains that are drawn around this cradle of world; that venturing away from home for the first time in our lives, for we are dead, and seeing foreign countries not laid down on any maps we have read about. There must be lovely lands somewhere starward, for none ever return who go thither, and we very much doubt if any would if they could.

SPENER said that, for himself, though an old man, he wished neither to die nor to live, because one could already, even here, be with God, so soon as one only had God within him, and that we ought to be able to see without grief our holiest wishes wither, like sun-flowers, because after all, the lofty sun burns on, which forever raises and nourishes new suns, and that a man must not so much prepare himself for eternity as plant in himself the eternity which is still, pure, light, deep, and everything.

For the Companion.

Ungodly and Sinner.

"And if the righteous scarcely be saved, where shall the ungodly and sinner appear?" Peter 4: 18.

The above is a subject of interest. The distinction between the ungodly and sinner appears to be so small, that they can hardly separate the two classes; and while some do discern distinction enough to separate the two characters, they place the ungodly in advance, or rather, make him the better of the two. The idea seems so strange to me, that I thought I would present a thought, with a quotation or two, hoping that some one may correct me, should I be in error; nevertheless, we expect to bring evidence as we go along, to prove the position we may take.

We maintain there is quite a distinction, from the fact that the conjunction is placed between the two words ungodly and sinner, and that the ungodly is the worse of the two; and the reason why we maintain the idea is simply because the word of God tells us so, which is the best reason that I can assign.

The word of God by Jude tells us, "For there are certain men crept in unawares, who were before, of old, ordained to his condemnation: ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ." "Crept in," we understand to mean, those who have crept into the fold by an illegal way; they do not enter the kingdom according to the law of the king; they are trying to climb up some other way, separate and apart from the way the Savior has prescribed. The ungodly we understand to be those who make a profession of religion, and yet do not enter in by the door; or in other words, they do not enter into covenant relation with Christ in the manner the Savior directed. In his language to Nicodemus, the Savior says: "Except a man be born of water and of the spirit, he cannot enter into the kingdom of God." The apostle Jude further tells us in the 10th verse, "But these speak evil of those things which they know not;" and in the 11th verse, "Woe unto them;" and in the 12th he tells us they are "feeding themselves without fear," and in the latter clause of the 13th verse, he says they are "wandering stars, to whom is reserved the blackness of darkness forever."

Dear fellow traveler to eternity, mark the language, "to whom is reserved the blackness of darkness forever." The ungodly I understand to be those who are beyond redemption: they will not be saved upon the easy terms of the gospel, but reject the council of God, and as the Apostle Paul tells us, "For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers having itching ears. And they shall turn away their ears from the truth, and shall be turned unto fables."

Again, Rom. 1: 18, "For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness." We see here again, that the ungodly are those who make a profession of faith in an ungodly way—not in the way the Savior has directed: "For in vain do they worship me," says the Savior, "teaching for doctrines the commandments of men." From every consideration we think that the ungodly, as generally spoken of in the New Testament Scriptures, are those who think they have religion, but have it in an unrighteous way; holding and observing the traditions, or commandments of men, and gainsaying the simplicity of the Gospel. Yea, the simple injunctions of the Savior are too simple for them to perform; but they will tell you that they are unnecessary, they are of no utility to salvation.—May the Lord rebuke such folly, and grant them grace; peradventure they may acknowledge and obey the truth.

We might present many more passages to prove the ungodly as being a very strict, professing class of people, but deem it unnecessary; nevertheless, permit us to use one more, as given in the Revelation of Jesus Christ which God gave and signified by his angel unto his servant John, 2nd chapter and 2nd verse: "I know thy works, and thy labor, and thy patience, and how thou canst not bear them which are evil; and thou hast tried them which say they are apostles and are not, and hast found them liars." We think the above quotation might be very appropriately applied to the subject; and more especially the later clause of the verse. They claim to be apostles, or followers, but are liars. It seems from the quotation that they claim to have religion; they hold the truth in an unrighteous way; they do not rightly divide the word of truth, as they are commanded, consequently they are liars—false teachers, as Peter tells us. And as we believe they are undoing what God has ordained, they are following a man-devised plan of redemption, and instead of making the sinner godly, they are making him more ungodly. It is harder to unteach and teach aright, than teach from the start, those who have never been taught. Even so is it in the school of Christ; for we do understand from the teachings of God's word, that all men have need to be taught; for we read in Acts, 18th chapter, that there was a certain Jew named Apollos born at Alexandria an eloquent man and mighty in the Scriptures unto whom Aquila and Priscilla expounded the way of God more perfectly.

And is there not another class of men who might be termed ungodly men; viz., those of whom the Apostle speaks in his letter to the Hebrews? (6: 6.) "For it is impossible for those who were once enlighted; and have tasted of the heavenly gift; and were made partakers of the Holy Ghost: and have tasted the good word of God, and the powers of the world to come, If they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame." We understand from these words, that those of whom the apostle speaks, are a class of people who have been in the way, but through much carelessness and the deceitfulness of unbelief, they have fallen away, and as the apostle says in another place, they "count the blood of the covenant wherewith they were sanctified an unholy thing." So we see they are entirely beyond the hope of redemption: they are loose from God, for the Scriptures tell us that the Spirit of God shall not always strive with man.

And now, dear reader, whoever you may be whether professor or non-professor, whether old or young, bond or free, please to examine, with me, your most unworthy writer; this important subject, and flee for your life from the ungodly, and lay hold upon the words of eternal life—the Gospel of Christ; "for it is the power of God unto salvation;" and there is no oth-

er power given among men whereby we can be saved.

We will next proceed to notice the second character spoken of in the text; viz., the sinner. We are taught in the Scriptures that whosoever knoweth to do good and doeth it not, to him it is a sin: he, then, is most certainly a sinner, even while he may not commit actual transgression, yet he is a sinner because he omits to do that which he is commanded to do

We admit that the ungodly are sinners; but while they are sinners, we are taught that they are ungodly sinners; but the second of sinners there is yet a hope; peradventure they may acknowledge accept and obey the truth. In another sense we might say we are all sinners; for for while we would do good, evil is present with us; and as the apostle John tells us, "if we say that we have no sin we deceive ourselves, and the truth is not in us." But thanks be to him who hath revealed his will to man, the apostle further tells us that, "if any man sin we have an advocate with the Father, Jesus Christ the righteous." O fellow traveler, what a glorious thought, that we have such a high priest, who appears in presence of God for us, advocating the cause of the flesh, advocating the fallibility of man, and who is the propitiation for our sins! Let us then, one and all, both saint and sinner, purify our souls. Hark! says one, "The soul can never be purified until it is redeemed from this tabernacle of clay, and made to bask in the sunshine of eternal glory around the throne of God." It must have been the opinion of the apostle Peter that it could be purified here on the earth while in this tenement of clay; for he says in 1 Pet. 2: 22, "Seeing ye have purified your souls in obeying the truth:" and we understand that God's word is truth, and strict obedience to God's word, let it appear ever so simple in the eyes of the world, will purify the soul, and give us an inheritance which is incorruptible, and undefiled, and that fadeth not away; reserved in heaven for us.—Obey the Gospel.

ANDREW STALNAKER.

For the COMPANION.

Often I am Sad.

How often I feel sad when contemplating upon the goodness of God, to lost and perishing humanity. He so loved a lost and dying world that he gave his only begotten Son, who died and bled upon the Roman cross, that we, through his death burial and resurrection, might enjoy everlasting life beyond the grave. Those are the hours when I feel sad. But when our blessed Savior was bear on earth, he made use of the encouraging language that if we would love him, and follow his examples as laid down in his divine word, we should have a right to the tree of life, and enter in through the gates into the city. Reading those beautiful words that fell from the lips of the Redeemer of the world, drives away all my fears; and when the busy cares of the day are passed away to return no more forever the solemn thought arrises in my mind, have I passed the day in that manner that will be pleasing and acceptable in the sight of my heavenly Father?

Dear brothers and sisters, let us put forth a strong effort in time to come, if God spares our lives, wielding an influence over our dear friends who are living without God and hope in the world. We all can do some little good. Others will see our good works and will be constrained to glorify God our heavenly Father. The time is drawing near to hand, when we must pass the stage of action. Let us so live and so conduct ourselves while traveling here in this lower world of sin sorrow and death, that we in a dying hour can look back upon a life that has been spent in the service of God our heavenly Father, and die in the triumphs of living faith. May this be the happy lot of all, is the humble prayer of your brother. Amen

J. W. GREEN.

Scripture Reading.

The daily, regular, and solemn reading of God's holy word by a parent before his children is one of the most powerful means to direct them to a Christian life. it is a constant dropping, and it wears its mark into the living rock. A family thus trained cannot be ignorant of the word. Properly read, the whole scriptures come repeatedly before their mind. The most heedless child must receive and retain some portion of the sacred word. The most forgetful will tresure up some passages of holy writ. The contrast between families thus instructed, and those where the word of God is never heard, is very striking; and he who neglects this duty does his children a wrong, and robs them of a blessing the importance of which he can hardly estimate.

The word of God, thus hidden in the heart of a child from infancy, enters into the very texture of the mind. Involuntarily its sacred teachings are recollected in after life; and though in the years of manhood, the child may wander wide and far, yet the recollections of the hour of prayer, the open Bible, the sacred word read with reverent voice, the bended knee, and the earnest supplication that arose at morn and eventide, will often be a holy charm, to keep him from the paths of sin and folly, and lead him in the way of life and truth. And when, in the providence of God, the child is permitted to take his place as the head of a new family, the memories of home and the home altar will go far toward making his house also a house of prayer, his home a place of peace and blessing.

Pres. Edwards says: God's people ought especially to abound in deeds of charity or almsgiving. If God's people in this land were once brought to abound in such deeds of love as much as in praying, hearing, and singing, and religious meetings, and conference, it would be a most blessed omen. So amiable would be the sight in the eyes of our loving and exalted Redeemer, that it would soon, as it were, fetch him down from his throne in heaven, to set up his tabernacle with men on the earth, and dwell with them."

HUMILITY.

Humility is not meanness. It is not disageeable; but it is lovely. It is considering ourselves just as we are, and a desire to have others think and treat us so. It is a willingness to act in the sphere in which we are placed.

J. A. SELL.

THE case of the Canaanitish woman is not only peculiar in its greatness, but in this, that it obtains a blessing, not for herself, but for another. It is a case of successful intercession.—*Whedon.*

Christian Family Companion

Tyrone City, Pa., May 30, 1871.

The Approaching Annual Meeting.

Before the arrival of the date of this paper, we expect to be at the place of next Annual Meeting, and ere this issue reaches our readers, the Meeting will be in session. We hope the brethren and sisters everywhere, will send up their prayers for those whose duty it shall be to participate in the business of the meeting. Matters of great importance will be brought before the meeting, and questions will be discussed that have long agitated the mind of the Brotherhood. May the Spirit of God overrule all to his honor, and for the peace and welfare of his people.

We hope to be able in our next issue to give part of the proceedings of the Meeting, unless we should be detained by unforseen circumstances.—As soon as possible, we will also furnish a copy of the authorized Minutes to each one of our subscribers.

The Minutes alone, will be sent for $1.00 per dozen, postage paid. The *Companion* from the date of the Annual Meeting, with the report and Minutes, to the end of the present year, for 75 cents.

Clover Creek Lovefeast.

According to our custom we attended the lovefeast at Clover Creek, on Friday 19th inst. Uncle Daniel Leedy of Belleville, Richland county, Ohio, having been with us several days, on a visit accompanied us. Having been raised in Morrisons Cove and having been absent for thirty six years, he observed many changes. What we knew as Brook's Mill, he called Slingluff's Mill. When we spoke of Bare's mills; he though of Neff's mill; but we both thought of the same place, when we said Roaring Springs. The Morrison's Cove Railroad is now nearly graded to the above place and is in running order to McKee's Gap.

The lovefeast commenced at four o'clock, in the evening. There was good attendance and good order. Brethren F. P. Loehr, Graybill Myers,—Daniel Snowberger. Isaac Brumbaugh, and John B. Replogle, were the "strange preachers" in attendance. On Saturday brother John Garber joined in also. Meetings were continued on Saturday, and on Sunday at three different places. We hope some seed has been sown, that will in due time bear fruit to God's honor.

On Monday morning we were brought to McKee's Gap Station in time for the morning train and at eight o'clock we were at home.

Visitors.

Occasionally we have the pleasure of entertaining many of our friends in the *Companion Family*, and then for a long while we have quite a dearth. Lately we have been favored with a number of visits. First, came our uncle, brother Daniel Leedy, of Richland county, Ohio, who had never before been at our house, and will not likely come again, unless it should be during the present visit, as he is nearly fourscore years of age.—He is a warm friend of the *Companion*, which he evidenced by bringing us four new subscribers. Soon after, brother Christian Newcomer, and friend John Will, of Bryan, Ohio, arrived and remained with us over night. Mr. Will is the inventor of the Portable Fence advertised in our columns several years ago, and his daughter was an esteemed member of the *Companion* Family over a year, and we were glad to see him, and to hear from her, as we highly value the friendship of both.

On the 13th inst, brethren J. L. Wineland, and David B. Burget, dropped into our sanctum quite unexpectedly, and almost as suddenly dropped back again, having come in one train and returned in the next; but their visit was long enough at that time, for we accompanied them on their return.

On the 22nd, brother John Beaghly, wife and two daughters, and brother Ephraim Speicher, of Waterloo, Iowa, lodged with us over night, and in the morning set out for the city of Brotherly Love. We were glad to meet our Iowa friends, who so kindly served us a year ago.

We also saw brother Quinter, and brother Loebr, on the cars, but they could not stop off with us. We fear that fast trains and excursion tickets, have taken many of our friends by, who would otherwise havebeen pleased to stop with us. Perhaps on their return it may please some to remain with us over Lord's day, and attend our Lovefeast on the third and fourth of June.

Sunday School Supplies.

We receive frequent inquiries for books for Sunday Schools, and therefore announce that we have no books for that purpose, except the Christian Harp, Patent Note Music Book, the New Testament, and the *Pious Youth*. We have arranged the *Youth* in such a way that each paper is separated into four parts, one for each Sunday in the month. Each part is complete in itself, and answers the purpose for distribution as well as a weekly paper. It is better adapted to the wants of Sunday Schools, than any paper we have ever examined; and any school that is well supplied with Bibles and Testaments, Hymn and Tune Books, and copies of the *Pious Youth*, and an energetic corps of teachers, will not be in great need of many other books. We will supply ten or more copies at five cents a month each, all to be sent to to one address. They need not be taken the whole year, but may begin with the May number, and be continued for one or six months. Send for specimen copies. The Harp will be supplied for 38 a dozen, or 35 cents a single copy.

We respectfully solicit contributions and selections to the YOUTH.

Quotas.

The work is still going on finely, and every day new names are being added to our list. We now announce the following:

Daniel Leedy,	4	Cath. Mustin,	1
Jacob Bahr	1	John Seachrist,	1
Jacob Beeghly,	1	Jonas Trimmer,	1
Enos Crowell,	1	Joseph Zahn,	1
J. R. Fogelsanger,	1	Levi Gockley,	1
F. P. Loehr,	4	Henry Hertzler,	1
Sam'l Ulrich,	1	S. B. Stuckey,	1
A. C. Nomer,	1	H. Slingluff,	1
A. Heise,	2	Reported before	117
A. Hoover,	1		
J. L. Wineland,	1	Total	143

With a little effort, several hundred new subscribers may be obtained from the date of the Annual Meeting, which we now offer for seventy-five cents. Come brethren and sisters, we expect each one of you to make an effort to send us at least one new subscriber. Invite your neighbors to subscribe, and nine chances out of ten, you will succeed in filling your quota. We need the assistance of all our friends. Our circulation ought to be ten thousand, and *could* be, if every friend would exert his and her influence to its full capacity. It should be remembered that subscribers may be obtained at any time, and not only at the beginning of the year. We must work all the year round, week in and week out, and we invite our friends to come to our help.

Brüder Berichter.

Some time in March last we published a communication from brother James Y. Heckler, favoring the publication of a periodical among us, in the German language. About the same time we proposed to issue a specimen number, so as to be ready for distribution at the Annual Meeting. We had so far advanced upon the enterprise, as to select for its title the significant name of Brüder Berichter, and were patiently waiting for contributions to fill its columns. But we heard not a word of the German periodical since, until quite recently, when we received a letter of encouragement from brother John Lohmann, of Cameron, Clinton county, Mo.—His letter may appear in these columns.

As there was no visible exertion on the part of our German brethren, we concluded that there was no great want of such an enterprise, and therefore the Berichter has "a name," but no "local habitation."

Book Notices.

THE MANUFACTURER AND BUILDER for June, is exceedingly instructive. We regard it as the liveliest paper of its class. Address Western & Co., 37 Park Row, New York.

GOOD HEALTH. If you wish a really good paper for treating on the means of preserving health, send for GOOD HEALTH. Price two dollars a year, or twenty cents a number.—Now is the time to subscribe for Vol. 3, which will commence with the June number. Vol. 1 and 2, are now ready bound, and may be ordered for $2.50 each. Address, Alexander Moore, 11 Bromfield St., Boston.

PETERS' MUSICAL MONTHLY.—Three dollars per annum; single copies 30 cents. Address J. L. Peterson, 589 Broadway, New York. The June number before us, contains seventeen different pieces of music, most of them new, and some fine stanzas of Poetry.

SCRIBNER'S MONTHLY for June is at hand. It contains no less than eight illustrated articles. The first "The Wonders of the Yellowstone." It is deeply interesting to all who admire the wonders of Nature. We think Scribner's a first-rate Monthly, and very cheap. Three dollars per annum. Specimen numbers, fifteen cents. Address Scribner & Co., 654, Broadway, New York

THE SILVER SONG. A new Sabbath School collection, in Round Notes. W. W. Whitney, Publisher, 111 Summit St., Toledo, Ohio. Price 35 cents.

It is a very popular book and is highly recommended.

Answers to Correspondents.

J. R. FOGELSANGER. No charge against you. It must therefore have been as you say: $3.00 instead of $1.50. J. H. Fogelsanger's paper had been ordered to be stopped at Shippensburg, by whom we cannot tell.

Shirleysburg, Pa., will please notice that No. 16 are all out. Sorry we cannot send again.

JAS. A. SELL. We found none of the credits referred to, except J. Crumpacker's.

JACOB L. MILLER. It did not come to hand. Try again. Send seventy-five cents for balance of this year.

J. H. FRANTS. The money you sent before is acknowledged in No 16. The papers have been sent. We await farther orders, as the Tune and Hymn Book is not out yet.

DAVID M. GARBER. There is yet a balance of seventy-eight cents in our favor.

MICHAEL GLOTFELTY. When did you order the Moomaw book? and how many?

ISAAC KULP. Check received. We now have a good supply of paper covered Harps.

WM. H. PULLEN. The C. F. C will be sent to Noah Laush. It will be 75 cents. What do you mean by the first part of your letter? Did you send anything that has not been published, or are you speaking for others? We receive some things at this office that we would not publish if they had been written by the Queen of England and our paper were as large as the Red Sea. Any thing very good that comes to our office, will come to light at some time or other, no matter where it is from. Please explain.

CORRESPONDENCE.

Correspondence of church news solicited from all parts of the Brotherhood. Writer's name and address required on every communication as a guaranty of good faith. Rejected communications or manuscript used, not returned. All communications for publication should be written upon **one side** *of the sheet only.*

GERMANY VALLEY, PA., June 11th. 1871.

I visited the school at Bourbon, Ind., on Monday, 29th ult. I was well pleased to find so large a number of learners, 86 young men and ladies, of various ages and sizes; all attentive and exceedingly well behaved. They are from Indiana, Illinois, Pennsylvania, and Michigan. Everything went off in regular order and precision. Cleanliness and neatness characterized, not only the students, but books, papers, and even the floors of the rooms. Not a speck of tobacco juice nor a stump of a cigar, was visible. After dismission there was no knocking off of hats, pulling of hair or clothes, etc, all walked off gently, pleasantly, and quietly to their boarding places, getting ready to attend at the Brick Church, to hear words of encouragement in the presence of the citizens, and friends of education.—The scholars were seated in front, and before opening the exercises proper, sang a beautiful song which enlivened the speaker, that instead of speaking half an hour, the time was doubled. But fifteen minutes remained to reach the train. Cane and satchel were picked up, but spectacles and book left on the stand. Bidding farewell to all, accompanied by a number, young and old, the train was reached in time, at a little past nine. The night was pased with many reflections of what had been done and learned during the last 9 or 10 days. A report made by the officers of the Educational Institute at Bourbon, showed the liquidation of all debts (or provisions made for the same) and between three and four thousand dollars of a surplus. The school commencing with but seven, and the first term closing with some twenty. The middle of the second term counting eighty six, with the assurance of an increase, by next day.

Stopping off at Columbiana, the writer paid a visit to his old friend and relative, H. Kurtz and wife.—Brother Kurtz seems to lean strongly towards the grave, yet has a great desire to see his old acquaintances in Pa., once more.

Bidding farewell next morning, we took the train fifteen minutes before ten o'clock, and arrived safely at Johnstown. Found lodging with sister Cobaugh, a widow with three lovely children. May the Lord be her husband and her children's Father.—The brethren in Shade branch, not looking for a visit, my letter giving notice, having failed to come to hand, made no appointment. Yet by exertions part of the members came together on Friday, at their meeting-house, and in the evening a goodly congregation met at Scalp Level meeting-house. Parting with the friends here, we took the P. M. or Mail train, next day, Saturday, and arrived at McVeytown in time to be taken out by the kind brethren.—Next day at different places meetings were attended by the brethren, who had come to attend their District Meeting, and I have no doubt the seed sown and the plants nurtured, will not be in vain.

Monday morning opened with a fair sky and cool breezes, after a prolonged rain. Pleasant morning this was indeed, to meet with so many children of our Father's family. O, the happy greeting! When sunshine beams from every face and good wishes from heart to heart, truly a faint fortaste of that great meeting in that other land, where parting shall be no more.

The delegates coming in: things prepared for the work. After dinner the labor was commenced and prosecuted till the proper time. The supper being taken in the basement story, the evening services being ended, all found lodging and a place of rest for the night. Next morning the work was prosecuted till late in the evening and finished. The writer enjoyed himself quite well as a spectator, impartially listening and observing, he learned and stored up some excellent lessons for future use.

Among the queries, a number of them about Salem College; and I did not blame them for it, consideringthe fictitious circulars and exagerated reports in the secular papers, which if true, would have made our fraternity, if not culpable, yet would have shown them to be careless in regard to the common good and safety of our principles and practices. And happy did F. P. L. feel when H. R. H presented the matter in its true light, refering to the explanation given by H. Miller in the *Companion*, and testified by F. P. L. This being understood and believed, quieted all uneasiness and no blame thrown on the Northern Indiana brethren.

It being desired by a number of the brethren that the truth in this case should be known by all the brethren in the fraternity, the writer felt it his duty to try to give satisfaction, though it may be imperfectly.—For "Blessed are the Peace-makers," and he loves peace,love,and harmony, while he also entreats all his dear brethren everywhere to "judge nothing before the time," and especially not to condemn upon outside reports; for if a body of brethren are reported to have done wrong, it becomes us first to investigate in the gospel order, and not pass judgment until the accused has a hearing.

Permit me to remark here, that it would not comport with our Christian profession to cast reflections upon those of our friends and well-wishers, to do what they did and as they did. I am willing to ascribe to them the purest motives. There are many things done in the world that would seem not to have been done for Christ's sake, or by pure motives; yet the cause of Christ and the glory of God was promoted or furthered, or at least God's purpose accomplished for the benefit of mankind. I might here refer to inventions and improvements of all kinds, for illustration, but shall forbear.

F. P. LŒHR.

Brethren Editors: The following arrangements for supplying meeting places, with preaching for the ensuing year, were made at D. M. of the N. E. Ohio District, May 16th, 1871; and for the satisfaction of all concerned, you will please publish them. The following places are to be visited by the brethren named, and at the times indicated in the following table:

Bristolville, Trumbull county, Ohio, 12 miles North or Warren,

which is the R. R. point to be visited, by

D. Byers,	June 17th,	1871;
M. Weaver	July 15th;	
J. Nicholson,	Aug. 12th;	
L. Glass,	Sep. 9th;	
J. H. Kurtz,	Oct. 7th;	
S. Garber,	Nov. 4th;	
W. Sadler.	Dec. 2nd;	
P. J. Brown,	Dec. 30th;	
J. A. Clement,	Jan. 27th,	1872;
G. Irwin,	Feb. 24th.	

The brethren at Sandy Church, will fill the vacancy to D. M. 1872; so that there will be preaching every 4 weeks, during the year.

Columbiana Church,—Columbiana is the R. R. point.

Lewis Glass,	July 1st,	1871;
C. Kahler,	July 29th;	
M. Weaver,	Aug. 26th;	
W. Sadler,	Sep. 16th;	
D. Young,	Oct. 21st;	
H. Bender,	Nov. 18th;	
B. Byers,	Dec. 16th;	
P. J. Brown,	Jan. 6th,	1872;
W. A. Murray,	Feb. 10th;	
J. A Clement,	Mar. 9th;	
G. Irvin,	April 6th;	
D. J. Peck,	May. 4th;	

Coshocton Church: Coshocton is the R. R. point.

J. Nicholson	June 3rd,	1871;
D. L. Peck,	July 1st;	
J Nicholson,	July 29th;	
D. Byers,	Aug. 26th;	
Nicholson,	Sep. 23rd;	
C. Kahler,	Oct. 21st;	
Nicholson,	Nov. 18th;	
E. Horn, jr	Dec. 16th;	
Nicholson,	Jan. 13th,	1872;
Nicholson,	Mar. 9th;	

It will be seen that in all cases the date given is Saturday; as the brethren visited will expect about three appointments from each visitor: one on Saturday night; one on Sunday A. M.; and one on Sunday P. M. or night. John Strom will be the proper person to correspond with at Bristolville, Trumbull county, Ohio; Henry Kurtz, at Columbiana, Columbiana county, Ohio; and Robert Miller, at Coshocton, Coshocton county, Ohio. It is hoped, that all concerned, will understand the part they are to act in this programme; and will faithfully perform their part in the name of the Lord. Any futher information wanted, can be had by addressing the undersigned, at Congress, Wayne county, Ohio.

P. J. Brown.

JONESBORO, TENNESSEE,
May 13th, 1871.

Mr. D. C Davis.

Dear B——, I had like to have said brother: well, no matter; for although you are not at present a full brother, yet I fondly hope that the time is not far distant, when I may call you by that endearing appellation. At present I can, however, but call you half-brother; for although we may be children of the same Father, yet we have not the same mother; for, "ye are all the children of God by faith in Christ Jesus; for as many as are led by the Spirit of God, they are the sons of God;" "if not the Spirit of Christ dwell in you, the body is dead, because of sin; but the spirit is life, because of righteousness." "Let that mind be in you, therefore, which was in Christ Jesus;" and humble yourself under the mighty hand of God, that he may exalt you in due time;" for, a broken and contrite spirit, is in the sight of God of great price;" and "if any man will come after me let him deny himself and take up his cross and follow me: but he that is ashamed of me, and of my words, of him will I be ashamed before my Father and the holy angels" "And he that saith he loveth me, and keepeth not my words, is a liar, and the truth is not in him."—"Why call ye me Lord, Lord, and do not the things that I say?

The preceding quotations, I presume, will suffice as evidences to point out our duty, as professed children of one common Lord. The apostle Paul says: "There are god's many, and lord's many; but unto us there is one God, the Father, and we in him; and one Lord Jesus Christ, and we by him." And again, "To wit, that God was in Christ reconciling the world unto him, and hath committed to us the word of reconciliation; and this is the word by which the Gospel is preached unto you;" that, "if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thy heart that God hath raised him from the dead, thou shalt be saved;" for, "with the heart man believeth unto righteousness and with the mouth confession is made unto salvation;" for, whosoever shall call on the name of the Lord shall be saved." But, "how shall they call on him in whom they do not believe? and how shall they believe on him of whom they have not heard?" "So, faith cometh by hearing; and hearing, by the word of God."

Again Paul says: "By faith we understand that the world was formed by the word of God;" and St John says, that "the Word became flesh, and dwelt among us, and we beheld his glory, as of the only begotten of the Father, full of grace and truth." With what thunder tones does "the voice which once shook the heavens—but declares that it will shake the earth also, and which cannot lie"—fall upon our ears, saying: "He that saith he knoweth me, and keepeth not my commandments, is a liar, and the truth is not in him;" and, "All liars shall have their part in the lake which burns with fire and brimstone."

Let us now briefly consider what are the commandments of the Lord, that we may thereby be able, as nearly as possible, to obey; knowing that Jusus Christ is "the author of eternal salvation to all them that obey him;" and that "he giveth the Spirit only to such as obey his word—to such as remember his commandments to do them," hearkening to the voice of his word"—"that many false spirits have gone out into the world," and that we are to "try the Spirit whether they are of God;" for, "every Spirit that confesseth not that Jesus Christ is come in the flesh, is not of God."—Now to confess that Jesus Christ is come in the flesh, is nothing more nor less than to acknowledge him to be the Son of God, sent down from heaven to reveal to us the will of his Father, in such clear, unmistakable language, according to our comprehension, that we cannot fail to understand our duty—"that he that runs may read, and a wayfaring man, though a fool, shall not err therein." "But if this Gospel of the kingdom is hid, it is hid to them that are lost, in whom the God of this world has blinded their eyes, lest the glorious Gospel of the Son of God should shine in unto them" And the apostle cautions, "beware lest any man spoil thee through philosophy and vain deceit, after the traditions of men, after the rudiments of the world, and not after Christ;" for, "the Gospel is to them that perish foolishness; but to us that believe, the power and wisdom of God"

And now for the commandments of the Lord

1st. "Hear, O heaven! and give

hear, O earth! hear and your souls shall live." How shall they believe on him of whom they have not heard?

2nd. "Ye believe in God, believe also in me;" for, except ye believe that I am he, ye shall die in your sins;" but, "believe on the Lord Jesus Christ, and thou shalt be saved;" "it shall come to pass, that whosoever shall call on the name of the Lord shall be saved;" but, "how shall they call on him in whom they do not believe?" "Repent ye, therefore, and be converted, that your sins may be blotted out." "Let the wicked man forsake his ways, and the unrighteous man his thoughts; and let him return unto the Lord, who will have mercy upon him, and to our God, who will abundantly pardon." But, "wherewith shall I come before the Lord?" "I will take the cup of salvation, and pay my vows in the presence of all the people." "I will confess his name now in the presence of all the people. Selah.

3rd. "With the heart man believeth unto righteousness, and with the mouth confession is made unto salvation; for if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thy heart that God hath raised him from the dead, thou shalt be saved."

4th. "For he that believeth and is baptized shall be saved; and he that believeth not shall be damned."—"Except a man be born again, he cannot see the kingdom of God:" "except a man is born of water, and of the Spirit he cannot enter the kingdom of heaven." "Marvel not that I said unto you, ye must be born again." "Being born again, not of corruptible seed, but of incorruptable, by the word of truth which liveth and abideth forever." "The words which I speak unto, they are Spirit and they are life; and they shall judge you in the last day." "Go ye therefore, and teach all nations; baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and lo, I am with you alway, even unto the end of the world." "Marvel not if the world hate you; for it hated me before it hated you." "Ye are not of the world; if you were of the world, the world would love its own; but because you are not of the world, but I have chosen you out of the world, therefore the world hateth you." "A new commandment give I unto you, that you should love one another, even as I have loved you, that you also should love one another;" for, "by this shall all men know that you are my disciples, if you have love one for another." "Greater love hath no man than this, that a man should lay down his life for his friends; and ye are my friends, if you do whatsoever I command you;" and, "if I your Lord and Master have washed your feet, you ought also to wash one another's feet; for I have given you an example, that you should do as I have done to you.—For, the servant is not greater than his Lord; neither he that is sent, greater than he that sent him;" therefore teach them to observe these things, which I have commanded you, remembering the words which I said unto you, that the servant is not greater than his Lord. "If ye know these things, happy are ye if ye do them." "Again it is given, that man shall not live by bread alone; but by every word which proceedeth out of the mouth of God." "Whosoever heareth these sayings of mine and doeth them not, shall be likewise unto a foolish man that built his house upon the sand; and the rains decended, and the floods came, and the winds blew, and beat upon that house, and it fell; and great was the fall of it." "But if you continue in my word, then are ye my disciples indeed; and you shall know the truth, and the truth shall make you free."—It shall come to pass, when the Holy Ghost shall come upon you, whom I will send in my Father's name, that he shall guide you into all truth, and bring all things to your remembrance. Then shall you be witnesses of me in Jerusalem, in Judea, in Samaria, and unto the uttermost parts of the earth;" for, "this Gospel of the kingdom shall be preached in all the world, for a witness unto all nations; and then shall the end come." "Behold, I told you." "Teaching them to observe all things whatsoever I have commanded you;" but, "if any man shall add anything to the sayings of the prophecy of this book, God shall add to him the plagues that are written in this book; and if any shall take away from the book of this prophecy, God shall take away his part out of the book of life, and from the holy city, and from the New Jerusalem;" because, whosoever shall break one of the least of these my commandments, and shall teach men so, he shall be called least in the kingdom of heaven; but he that shall do and teach them, shall be called great in the kingdom."

I have herein given a brief sketch in Scriptural quotations, of the system of religion instituted by the great head of the church, and given to his Apostles to be handed down to all generations succeeding them; and have also shown that they were under imperative obligations to teach just what they were commanded: no more, or no less, without any addition or subtraction, under the penalty of having the plagues which were spoken of in the book, visited upon them, or their names taken out of the book of life.

The questions then arise, 1st, did they teach then? 2nd. If so, were they essential to salvation? 3rd. If not, what part of them were dispensable? 4th. How are we to determine that matter? 5th. Where are we to go for information upon the subject?

In answer to these questions I would say, 1st. They did; 2nd. They were; 3rd. None; 4th. Impossible; 5th. By the standard of eternal truth.

And now, in conclusion I would say to you, my dear friend Davis, that I have endeavored to keep my promise with you to write you a letter when I got home and had opportunity.

After I left North Carolina, I stoped with the brethren in Johnson county, where we had one meeting, when I again resumed my Journey towards home. I stopped at Dr. A. L. Crosswhite's, stayed over night with him, and next morning, as it was still raining, and he fearing that the River would be past fording, came with us that far, in order to see us safely over, if so be we could cross. We had to swim our horses, and cross ourselves in the canoe; but we had no misfortune in so doing.—We arrived home the same day, and found all well. I know not at present when I can visit you again; in fact I could not respond to one tenth of the urgent calls which I am constantly recieving from various parts of the country, even were I enjoying the best of health, much less in my present state of health. Truly it does

seem that the harvest is great and the laborers few.

Hoping to hear from you soon.

I remain &c.

JESSE CROSSWHITE.

Queries.

I desire to know from what authority the brethren obtained the practice of standing up when they preach, as we cannot learn of our Savior ever standing up when he preached, but always sat.

"And when he was set, his disciples came unto him, and he opened his mouth and taught them." Matb. 5: 1, 2. "I sat daily with you, teaching in the temple." Math. 26: 55. "And he closed the book, and gave it again to the minister, and sat down, and he began to say unto them" Luke 4: 20, 21. "And he sat down and taught the people out of the ship." Luke 5: 3. "And early in the morning he came again into the tempel, and all the people came unto him, and he sat down, and taught them." John 8: 1.

A. CRUMPACKER.

Dear Companion: I this day seat myself to pen a few lines for your columns. I often read the *Companion*, and with much pleasure. I love to hear from those I love so well. I often think of my dear brethren and sisters, and kind relatives that are scattered over the world. How I would like to see them. I often wonder whether we shall all meet in heaven, there to praise God forever. Dear bretheren and sisters, I write this to let you know that I am alive and trying to serve God, and I hope and trust it is the same with you. I am left alone a great deal. I said left alone,oh, no, not left alone, for my God is with me. I can converse with him during the day, and at night give myself and family into his care and ask him to keep us all safe through the night. Though weak in body, yet strong in faith. Though surrounded with many difficulties, troubles, and disappointments, on every side, God has promised to be with his people in six troubles, and in the seventh, will not forsake them. So let us all put our trust in him, and bear our cross with patience.

Though my days are dark with trouble,
And my heart is filled with fear,
There is one that sees me ever,
And will hold me ever dear.

Cheerful hearts and smiling faces,
Ofttimes make me happy here;
Yet none was e'er so happy,
But sometimes dark clouds appear.

There is a friend that is ever near. Never fear.

Farewell.

SOPHIA LOAR.

Announcements.

We have appointed our lovefeast on the 3rd of June at Brother Jona Mumal's in the Astora Congregation Fulton county, Ills. John Fitz and the writer are the presiding elders. We extend a hearty invitation, especially to ministering brethren.

JACOB MACK.

The brethren of Shade Creek Branch, Somerset County, Pa, expect to hold a Lovefeast, on the eleventh day of June next, commencing at ten o'clock. The usual invitation is extended.

JACOB HOLSOPPLE.

At the Manor meeting-house Indiana Co. Pa. June 23rd, at 4½. P. M. Meeting next day.

JOSEPH HOLSOPPLE.

On the 15th of June, the brethren will hold a lovefeast in the swan creek church. Fulton co. Ohio. Brethren coming from the West will stop off at Waseon. those coming from the East at Delta Station, Airline R. R. A general invitation is extended. By request.

AARON BERKEYBILL.

At Plumecreek, Armstrong Co. Pa. we intend to hold our Lovefeast Saturday eve June the 10th. Meeting to commence Thursday eve, the 8th, and continue over Sunday. Brother G. Myers &. H. R. Holsinger &. others are expected to be present .The general invitation is extnded.

LEWIS KIMMEL.

Elderton, Armstromy, Co. Pa.

Union City, Indiana, June 1st, 10 A. M.
Pipe Creek, Md., June 3d, 1 P. M.
Elk lick, Pa., June 3rd, 4 P. M.
Cerro Gordo, Ill's, June 10th and 11th.
Shipswaunee, Ind. June 6th.
Eight Mile, Kansas, June 1st, 10 A. M.
Black River, Mich., June 17th and 18th.
Otter Creek, Ill's, June 18th and 19th.
Sandy Creek, W. Va., June 24th, 2 P. M.
Warriors Mark, Pa., June 2nd and 4th.
Richardson county, Neb., June 3rd and 4th.
Dunnings Creek, Pa., June 3d.
Upper Codorus, Pa., June 2nd and 3rd.
Near Rivers Falls, Wis., June 18th
Near Menomonie, Wis., June 20th.
Near Rock Falls, Wis., June 22nd.
Thorn Apple, Mich., June 11th

Corrections.

On page 331,(No. 21,) first column, seventeenth line from bottom, for "butted," read "*buffeted.*"

In the report from the church in California, page: 252, second column, third line, read "A. P. Gipson and the brethren of Macoupin Co. Ill.." JONATHAN MYERS.

MARRIED.

At the residence of the undersigned, on Thursday, the 11th day of May, Mr. D. M. STRALEY and Miss LEAH STEINMAN, both of Bedford county, Pa.

S. A. MOORE.

By the undersigned on the 16th of April, FILLMORE COBAUGH, of Black Hawk Co, Iowa, and sister SARAH BERKEY, of Cambria Co., Pa.

On the 6th of May, JOHN BYERS, and ELIZABETH STONAKER, all of Cambria county, Pa. Stephen Hildebrand.

DIED.

We admit no poetry under any circumstances in connection with obituary notices. We wish to use all alike, and we could not insert verses with all.

Near Burnettsville, Ind., sister ELIZABETH REIF, wife of Christian H. Reif, formerly from Union Co., Pa.; aged 68 years 3 months and 3 days.

About three weeks previous to her death, she took a very severe pain in her right foot, from which she suffered much. Ten days before she died, she lost the use of her left hand and foot from palsy. The pain in her right foot, which proved to be Dry Mortification, continued until she died.

On the 22nd of April, she realized her ardent desire to die, and on the 23d, her husband, seven of their children, and others, followed her remains to the place of interment.

J. G. ROYER.

Visitor please copy.

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VOLUME VII. TYRONE, PA. TUESDAY, JUNE 6, 1871. NUMBER 23.

Selected by E. L. YODER.

*Prayer and Potatoes.

A SERMON BY J. T. PETTEE.

If a brother or sister be naked, and destitute of daily food, and one of you say unto them: Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful for the body; what doth it profit?—James ii: 15, 16.

An old lady sat in her old arm-chair
With wrinkled visage and disheveled hair,
And hunger-worn features;
For days and for weeks her only fare,
As she sat there in her old arm chair,
Had been potatoes.

But now they were gone; of bad or good
Not one was left for the old lady's food
Of those potatoes;
And she sighed and said, "What shall I do?
Where shall I send, and to whom shall I go
For more potatoes?"

And she thought of the deacon over the way,
The deacon so ready to worship and pray,
Whose cellar was full of potatoes,
And she said: "I will send for the deacon to come;
He'll not mind much to give me some
Of such a store of potatoes."

And the deacon came over as fast as he could,
Thinking to do the old lady some good,
But never for once thought of potatoes:
He asked her at once what was her chief want,
And she, simple soul, expecting a grant,
Immediately answered "Potatoes."

But the deacon's religion didn't lie that way,
He was more accustomed to preach and to pray,
Than to give of his hoarded potatoes:
So, not hearing, of course, what the old lady said,
He rose to pray, with uncovered head,
But *she* only thought of potatoes.

He prayed for patience, and wisdom, and grace,
But when he prayed "Lord give her peace,"
She audibly sighed, "Give potatoes;"
And at the end of each prayer which he said,
He heard, or thought that he had heard in its stead,
The same request for potatoes.

The deacon was troubled; knew not what to do;
Twas very embarrassing to have her act so
About "those carnal potatoes."
So, ending his prayer, he started for home;
But, as the door closed behind him, he heard a deep groan,
"*O, give to the hungry potatoes!*"

And that groan followed him all the way home;
In the midst of the night it haunted his room—
"*O, give to the hungry potatoes!*"
He could bear it no longer; arose and dressed;
From his well-filled cellar taking in haste
A bag of his best potatoes.

Again he went to the widow's lone hut;
Her sleepless eyes she had not yet shut;
But there she sat in that old arm-chair,
With the same wan features, the same sad air,
And, entering in, he poured on the floor
A bushel or more from his goodly store
Of choicest potatoes.

The widow's heart leaped up for joy;
Her face was haggard and wan no more.
"Now," said the deacon, "shall we pray?"
"Yes," said the widow, "now you may."
And he kneeled him down on the sanded floor,
Where he had poured his goodly store,
And such a prayer the deacon prayed
As never before his lips essayed;
No longer embarrassed, but free and full,
He poured out the voice of a liberal soul,
And the widow responded aloud "amen!"
But said no more of potatoes.

And would *you*, who hear this simple tale,
Pray for the poor, and praying, "*Prevail*,"
Then preface your prayers with alms and good deeds:
Search out the poor, their wants and their needs:
Pray for peace, and grace, and spiritual food,
For wisdom, and guidance, for all these are good,
But don't forget the potatoes.

Meriden, Ct., 1871.

Of this poem—a fragment of a charity sermon, preached in Dorchester, Mass., some twelve or fourteen years ago—John G. Whittier wrote: "It is more valuable than some poems I am not sure but it is more to the Master's purpose than any hymn of the sanctuary which has been published since it was written."

SIN produces fear, fear leads unto bondage and bondage makes all our duties irksome.

For the COMPANION.

Peace, Peace.

"Blessed are the peace-makers; for they shall be called the children of God." Matth. 5; 9.

Peace is a quality that highly adorns the followers of Jesus, and makes pleasant the home of the weary pilgrim. It is a pleasant, a delightful ornament of the christian—a native of the celestial clime: it is a product of the Spirit. Peace, is one of the parting blessings which Jesus breathed upon his disciples: "Peace I leave with you, my peace I give unto you." Therefore we are commanded, "be at peace among yourselves;" Seek peace and ensue it;" "As much as lieth in you, live peaceably with all men."

Oh, how pleasant to parents, when their children are agreable: when brothers and sisters dwell together in unity and peace! Cheering, it is to children, when father and mother set a good example of union and peace before them! Most delightful and encouraging it is, when we meet to labor in the church of God, and find peace prevalant among all the members!

"The end of the upright man is peace." Surely, those who have traced the foot-prints of the Savior, the "Prince of Peace," need not fear the darkness of the shadow of death; for the Lord will be with them: his rod and his staff shall comfort them. "Blessed are the peace-makers."

Brethren, inasmuch as war has been declared against the excessive use of tobacco, and some of my beloved brethren, (who, like myself make use of the weed), have expressed great dissatisfaction against the course pursued by the press in trying to subdue the evil—have taken up their weapon (the pen) in defence of the enemy, to fight against a good cause, I, therefore appear before you, beloved brethren of both parties, as an embassador for peace. "Behold! are we not all brethren?" Now therefore do you, I pray, cease the discussion of the subject in question; and, instead of an armistice of 60 days, let us have continual peace; or at least 5 times 60, and 65 days.

We acknowledge that the excessive use of tobacco is a great evil; and we will endeavor to suppress the same by portraying to our children its consequences in their darkest colors. And now if my petition is not accepted, and the subject shall and must be continued. let it be, I beseech you, beloved brethren, mild, by reasoning together in the spirit of meekness.

To my beloved brethren who are addicted to the habit of using tobacco I would further say: Be not offended at any thing that has been written upon the subject; but let us, if possible, profit by it. "Whom the Lord loveth he chasteneth, and scourgeth every son whom he recieveth. Now no chastisement for the present seemeth to be joyous, but grievous; nevertheless, afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby." Now, therefore, having been chastened and scourged, let us not grieve and fret over it.—"Ye have not yet resisted unto blood, striving against sin;" yet some of us have withdrawn our helping hand from a good cause.

Pray, let us reflect seriously upon our cause of conduct, that we cast not our influence in favor of evil. Did not the Editor of the *Companion* exert his influence in our behalf at the last A. M., at Waterloo? Was brother Holsinger to blame in that the tobacco question was brought up at conference? Or is he to be censured even now, in this, that this question is discussed through the *Companion?* We answer in the negative. Why then such unkindness in withdrawing our helping had from introducing our periodical (the *C. F. C.*) into every family? I advise every brother who has refused to act in the capacity in which he has heretofore, and render assistance to the interest of our paper. I say "Our paper," because the *Companion* is the only paper through which we brethren can pass sentiments freely. It is the best medium, in my estimation, by which to form one anothers acquaintance, instruct and encourage one another on our pilgrimage journey.

The *Companion* is designed to advocate primitive christianity. If we undertake to accomplish this great work either by the press, or from the stand, we must expect to meet with opposition. Let us remember then, brethren, we are soldiers of King Jesus; we have a warfare to wage against sin; the *Companion* affords us a favorable opportunity of so doing, and far less expensive than any other to my knowledge. In conclusion we invite all who may chance to read this epistle: Come to our help—to our help against the enemy. Lay your shoulders

to the wheel, your hand to the pen, and help to extend to all the world the Ark of the Covenant of Peace, by soliciting subscribers for the *Companion*, and sending on for publication your essays of truth with meekness.

I have intimated in the above, that I also make use of tobacco. I do; but will here give an explanation. I have ever, for the last eighteen years, kept it in my house, principally, however, for medical purposes, and to accomodate those of my friends, neighbors, and brethren who come to see us, and would wish to make use of the pipe while at our house. ("To the weak became I as weak." 1 Cor. 9: 22.) I have also a pipe which I occasionly lay hold to. Temperance, however, has always been strictly adhered to; so that from three to five cents worth of tobacco, yearly, has ever been sufficient for all purposes. If temperance were observed by the members of our fraternity, there would be no occasion to stain the columns of our beautiful "*Companion*" with the ugly, black word, "TOBACCO." Under existing circumstances, however, we deem it just and proper, that occasionally there be some scourging and scoring. There has been sufficient of this for the present time, in my estimation. More at present would be scoring too deep, and would be unprofitable. After scoring, the broad axe is generally applied; which makes scoring profitable, and the timber fit for use. This is intended by this communication. In hewing, as well as in scoring, it is necessary occasionly to strike pretty severe blows; (which you percieve is also the case in this note, yet no offence is intended.) I am no friend of tobacco, but am a friend to those who use it; and as a friend advise every one that uses the weed to excess, to reflect for a few moments upon this very important question: Is not the habit of using tobacco one of the most useless and disgustful practices that people have fallen into? And yet there is no other, perhaps, so much indulged in as this.

No later than last Sabbath, (the second sabbath of the present year,) being assembled for worship, we sat by the side of an individual, (not a brother,) who, before the services were ended, had before him a puddle of tobacco spit of about four feet in circumference. Horrible sight! thought I. Brethren and sisters, you that are in the habit of using the weed to excess, allow me to appeal to your modesty and better judgment. I ask you once more to reflect for a moment upon this very important subject, and you may know at once, that it is very disagreeable—very unpleasant, for those of your dear brethren and sisters who do not use the weed at all, to engage with you in our common salvation. This do then, I beg of you, (if you can do no better,) leave your pipe and plug at home when you come to worship the Lord in the public assembly. Do it for your own good and for the sake of your brethren and sisters, that you may avoid offence. Brother Paul says: "If meat maketh my brother to offend, I will eat no flesh while the world standeth." 1 Cor. 8: 13. And the Savior says: "Woe unto that man by whom the offence cometh."

JACOB BAHR.

Moulton, Iowa.

Freemasonry vs. Christianity.

LYMAN WHITING furnishes to the Chicago *Advance* an account of the burial of the deacon of a city in the West, under Masonic auspicies. He says:

The "Order" appeared splendidly. The pastor, after years of intimacy, brother deacons, old and tried brethren and sisters might get in—come into line, as they could. No place whatever was made for them. The grave was near the gate of the cemetry. The swords and aprons filled the way so that most of those behind them halted "without the gate." A strange, mumbled recitation was heard while and after the coffin was lowered—but not a word from pastor or any Christian friend. A pert young man read the Christless burial service; literally *Christless*, the name Christ, or Jesus, not allowed in it; "for," said an M. E. minister, a member of the "Order," on the way back from the grave, "for regard to Jews who are Masons, and hold that name in such abhorrence." So a man professing Christ, ministering at a communion-table for forty years and more, buried from the house of God, where all his life had been spent, is laid to his rest by heathen-like ceremony, which is not allowed to have one mention of Jesus Christ, his Redeemer and hope in the resurrection

For the Companion.

Children of God by Faith.

"Ye are children of God by faith in Christ Jesus."

My dear brethren and sisters, and especially those who are faithless, if you will bear with me, I will, in my humble capacity, make an effort to define, in my illiterate way, the living principle of faith, in close connection with obedience; as upon this subject hinges our final redemption. In the common acceptation of the term faith, its signification is, verily, in truth, firm to the truth, loyal, upright; in its Scriptural sense, "The substance of things hoped for, the evidence of things not seen." In either capacity, when properly employed, it results in efficacies desirable in their character; especially so in the divine sense, having attributes attached, holy and sanctifying in essence. In its worldly aspect, it is a ruling power, that wields a powerful influence in shaping our desires and in satisfying nature's necessities. It is by faith, we place implicit confidence upon our fellow-man, in securing to us the possession of the things we may desire at his hands, whether it be a mutuality of good will and fellowship, or any especial or coveted favour, pertaining to our worldly comfort.—But our confidence is made to rest only securely upon our faith in the genuineness of the proffered assistance; otherwise we could not accept of it in a positive and believing sense. In its divine attributes it assumes an infinately higher and holier character; leading to results most beneficial, as well as triumphant, in their attainments, satisfying the spiritual desires of the soul—a motive power propelling us forward in obedience to God's holy will, so that we may lose our hopes, that they may rest upon the sure foundation stone, that he be not a stumbling stone or rock of offence, set at nought by the builders. By faith we rely upon his being the Chief Corner Stone or the great Head of the corner. By faith we believe that the Scriptures are the revealed will of God; and that the hope contained therein, flowing from obedience to the divine will, is able to save our souls from eternal death. By faith it is that we believe that God exists and has become the Mediator of a new and better covenant. By faith we believe that by one offering he has perfected forever them that are sanctified through the truth; for we have his declaration from the mouth of the prophets and apostles, "This is the covenant I will make with them after those days: I will put my laws into their hearts; and in their minds will I write them; and their sins and iniquities will I remember no more." It is evident that nothing but a living faith can effect this for us. The Law made nothing perfect; but the bringing in of a better hope did; for as many as are under the law are under the curse, for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them. But that no man is justified by the law in the sight of God, is evident; for the just shall live by faith. Therefore being justified by faith, we have peace with God through our Lord Jesus Christ: by whom also we have access, by faith, into the grace wherein we stand, and rejoice in the hope of the Glory of God." Do you not see how all those trusts harmonize? Ye are all children of God by faith in Christ Jesus? Do you remember the rebuke Paul gave his Gallatian brethren, who retained too much of the works of the law to satisfy the demands of Christ, under the law of grace obtained through faith? "O foolish Gallations! who hath bewitched you that ye should not obey the truth, before whose eyes Jesus Christ has been evidently set forth, crucified among you? This only would I learn of you: received ye the Spirit by the works of the law, or by the hearing of faith?" "Faith cometh by hearing; and hearing by the Word of God." See how the truth chimes in sweet accord: the just shall live by faith—for we walk by faith, and not by sight. "For we are saved by hope; but hope that is seen is not hope; for what a man seeth, why doth he yet hope for? But if we through faith hope for that we see not, then we with patience wait for it."

Having attained access, by faith, into the grace of God, we glory in tribulation; because we are admonished of the fact, that "tribulation worketh patience, and patience, experience, and experience, hope, and hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost, which is given unto us." "Repent and be baptized * * * for the remission of your sins, and ye shall receive the gift of the Holy Ghost." Whatsoever God hath said unto thee, do; then, when we are led thus far by a live, acting faith, into obedience to the first principles of the doctrine of Christ, we have the assurance that all these virtues and Christian graces will flow upon a life truly devoted to God's service; looking with an eye of faith, single to the advancement of our spiritual good and his glory, do we but accept the proffered terms of mercy, flowing from the saving efficacies of his power, in and through the merits and mediation of Christ our Redeemer.

But we discover, in an especial sense, two kinds of faith in the world: one an abstract faith; and the other a live, acting faith. By an abstract faith, we mean, a faith without works, being dead. We may believe there is a God; that we have had his substance manifested in the flesh; that he died that we through him might live. This being as far as our faith extends, we do not make the application of his atoning blood to our souls, hence we conceive that he has not really become our Savior, except in a prospective sense: not virtually so; because our faith having not yet lead us to obedience to his divine will, we are yet without hope of eternal life in the world; for he, being made perfect, has, by virtue of that great truth, become the Author of eternal salvation to all who obey him; for by one offering, Jesus Christ, himself the great Sacrifice, hath perfected forever them that are sanctified. How then are we sanctified? Why, through the truth as it is in him: "My word is spirit and my word is truth." Hence we infer that the direct opposite would be, that his authority in a saving sense, does not extend to those who do not obey him. Purify yourselves in obeying the truth, whilst the things pertaining to our spiritual necessities, are spiritually discerned. Yet we must necessarily examine the teachings of Christ in a philosophical point of view, in order to the affirmative and negative sense, as applicable to us in our saved or unsaved condition. "For as many as have been baptized into Christ, have put on Christ." This a postive and imperative demand, from which we justly conceive the opposite to be, "for as many as have been baptized into

Christ, have not put on Christ."—Our conclusions are based upon a having faith in Christ and his redemptive plan of salvation. Obeying from the heart, through faith, that form of doctrine once delivered to the saints, we can claim peace with God through Jesus Christ our Lord.

But to be more specific upon the principles of an abstract or living faith, we refer you to James, who defines the matter more closely than I can do. "What doth it profit, my brethren, though a man say he hath faith, and have not works? Can faith save him?" Nay, verily. "Yea, a man may say, thou hast faith, and I have works; shew me thy faith without thy works, and I will show thee my faith by my works."

We now refer you more especially to that abstract faith, to which I have already referred; in which James comes to my relief. "Thou believest there is a God; thou doest well: the devils also believe and tremble. But wilt thou know, O vain man, that faith without works is dead?" We will perceive that something is required to perfect our faith: Was not Abraham justified by works in offering up his son Isaac? Can you not see how faith wrought with his works, and by his works was his faith made perfect? Not that we should boast of any works that we may do; for it is the gift of God through Christ our Lord. It is then evidently through faith, in obedience to the divine will, that we become partakers of the promises. "Ye are all children of God by faith in Christ Jesus;—hence it is indespensibly requisite in the great plan of redemption, that by faith, and through faith only, can we attain to that perfection necessary to qualify us for heaven; therefore, being justified by faith, we have peace with God through our Lord Jesus Christ, by whom also we have access by faith into this grace which is the gift of God wherein we stand, and rejoice in the hope of the glory of God.

Now my dear faithless and unconverted friends, if this be the glorious result of implicit faith in Christ, is it not worth attaining to? You who have a hell to shun and a heaven to gain, you who are perhaps risking your eternal salvation upon a dead faith, you who have not made an application of the cleansing blood of Jesus Christ to wash away the stains from your poor, perishing souls. You who have not accepted his Redeemership in an actual sense, but only in an abstract capacity, why yet delay? The time is short. Remember the anxiety of Zaccheous, who climbed the Sycamore tree in order to see Christ as he passed by. Have you do anxiety to see him? Will you let him pass by you without an invitation to abide with you? Will you evade the significant appeal he made unto Zaccheous as he looked up, beheld him, and said: "Make haste and come down, for to-day I must iabde at thy house?" He did make haste and came down, and received him joyfully. The murmuring that was heard in the crowd, that he was gone to be a guest with a man that was a sinner, had no influence upon Jesus; for we hear him exclaim, "This day salvation is come to this house; for the Son of man is come to seek and save that which is lost; for I come not to call the righteous, but sinners to repentance." So perhaps he has been passing by, and calling upon you these many days; but instead of coming down, bowing in humble submission to his holy will, you turn a deaf ear to that pleading voice, and still ascend higher and higher in the scale of sin and iniquity, until, perhaps your sins have become as scarlet. No faith, and without hope in the world. When such a small portion is only required to make thee whole, can you not touch the hem of his garment as did that faithful woman, when he perceived virtue had gone out of him; he has a rich storehouse of mercy for you, if you only make the demand upon the virtuous efficacies in which he abounds, which is as illimitable to day as it was 1800 years ago, he is the great Physician of souls; his prescriptions have the same healing influence; he is ever ready to apply the balm of Gilead to your sin sick souls. I will put my laws in their hearts and in their hands will I write them, and their sins and iniquities will I remember no more." What a refreshing assurance to calm the most disturbed soul, seeking peace through a crucified Redeemer, who took upon himself the form of sinful flesh, in order to condemn sin in the flesh, that our souls may be purified in obeying the truth as it is in him.

Sinner, come lay your claim at the feet of Jesus, that ye may, through that living faith, become partakers of the blessed promises vouchsafed unto us through His meritorious attonement; when you can clearly and in a saving sense, exclaim, He has become my Savior indeed, Verily and in truth; my faith has made me whole!

Come freely, come, by sin oppressed,
On Jesus cast thy weighty load,
In Him thy Refuge, find thy rest,
Safe in the mercy of that God.

Thy God's thy Savior; glorious word!
O hear, believe and bless the Lord.

P. S. N.

For the COMPANION.

The Mind of Christ.

"Let this mind be in you, which was also in Christ Jesus." Phil. 2: 5.

Whoever takes a view of Christianity as displayed in the precepts and examples of Christ, its great Founder, must acknowledge it to be a very lovely religion, admirably calculated to promote the happiness of man in the present world, as well as to secure his eternal salvation in the next. "It is a faithful saying, and worthy of acceptation, that Jesus Christ came into the world to save sinners;" to save them from their sins, not only to deliver them from the wrath to come, which is the wages of sin, but also to restore in them the holy image of God, which they had lost by their fall in Adam. He came not only to restrain the practice of sin, but to purify the fountain of the heart, from whence the streams of sinful practices proceed.

To affect these great designs, he became a sacrifice for sin; he was made sin for us; he died for our sins, the just for the unjust, that he might bring us to God. He procured for us and sent down to us the Holy Spirit, the great sanctifier of the Church. And having given to the world the purest precepts that were ever delivered, he gave infinite force to them by a perfect example of purity in his own temper and walk, and has left us this example for our imitation.

All true Christians are followers of Christ; they must walk even as he walked, and in order to do this, they must possess the same holy temper, or as it is expressed in the text, the same mind must be in them, which was in Christ Jesus. This mind or disposition is the subject of the

discourse. May the good Spirit of God explain it to us, and produce in us. We might express the whole in a single word. Love is the mind of Christ, for God is love; the whole law is fulfilled in love. Love to God, and love to man; this filled the heart of the great Redeemer, actuated him in the whole of his obedience and sufferings, supported him under them, and rendered them acceptable, meritorious, and efficacious to the salvation of the church. This is the mind that was in Christ; this his prevailing disposition; and the principle part of our holiness consists in being like him, and living under the daily influence of love to God and love to man. But it is necessary to be more particular, and to consider the Christian temper in its several branches.

First, Humility; second, Piety; third, Spirituality; fourth, Contentment.

Humility. This deserves the first place, both because it is that grace in Christ to which the text refers, and because it is in every believer the root of all other graces. Wonderful indeed, was the humility of the Son of God, "Who being in the form of God, thought it not robbery to be equal with God, but made himself of no reputation and took upon him the form of a servant, and was made in the likeness of men, and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross!" Behold here the greatest example of humility that the world ever saw, or ever will see, and this example is proposed to our invitation. And what argument can be so forcible? for shall the glorious Savior be humble and the miserable sinner be proud? How preposterous, how absurd!—Pride is natural to apostate man. It was a principle ingredient in the sin of Adam, and every child of his is born proud. Adam got it from the devil, and we get it from Adam. And yet it is truly said, "pride was not made for man; it ill becomes him."—For a sinner to be proud, is the most monstrous thing in the world. Nothing is so hateful to God; and if we are born of God, nothing will be so hateful to us. Now faith lays the axe at the root of pride. Faith beholds the majesty and holiness of God, and shrinks as it were into nothing before him. The proud man swells by comparing himself with other sinners, but the Christian compares himself, his conduct, and then his heart, with the most pure, holy, spiritual law of God; this prevents self-righteous boasting, and shows that even his best duties are tinged with sin. He was alive without the law once, but now the commandment is come, sin revives and he dies. This experience will force him to the cross; he will gladly renounce his own works and righteousness, and supremely desire to be found in Christ. Let the Christian but think of three things, and it will promote his humility: what he was, what he is, and what he shall be.—He was a poor, blind, naked, filthy rebel; an enemy to God and an heir of hell. He is by grace a pardoned sinner and an adopted child; but O, what imperfections in all his graces! What defects in all his duties! What strength in his corruptions! What a disproportion between his obligations, and his returns to God; between his profession and his practice; between his privileges and his enjoyments. So that he can cordially unite with a better man than himself, in saying, "I am the chief of sinners, and less than the least of all saints."

Let him also consider *What he shall be*; he shall be with Christ, he shall be like Christ, he shall wear a crown of glory, he shall possess a heavenly inheritance, he shall be a king and priest to God. Amazing prospects! animating, yet humbling hopes; he will then with David sit down and say, "Who am I, O Lord God that thou hast brought me hitherto: and as if this were a small thing in thy sight, thou hast spoken of thy servant's house, for a great while yet to come; and is this the manner of men, O Lord? and what more can David say unto thee?"

Second, Piety. "Or the fear of God," or Godliness was an eminent branch of the mind, that was in the man Christ Jesus. These terms are nearly of the same import, and denote the habitual prevailing frame of mind in its regard to the blessed God. It is the character of the natural man, that he is ungodly; there is no fear of God before his eyes; he lives without God in the world; he is alienated from the life of God; he says to the Almighty, Depart from me.

The very reverse of all this is the temper of the Christian, as it was also of his Master. We learn from the Gospel, and more abundantly from the Psalms, what a spirit of devotion continually animated the human nature of Christ! What reverential fear, what supreme affections, what lively zeal, what fervent prayer! A portion of the same spirit pervades the heart of every real Christian.—The fear of the Lord is the beginning of wisdom," and the whole duty of man, his great duty, his first interest, his chief delight. And this divine principle, is implanted in every believer. "I will put my fear in their heart," is the grand covenant promise and is fulfilled to every elect soul, when called by grace. The new born soul turns naturally to God as flowers to the sun, or the needle to the pole; and though it may be disturbed or diverted for a time, the heavenly principle within, abides and prevails, and the Christian is constrained to say: "Return to thy rest, O my soul, for the Lord hath dealt bountifully with thee." The spirit of piety, will render those acts of religion which were intolerably burdensome to the unconverted man, natural and pleasant. Religion is no longer his medicine, but his food; not his task, but his delight. And the fear of God will certainly produce reverence for his name; the Christian cannot habitually take in vain, in the light manner of the world, the great and fearful name of the Lord his God. And this principle will insure his sacred regard to the holy Sabbath, the Bible, the house of God, the preached Gospel, the table of the Lord, and every means divinely appointed for his growth in grace.

Third. Spirituality is another essential part of the Christian temper. This is a necessary effect of regeneration; for as that which is born of the flesh is flesh, so that which is born of the Spirit is Spirit. Every nature generates its own likeness. We derive from our first parent the likeness of his apostate nature, earthly and sensual, not having the spirit; but if begotten again by the Holy Ghost, we derive from a nature that is spiritual. Natural men mind earthly things; they understand, pursue, and relish only things of a worldly nature, while the things of the Spirit of God are foolishness to them; but the believer, being born from above minds heavenly things, and sets his affections supremely on things above, and not on things below. This constitutes the grand difference between

the children of this world, and the children of God, and our future distinction will be accordingly; for to be carnally minded is death, but to be Spiritually minded is life and peace. While we are in the world, a due regard must be paid to our worldly callings; for religion, so far from encouraging sloth and idleness, requires us to be diligent in business; but it requires us also to be fervent in spirit, serving the Lord.

The things of this world, however great and important, in some views, will be considered in the light of eternity, as empty bubbles, insignificant trifles, and childish toys. The Christian weighs everything in the balance of eternity. He considers what their value be when he is on a dying bed, and judges how far they may be conducive to his everlasting interest, for he walks by faith, not by sight. Besides he is crucified to the world, and the world to him, by the cross of Christ. Our gracious Lord never discovered any taste or relish for the pomps and vanities of this world.—As Lord of all, he could have commanded everything that was noble and great. But it is evident that he poured contempt on worldly grandure. His whole life, death, and doctrine, tended to stain the pride of human glory, and to sanctify to his humble followers, that lovely state he intended for them. Luxury of living, gayety of dress, and conformity to the vain world, can plead no countenance from the example of Christ; but self-denial, plainness of living, and manners; deadness to the world, and heavenly mindedness, are the very mind that was in Christ, and will be in us if we are his genuine followers.

Fourth. Contentment is another feature of the Christian character.—And this will result in a happy degree from Spirituality and heavenly-mindedness. A proper view by faith of eternal things, and a good hope by grace of, and interest in them, will occasion a holy indifference about worldly matters, and render us content with our present lot. Of old times, those persons took joyfully the spoiling of their goods, who knew in themselves, that they had in heaven a better and more enduring substance. Heb. 10: 34. The way to be happy in this world, is not to elevate our station to our mind. The first is perhaps impossible; for the ambitious mind of the prosperous man continues to rise with his lot. So that he is never satisfied. The last may, by divine grace, be accomplished. The Christian believes that God reigns, that his providence is universal, that a sparrow does not fall to the ground without his observation, and that the very hairs of his head are numbered. and if so, he has reason to conclude that a special, and most gracious providence, presides over all his affairs. The believer, therefore, having committed all his concerns to the Lord's care, in the diligent and prudent use of means, will rest satisfied with the disposal of heaven. He will say, it is the Lord, let him do what seemeth him good.

We are led to expect trouble in the world; man being born in sin, is born to trouble, and instead of wandering that things are so bad, we have reason to wonder that they are no worse. He who knows the evil of sin, and the plague of his own heart, will say at the worst of times, he hath not dealt with me according to my sins, nor rewarded me according to my iniquities. Besides there is generally some cause for praise.

> Here is mercy in every place!
> And mercy, encouraging thought,
> Give even affliction a grace,
> And reconciles man to his lot.

Thrice happy was the Apostle Paul who could say, I have learned in whatsoever state I am, there with to be content. I know both how to be abased, and I know how to abound every where, and in all things, I am instructed, both to be full and to be hungry, both to abound and to suffer need. Should you think this is a difficult lesson, and that in certain cases you could not practice it, mark what follows: I can do all things through Christ, which strengtheneth me. Phil. 4: 11—13. St. Paul, in himself, was as weak as another man; but he had learned to live upon Christ, and by faith to receive out of his fulness, grace for grace. Every believer may do the same. And let him remember this patient temper is the mind that was in Christ.—Through a whole life of poverty and sufferings here, we read not of a single murmur; and when in his agony the bitterest cup that ever was mingled, was put into his hands, he said: "The cup which my Father giveth me to drink, shall I not drink of it. Not my will but thine be done."

May God help us ever to conduct ourselves in the mind of Christ, is my prayer. Amen.

DANIEL J. SHAFFER.
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Jesus Wept.

Jesus wept over the woes of a single city, and do you think that he never wept over the woes of a world? He wept in public, where he would certainly restrain his feelings as much as possible and do you think he never wept in secret? Could we lift the sacred veil of his solitary hours; of his seasons of retirement, while an obscure workman of Nazareth; of his forty days' fasting and prayer in the wilderness; of his vigils on the mountain tops and in the deserts—what prayers, what intercessions, what tears, what tender and heavenly sympathies with the sorrows and woes of humanity, would come to light! His affections were not limited to Judea; he did not love those merely who loved him. He wept at the grave of Lazarus, and over the distress of Martha and Mary and why not over the great congregation of the dead of more than a hundred and thirty generations past, and over all the broken hearts of widows and starving orphans from the beginning of the world? Why not over the distress of all the sick, the delirium of the deranged, the agonies of the dying? Do you now see why he went about with restless assidity to console, to comfort, to bind up broken hearts, raising their dead, curing and cleansing and restoring men to the enjoyment of health, sight, hearing, and reason? How could he do otherwise, with a heart like his? He would have done so, though no man had believed it him on that account, or returned to him a grateful word or look.

It may be justly said that the pride that shapes humility is the most objectionable, as in addition to the bad qualities inherent in a false unfounded estimate of self, it supercedes that of hypocrisy—and no combination can be more odious than that of hypocrisy with pride.

—"That you believe you have a call to preach, is all very well, as far as it goes," said an old doctor of divinity to a theological student; "but," he added, "we must wait and see whether people think they have a call to hear you,

For the COMPANION.

Remarks on Baptism.

"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost."—Matth. 28: 19.

Being but a babe in the cause of Jesus, I do not endeavor to expand all the ideas involved in the above subject; nor would I presume to teach those who are by far my superiors in the divine. I shall try, however, to give a brief synopsis of the subject; and should anything be written that is erroneous, or that does not harmonize with the teachings of Jesus, I am quite willing to be taught more perfectly.

The subject of Christian baptism is one that is greatly contested by many learned men of the world; and while it is so eloquently debated by learned men of other denominations in regard to its significations, we have come to the conclusion, that many of our friendly competitors have lost a little sight of the literal meaning of the language, as recorded in the 28th chapter of Matthew's Gospel, 15th verse.

Before I enter into an examination of the subject, I would entreat the reader not to pass over baptism without giving it a due weight of serious reflections. It is a subject that deeply concerns the everlasting welfare of our souls. Christian baptism being an ordinance of high heaven, is not to be treated with contempt. Greater honor and glory was never conferred on any rite, or any command of the infinite Jehovah, than was on this sacred ordinance, when the immaculate Son of the Most High was baptized in the pure crystal waters of the Jordon. There is no sight within the pale of creation, equal in grandeurous beauty and holiness, to that of baptizing him, who, in the majesty of his power, triumphed over the grave, death and hell, and is now set down at the right hand of the Father, there interceeding for the reconciliation of poor sinners. Yes, so great was the joy at the time of the Savior's baptism, that the very heavens could not hold their peace, but had to break forth in the soul cheering words "This is my beloved Son, in whom I am well pleased." Oh! what mode, the Father so willing to verify the baptism of his Son? was it because of sin or disobedience? No, no. I will tell you the secret of it all; it was because of implicit obedience that the Spirit hovered about in the "bodily shape of a dove." And depend upon it, my dear reader, that, if you wish to be emancipated from the bondage of sin, and become an adopted son of God, you must follow the eternal I AM, into the sparkling waters, to be buried with him by baptism into death; that like as Christ was raised up from the dead, even so we also should walk in newness of life. Rom. 5: 4.

The man who makes the profession of orthodoxy, and has the audacity and presumptuous arrogants to invalidate baptism, or any other of the divine behest, is threefold worse than an infidel; and will not alone incur the displeasure of the Almighty, but will ultimately became guilty of the fearful and condemning sin, as described in Revelation. Oh! how lost and undone will those poor ministers feel, who positively assert the nonessentiality of the divine commands, when they will be summonsed by the trump of God to come forth and hear the dreadful denunciation, "Depart from me, ye workers of iniquity." Fearful valediction upon those who deviate from the Scriptures of divine truths! O ye ministers, you who are standing upon the walls of Zion to declare the glad tidings of salvation, be not afraid nor ashamed to declare the whole council of God; but go forward in the discharge of your official capacity.

The time when our Lord and Savior assigned to the disciples their appropriate duties, when they had communed in the mountain which he had appointed, and when he sent them forth to visit all nations with the day-spring from on high, and a knowledge of the everlasting Gospel, the following edict went forth: "All power is given unto me in heaven and in earth. Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost."

You will observe the above paragraph is addressed with an ellipsis.—This we shall endeavor to explain in a kind of home-like, practicable manner. It is evident, according to the scrutinizing principles of our language, that name can only belong to and be modified by Father; consequently it is an elliptical sentence.—The words Father, Son, and Holy Ghost, being joined by the conjunction copulations, accompanied with preposition "of" and the definite article "the," and name being placed in the singular number, can only belong to and be modified by Father. What is it, then, that belongs to, and is modified by Son? It is name in the singular, which must be supplied that belongs to, and is modified by Son, likewise, name also before Holy Ghost. Hence it is an elliptical sentence; and the believer to fill the holy injunction, should be baptized and in each separate name of the Holy Trinity. For an illustration see Luke 23: 38.

We will make a few remarks on the arrangement of the language of the apostolic commission. It must be acknowledged by all unbiased grammarians, that, according to the grammatical construction of this commission, it requires three actions; also it must be admitted to be elliptical; and if the ellipsis were supplied, it would read, "baptizing them in the name of the Father, and baptizing them in the name of the Son, and baptizing them in the name of the Holy Ghost."

Now reasoning from these premises, I would promise a few particulars relating to baptism. If we were commanded to be baptised in the name of the Father, not mentioning the Son or Holy Ghost, would it not require an action? And suppose we were commanded to be baptized in the name of the Son, not saying anything about the Father or Holy Ghost, would it not require an action? And if we were commanded to be baptized in the name of the Holy Ghost not meaning the Father or Son, would it not require an action? But we are commanded to be baptized in each of these names; and therefore does it not require three actions? Because being baptized into one of these names constitutes one; and being baptized into three, constitutes three actions. From the above phraseology we infer that it requires the candidate to be immersed taree times; for if once you must read the noun "name" in the commission names, which would ultimately destroy the ellipsis, and in that case according to the genius of the English Language, it would require but one action. But unfortunately for those who practice single immersion, we are compelled to say that it is wrong, utterly wrong, to baptize by immersion, but once in the Trinity.

Let us not be guilty of falsehood in which we dedicate ourselves to the heaven-born king. To baptize by less than three actions, while pronouncing the three names of the Holy Trinity, according to the formula in the commission, is to dissemble in the face of the omnipotent. Therefore in performing the sacred rite of baptism let us give to the Father, and to the Son, and to the Holy Ghost the honor due them.

It can plainly be demonstrated from the Scriptures of divine truths, that deity from eternity subsisted in three persons. For proof of this I will just refer the reader to the first chapter of Genesis, 26th verse: "and God said, let us make man in our own image, after our likeness." You will observe that the words "us" and "our" are in the plural number; this, no sane man will deny.

The inspired Apostle Paul, compared baptism to a burial; and all who are acquainted with language, must acknowledge, that bury means to conceal, or hide; so that the subject in baptism is concealed by trine, as well as by single immersion. And as baptism is an institution of heaven, and not after the traditions of men, it is an impenetrable difficulty for some minds to comprehend the mode of baptism. We claim that according to the construction of the Savior's language, it requires an emersion into each name of the Holy Trinity.—The revelation of the Father Son and Holy Spirit, is not more clear and distinct than are the offices performed by the glorious Three—one in the reconciliation of fallen humanity.—The Father originates all; the Son executes all; and the Holy Spirit consummates all. Eternal volition and design is the office of the Father; reconciliation, the office of the Son; and sanctification, the office of the Holy Spirit. This we have beautifully illustrated in 1st Peter 1: 2, "Elect according to the fore-knowledge of God the Father, through the sanctification of the Spirit, unto obedience, and sprinkling of the blood of Jesus Christ." These three bear record in heaven, according to their official agencies, and are one according to the knowledge of God. Thus we are plainly taught in his sacred Word; and therefore we honor each alike by being immersed once in each name of the Holy Trinity by baptism.

But says one, "the apostle says, One Lord, one faith, and one baptism; and that baptism means one immersion, hence there is but one immersion, and not three. What preposterous ideas some men have in regard to Scripture! Jesus said: "Ye believe in God, believe also in me."—Hence you will perceive that they only believed in the one,—God,—which was contrary to his requisition, which is to believe in the one Lord also; and if they had believed in the one Lord also, they would still have had but one faith; for Paul says, there is but one faith. Therefore the all-perfect, did not require two faiths in asking them to believe on him, or on the two names. Christ says: "I and the Father are one;" and yet he so emphatically entreats them to believe also in him, as well as in the Father.

Now let us make an application, and see whether it harmonizes with the order of baptism. Faith, as defined by lexicographers is given as follows. Active belief; trust in God; trust in Christ as the Savior; doctrine or tenants; believed creek; fidelity; constancy; confidence; sincerity; hope. Now according to the divine will of Heaven, we can believe in the trine God, which characterizes this one faith. Then we ask, why should not an immersion in each of these names of the Holy Trinity constitute one baptism? If the former is logical, the latter certainly is. If any should inquire, how can three immersions constitute one baptism? we answer, how can three persons exist in the godhead?

Before we close our remarks on the order of Christian baptism, we feel to present a few biographical sketches of ancient writers.

Turtullion, the oldest of the latin fathers, says: "We die symbolically in baptism."

Chrysostom says: "To be dipped and plunged into water, and then to rise up out of it again, is a symbol of our descent into the grave, and our ascent out of it."

Gustin Martyr, in his Apology before the Roman Emperor, says of those who dedicate themselves to God through Christ: "Upon their commission they are brought to a place of water, and washed in the name of God the Father. Moreover the person baptized and illuminated, is baptized in the name of the Lord Jesus, and in the name of the Holy Ghost. Basil, Arch-bishop of Cesar, puts the following question, in his last sermon to the Catechumens before baptism. "How can we be placed in a condition of likeness to his death? Answer: by being buried with him in baptism. How are we to go down with him into the grave? By imitating the burial of Christ in baptism; for the bodies of the baptized are in a sense buried in water. By thrice immersions we administer this important ceremony of baptism, that death may be represented in a figure." Dupin says: "In the first three centuries they plunged those three times in water."

Chysostom claims that the commission plainly taught us, three dippings in baptism; for he says: "Christ delivered to his disciples three immersions in one baptism, by dipping the body thrice, face forward, under the water."

Thus you see we might present a host of witnesses in favor of trine immersion, by those who practice single immersion themselves; and we truly feel to tender our thanks for the correctness of the language. May we all learn to cultivate a close intimacy with Jesus, is my prayer.

JACOB T. MYERS.

Somerset, Pa.

HOW TO ENJOY LIFE.—It is wonderful to what an extent people believe happiness depends on not being obliged to labor. Honest, hearty, contented labor is the only source of happiness, as well as the only guaranty of life. The gloom of misanthropy is not only a great destroyer of happiness we might have, but it tends to destroy life itself. Idleness and luxury induce premature decay much faster than many trades regarded as the most exhaustive and fatal to longevity Labor in general, instead of shortening the term of life, actually increases it. It is the lack of occupation that annually destroys so many of the wealthy, who, having nothing to do, play the part of drones, and, like them, make a speedy exit, while the busy bee fills out its days in usefulness and honor.

That conduct sometimes seems ridiculous, the secret reason of which may perhaps be wise and solid.

We use riches as children use toys — to amuse us till we fall asleep.

The Last Good Night.

Close her eye-lids, press them gently
O'er the dim and leaden eyes,
For the soul that made them lovely
Hath returned in to the skies;
Wipe the death drops from her forehead,
Sever one dear golden tress,
Fold her icy hands all meekly,
Smooth the snowy little dress;
Scatter flowers o'er her pillow—
Gentle flowers, so pure and white—
Lay this bud upon her bosom:
There—now softly say, Good night!

Though our tears flow fast and faster,
Yet we would not call her back,
We are glad her feet no longer
Tread life's rough and stormy track;
We are glad our Heavenly Father
Took her while her heart was pure,
We are glad he did not leave her
All life's trials to endure;
We are glad—and yet the tear drop
Falleth: for, alas! we know
That our fireside will be lonely,
We shall miss our darling so.

While the twilight shadows gather,
We shall wait in vain to feel
Little arms all white and dimpled,
Round our necks so softly steal,
Our wet cheeks will miss the pressure
Of sweet lips as warm and red,
And our bosoms sadly, sadly
Miss that darling little head,
Which was wont to rest there sweetly,
And those gentle eyes so bright,
We shall miss their loving glances,
We shall miss their soft Good night.

When the morrow's sun is shining,
They will take this cherished form,
They will bear it to the church-yard,
And consign it to the worm;
Well—what matter? It is only
The clay dress our darling wore;
God hath robed her as an angel,
She had need of this no more;
Fold her hands, and o'er her pillow
Scatter flowers, all pure and white,
Kiss that marble brow and whisper,
Once again, a last Good night.

For the Companion.

Gog, the Man of Sin.

(Concluded.)

By making the Roman Pontiff, the prototype of Gog, and commencing his reign at A. D. 612, 1260 would fall in with 1872. But the Turk or Sultan, the prototype of Gog, and commence with the year A. D. 636, and 1260 more will fall in with 1896; add 75 days more, and we hav 1971, which is 99 years difference between us. This no doubt will take us not far from the end, and, is time sufficiently long for God to lead the old Sultan out of Palestine, and make room for Jacob in the land of Israel, for the rebuilding of his country.—When nations or kingdoms stand in the way of the fulfilment of God's word, he can overthrow or move them around very quickly; as in the case of France, Prussia, and Italy, in the overthrow of the Pope's temporal power. So when the time fully arrives, God will put hooks into the old Sultan's jaws, and lead him back out of the land of Israel. Ezek. 38: 4. When God puts his hook into his jaws, however stubborn he may be, he must lead right along out of the way, and Israel will return home and build up his father-land, that always, or for many years, has been laid waste. Ezek. 38: 8. All the wealth that Israel has accumulated from us Gentiles, for the last 1800 years, will be carried there; those waste places re-inhabited; towns and villages built up; the city rebuilt; the Jews all again and forever at home. Enjoying the fat of their land, which is in the greatest degree of prosperity.

But Israel must have one more trial. And the covetous Gog, who is close by and sees the many towns and unwalled villages, (for they have not yet had time to wall them,) and the immense wealth and prosperity of the land, "An evil thought," will now enter his mind, to take a great prey. The Lord will turn him back again. (Ezek. 39: 2.) He shall ascend and come like a storm—like a cloud shall they cover the land, he and all his bands with him, to take a spoil and great prey, and turn his hand upon the desolate places that are now uninhabited, to the people that are gathered out of the nations, that have gotten cattle and goods: "I will go up to the land of unwalled villages to take a great prey." Ezek. 38; 9–12. And Gog "shall come up against my people Israel, as a cloud to cover the land: it shall be in the latter day." (16th verse) Israel will fight, but very soon is driven back into the city. Gog with his forces enter and take half of the city forth into captivity. (Zech. 14: 2.)

Dear reader, why did not Gog take the other half, also? Ah! the earth begins to shake and quake; the heaven opens, and the Lord roars on high, he utters his voice from his holy habitation. He shall mightily roar: a noise shall come even to the end of the earth. The Lord shall go forth and fight against those nations. His feet shall stand on the mount of Olives, east of Jerusalem, in that day." (Zech. 14: 3, 4.) The tide of battle is turned; the Lord fights for Israel; Gog is slain on the mountains of Israel, all but a sixth part of him. Israel shall take a great prey; he shall rob those that robbed them. Thus this mighty host of Gog, fell on the mountains of Israel, all but the sixth part of him.—Ezek. 39th chapter. This ends the career of Gog, until after the millenium.

Israel is now converted: "I looked and, lo, a Lamb stood upon mount Sion, with him an hundred and forty-four thousand, having their Father's name written in their foreheads."—These follow the Lamb whithersoever he goeth." Rev. 14: 1, 4. These are Jewish Christians: twelve thousand of each of the twelve tribes of Israel. Rev. 14: 4—8. These, in our opinion, will take an important part in the conversion of the Jews, which will be now and forever complete. But the battle of the great day of God Almighty, which, when done, will forever set aside the power of the sword. The Lord has come, and "a noise shall come even to the ends of the earth; for the Lord shall have a controversy with the nations."

Evil shall go forth from nation to nation; and the slain of the Lord be from one end of the earth to the other: "they shall not be buried, but shall be as dung upon the ground." Jer. 25: 31—33. Gog was destroyed and buried on the mountains of Israel, while these, including the man of sin, were destroyed and left long unburied in the open world, and devoured by the fowls of the air, &c.—This conflict, is, as it were, heaven and earth engaged in battle; for the Lord is represented as coming with the armies of heaven, all riding upon white horses, to make war against the beast and kings of the earth, when the beast and the false prophet, will be cast into the lake of fire and brimstone, and their armies he destroyed by the sword of him that sits on the white horse, and the blood will flow to the horses bridles, (Rev. 19: 19—21; 14: 19—20) for 1600 furlongs, or 258 miles Here is the end of the power of the sword; the victory of Christ is complete: he is the only potentate King of kings & Lord of lords.

But now the old Turkish Magog that at first in the shape of locusts came up out of the bottomless pit, (Rev. 9: 1, 3,) and was afterwards destroyed on the mountains of Israel, all but the sixth part of them—these together with the dragon, the devil and Satan, will be again consigned to the bottomless pit, where Satan will be bound and have power to deceive

the nations no more, until the thousand years are ended. Rev. 20: 1, 3. Here he will be cooped up; the world will be free from his satanic power; when the seventh trumpet angel will declare the kingdom of this world, to have become the kingdoms of our Lord and his Christ. Rev. 11: 15. The powers of the sword are fallen; the glorious era of a thousand years of universal peace begins. Here an angel is seen flying through the midst of heaven, having the everlasting Gospel to preach to all nations, "Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come. Babylon the great city is fallen,"—Rev. 14: 7, 8.

Brother and sister, cheer up; stand fast to your integrity, always abounding in the love of God; for we are nearing the times when we shall be priests of God and of his Christ; and we shall reign with him a thousand years. But the world is to have one more scourge of the devil and his hosts. "And when the thousand years are expired, Satan shall be loosed out of his prison. And he shall go out to deceive the nations of the earth. Gog and Magog, to gather them to battle." "They went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city, and fire came down from God out of heaven, and devoured them." Rev. 20: 6, 9.—Here is the end of the opposers of God. "The devil that deceived them was cast in the lake of fire and brimstone, where the beast and false prophets are, and will be tormented, day and night, forever and ever."—The man of sin was destroyed at the commencement of the Millennium, and Gog not until after. This shows the difference again, between the man of sin and Gog.

Brethren and sisters, as our esteemed brother D. P. S. has admonished us, let us be up and a doing for important things are not far off. But let us do as the Lord commanded Daniel "Go thy way till the end be; for thou shalt rest and stand in thy lot at the end of these days." Dan. 13: 13. A. LEEDY JR.

Antioch, Ind

"Whose is This Image and Superscription?"

BY H H HALL.

Christ put this question to the Pharisees. They had made effort to entangle him in talk. But he saw into their vile and deceitful hearts, and frustrated their designs. They wished to prove him a traitor to his country. He had often rebuked them severely on account of their prejudices and sins. He endeavored to impress upon them vital truths and secure their loyalty to the Father. They supposed if they plied him therefore with the question, "Is it lawful to give tribute unto Cæsar, or not?" he would give them an opportunity to bring a charge against him of being an enemy to the government. But how sublimely he steers clear of the snare they set! They bring to him a penny. And, as if to make them condemn themselves, he says to them, "whose is this image and superscription?" When they answer, Cæsar's, he says "Render, therefore, unto Cæsar the things which are Cæsar's and unto God the things that are God's." Of course they left him and went their way. Everything has upon it an image or impress. That impress it receives from its author or architect. A book has something in it which enables us as we read, to learn much of the life and character of the man who wrote it. The mechanic leaves upon his work a mark which causes us often to say, "It looks like him." Much of a man's inner life we may also know from what he does. If he is sloven in his appearance and habits he is apt to be so in his very thoughts. In every way it is true that we can know a tree by its fruits. We remember just now of having stood by a man who was opening a box of goods which he had received from one of the eastern cities. As he removed one article after another from its safe and careful enclosure we heard him remark, "I like that house I know how they do business their from the way they pack their goods." Those men in New York city did not imagine perhaps that while they were in the act of packing those goods they were at the same time putting away into that box their image, and that the clerk in a far distant town would read their true character in that box.

God's image is also upon all His works. "The heavens declare the glory of God, and the firmament showeth his handiwork" "For the invisible things of him from the creation of the world are clearly seen being understood by the things that are made, even his eternal power and Godhead. "The Psalmist had been contemplating the wonders of the creation and was struck with the mighty power therein manifested, when he exclaimed, "When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained, what is man that thou art mindful of him? and the Son of man that thou visitest him? Who, as he looks upon this beautiful earth, can help being impressed with the infinite wisdom and beneficence which the Creator everywhere manifests. Nature images forth the character of the Almighty, and by frequent and close communion with her we become acquainted with God and with His attributes. The flowers are tinted by Jehovah's pencil. He fringes them and gives them their fragrance. He causes the mountains to bring forth food, and the beasts of the field to play. The bottom of the sea he paves with shells, and the wilderness is caused to sing forth his praise. The infidel, as he pauses to reflect upon the things that are about him, cannot help wondering at the goodness and the intelligence they indicate. And whether he takes into his view only the beautiful landscape, or whether he lifts his vision higher and peers through the illimitable space above and beyond him, in his innermost being, the question arises, "Whose is this image and superscription?" But the grandest of all God's works is the regeneration of the human soul. Hence we have there the most sublime portrayal of His image and likeness. The Christian is like God. He has His impress upon him. And the more complete the work of renewal and regeneration in the soul has been, the more fully does God's image and likeness shine forth in the individual. Christ gets into men and prevades their very being, so that they gradually partake his nature The follower of Jesus is loving and kind, gentle and meek, as he was like the Man of Nazareth he sets his face in the direction of duty and truth and all the powers that be, cannot swerve him from them.

Every man has upon him the impress of God or the devil There will be a time when the inquiry will be made, "Whose is this image and superscription?" Reader, whose?

Common sense is nature investigated and obeyed.

MISCELLANEOUS.

An Impromptu.

And aged man lay dying!
Beside his couch stood one
On whom he'd lavished wealth & love,
It was his only son!

He stood unmoved, and gazed awhile,
And then he turned away;
Matters of worldly interest,
Forbade his longer stay.

He left his aged parent
With menials alone to die!
While he went forth to business,
With a bright and tearless eye.

And when again he saw that face
The vital spark had fled;
The father that so loved his son,
Was numbered with the dead!

But yet no tender feelings
Seemed to pervade his breast,
His mein was high and haughty,
And his mind seemed quite at rest.

Perhaps he might be thinking
Of the GOLD there was in store,
Instead of the poor, shriveled form,
That he was standing o'er.

But well could he remember
That form in manhood's prime;
So full of life and vigor,
Ere touched by frosts of time.

And soon his own bright manhood,
Must wither and decay;
And like his angel parent,
In death's embrace he'll lay.

Will HE not want affection shown
In that sad, bitter hour;
When early things are fleeting,
And GOLD has lost its power?

Ah! what is like affection
From those we hold most dear;
When hues of earth are fading,
And death is drawing near.

How a Preacher was Bothered By an Auditor.

A Wisconsin paper tells the following story:

One who does not believe in immersion for baptism, was holding a protracted meeting, and one night preached on the subject of baptism. In the course of his remarks, he said some believe it to be necessary to go down into the water and come up out of it, to be baptized. But this he claimed to be a fallacy, for the preposition "into" of the Scriptures should be rendered differently, as it does not mean *into* at all times. "Moses," he said, "we are told, went up into the mountain, and the Savior was taken into a high mountain, etc. Now, we do not suppose that either went into the mountain, but upon it. So with going down into the water—it means simply going down close by or near to the water, and being baptized in the ordinary way by sprinkling."

He carried this idea out fully, and in due season and style closed his discourse, when an invitation was given to all who felt so disposed, to rise and express their thoughts.—Quite a number of them arose and said that they were glad that they had been present on this occasion; that they were well pleased with the sound sermon they had just heard, and felt their souls greatly blessed.—Finally a corpulent gentlemen, of Teutonic extraction, a stranger to all, arose, and broke the silence that was almost painful, as follows:

"Mister Breacher, I ish so gladt I vash here to-night, for I has had explained to my mindt some tings dat I never could pelief pefore. Oh, I ish so gladt dat into does not mean into at all, put shust close py or near to, for now I can pelieve manish tings vot I could not pelief pefore. We read, Mister Breacher, that Taniel vas cast into the ten of lions, and came out a life. Now I neber could pelief that, for de wilt peasts would shust eat him up right off; put now it ish ferry clear to my mindt. He vas shust close py or near to, and tid not get into the ten at all. Oh, I ish so gladt I vas here to-night!

"Again we read dat de Hebrew children vas cast into de firish furnace, and dat air alwish lookt like a peeg story, too, for they would have peen purnt up; put it ish all plain to my mindt now, for they were shusts cast close py or near to de firish furnace. Oh, I vash so gladt I vash here to-night!

"And den, Mister Breacher, it ish said dat Jonah vas cast into de sea and take into de walesh belly. Now I never could pelief dat. It alwaysh seemed to me to pe a peeg feesh story, put it ish all plain to my mindt now; he vash not taken into de whalesh pelly at all, put shust shumped onto his pack and rode ashore. Oh, I vash so gladt I vash here to-night!

"And now, Mister Breacher, if you will shust explain two more bashages of Scriptures, I shall pe, oh! so happy dat I vash here to-night! One of them is vere it saish de vicked shall pe cast into a lake that purns vish fire and primstone always. Oh, Mister Breacher! shall I pe cast into that lake if I am vicked? or shust close by or near to—shust near enough to pe comfortable? Oh, I hope you tell me I shall be cast shust py a good vay off, and I vill pe so gladt I vas here to-night! The other bashage is that which saish, 'Plessed are they who do these commandments, that they may have right to the tree of life, an enter in through the gates into the city.' Oh, tell me I shall gets into the city, and not shust close py or near to—shust near enough to see vat I have lost—and I shall pe so gladt I vas here to-night!"

He sat down, with the impression made on many minds present, that it would do to take the Bible for only what it clearly says.

Lowliness of Jesus.

Jesus was the highest in the heavensand yet he was the lowliest of all on earth. The spirit of pride, of self-exaltation, to him was unknown, whether receiving the adoration of heaven's hierarchs or mingling with the lowliest of earth. And it was not mere humility in word and action, but he was "lowly in heart."

In his primal exaltation, he counted it not robbery to be equal with God; he created all things, and in him did they consist; he upheld all things, by the word of his power; he received the worship of all the heavenly host. After his resurrection all power was committed to his hands, he was styled the King of kings, and at the right hand of the Father he receives worship which is to be eternal. If the spirit of exaltation common to man could prevail with Jesus in a degree corresponding with his real elevation, how great, how insupportable great, would be the pride and arrogance of the immortal King. But the highest of all, alone of all on earth, never, in the least degree, cherished this pride. Never in the least did it have dominion over him. With him their was never contempt for the weakness of man; never was he indifferent to the wants or woes of fallen humanity. In

true happiness of man he rejected, and over their real woe he wept. The condescension of his companionship was, and still is, astonishing. Never has friendship known his like; and who among the myriads of earth has ever been so companionable as he? But how low did he descend? Not lower than he was *lowly in heart*. The child of poverty, born in a stable, cradled in a manger, his first earthly habiliments rags, he became the son of toil and afterward the weary traveler; and though the Maker of the universe, he was not even tenant enough on earth to have where to lay his head. What he wanted in wealth he made up in the plenitude of his labors, sorrows, wrestling prayers, and sympathizing tears. How precious is such an example. How rebuking to our pride is such a life as his, and such a character.

Honor is a blessing which God has conferred on many for a reward; but in what spirit should it be received and worn? The example of Jesus alone will tell. In what spirit does he wear his glories upon the throne, and in what spirit do saints and angels receive their honors from his hand? May we not rejoice that the pride which cleaves so tenaciously to fallen humanity is unknown among the inhabitants of the celestial city? Of true exaltation pride is neither a component nor attendant. What a rebuke does vanity receive from Christ's example and teachings, and how free from it must we be before we are fitted for his eternal companionship. How despicable, how contemptible, is that pride, that self-exaltation, which is ever as ready to betray as it is to degrade us.

Is any one afflicted with this pride of heart? Does he inquire how it is to be cured? We can only refer him to the great Physician who can cure the heart's maladies. Christ can show him the plague of his soul, reveal the loathsomeness of all that pertains to his heart outside of grace. His shortcomings and his positive wickedness will furnish a lesson before which self-exaltation will retire, rebuke, and be ashamed. If any would not cherish this pride, he must be careful to hinder its being fed. Not only must he not feed it himself, but he must, as far as in his power, prevent others from feeding it. Many pamper it and yet fancy themselves model Christians. If we would properly consider our follies, we should diminish both it and them. It is to be feared that many who make pretensions to Christianity are radically wrong in their views with reference to this vanity. Jesus said, *learn of me*, for I am meek and *lowly in heart*." A disciple of Christ is a learner; and this precept for the government of the heart is one of those most essential to be learned. In Christian character there is no purer, lovelier gem than lowliness of heart. Excellence in it is as precious as it is rare.

The Workingman's Home.

A pleasant, comfortable Home it seems. A large room, with a blazing in the grate, and the clock ticking on the wall, the looking-glass and pincushion hanging over the table, and the mother with her baby in her lap, listening to the eager story the children are telling her about a poor, dead bird.

The workingman himself, is away at his work. He is one of the "tin kettle brigade." We see them every morning, if we are up early enough, going to their work, carrying their noon lunch. For twenty years the owner of this pleasant home has gone and come, scarcely missing a day in all that time; always with plenty of work on hand, and strength to do it; always with a good dinner in his tin pail. Why shouldn't he be contented? He has a cheerful home, a good wife, and loving, healthy children.—Some one was asking him one day, how it was that he was so much better off than many of his fellow-workmen. His answor is worth remembering,

"Since I was of age, I have saved enough to buy this little homestead. It is a little house, plainly furnished, but it is a home to me; and it is all paid for. I have one little room in my cottage which I call my 'snuggery.' In it I have two or three hundred good books. You see, sir, twenty years ago, when I was beginning life, I calculated how much it cost a moderate drinker a year for liquor, and made up my mind to spend that sum for books. I made the same calculation about cigars and tobacco, and about theatres and Sunday pleasures. And now, sir, I have a valuable library and a good home out of these savings."

Out of these savings! Did his pleasant home come by chance? No, it has been purchased by temperance, industry, and good sense, and God's blessing crowns the whole.

Economy in a Family.

Their is nothing that goes so far towards placing the young people beyond the reach of poverty as economy in the management of household affairs. It matters not whether a man furnishes little or much for his family, if their is a continual leakage in his kitchen or parlor; it runs away, he knows not how, and that demon, Waste, cries, "More!" like the horseleech's daughter, until he that provided has no more to give. It is the husband's place to bring into the house, and it is the duty of the wife to see that none goes wrongfully out of it. A man gets a wife to look after his affairs and assist him in his journey through life; to educate and prepare their children for a proper station in life, and not to dissipate his property. The husband's interest should be the wife's care, and her greatest ambition to carry her no farther than his welfare or happiness, together with that of her children. This should be her sole aim, and the theater of her exploits in the bosom of her family, where she may do as much towards making a fortune as he can in a counting house or workshop. It is not the money earnd that makes a man wealthy, it is what he saves from his earnings. Self gratification, in dress, or in appetite, or more company than his purse can well entertain, are equally pernicious. The first adds vanity to extravagance, the second fastens a doctor's bill to a long butcher's account, and the latter brings intemperance, the worst of all evils.

DYING.—Their is a dignity in going away alone, which we call dying, that wrapping of the mantle of immortality about us; that putting aside with a pale hand the azure curtains that are drawn around this cradle of the world; that venturing away from home for the first time in our lives, for we are dead, and seeing foreign countries not laid down on any maps we have read about. There must be lovely lands somewhere strayward for none ever return who go thither, and we very much doubt if any would if they could.

The Narrow Way.

Far from my heavenly home,
With young and careless feet,
Thro' life's bewildering ways I roam,
Where sin and pleasure meet.

I love the narrow way,
By holy pilgrims trod;
Nor ever, willingly, would stray
From duty and from God.

But ofttimes, alas!
In my unthinking hours,
Beyond the sacred bounds I pass
To pluck forbidden flowers.

And yet, full well I know
Sharp thorns those flowers conceal,
And tears of penitence must flow
Before their wounds will heal.

And ofttimes I creep,
With slow and painful tread,
Along some bare and rugged steep,
Whence every joy seems fled.

And that full well I know,
That angels round me throng,
And should my footsteps backward go,
'Twould sadden their sweet song.

Thou who wert once a child,
Where'er thou leadest me,
O'er flowery slope or rugged wild,
I still would follow thee.

No earthly joy can charm
If far from thee I rove,
And not an ill my soul can harm,
When sheltered by thy love.

—*Little Corporal.*

CORRESPONDENCE

Correspondence of church news solicited from all parts of the Brotherhood. Writer's name and address required on every communication as guarantee of good faith. Rejected communications or manuscript used, not returned. All communications for publication should be written upon **one side** *of the sheet only.*

To a Sister in the Lord.

Dear Sister in the Lord: after I came away from your house this evening, and mused over our conversation, I thought of a great many things I should like to have said but sometimes it seems as though we cannot think of the right words in the right place.

My heart was rather heavy this morning when I started over to your house; in fact, I went to bed with a heavy heart last night. In the evening I had heard of some remarks made against the faith we love, and try to practice, by persons whom I have a great desire, and sometimes a faint hope, that they may see better. And being necessarily kept awake by my little boy, I thought a great deal about it; it seemed as though we were evil spoken of on every side—that our faith was misrepresented by our enemies, through envy and malice. This was a pretty hard trial to me; as I am almost too desirous of having the good will of everybody. I felt as though we were despised upon the earth; and then my thoughts turned to him who has said: "Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely for my sake;" and I prayed for an increase of faith and strength, that I might be better enabled to bear these trials.

But when I came to your house, and saw your affliction, and heard your grievances, I forgot my own; I felt as though your's were greater than mine. As you cannot often meet with the brethren and sisters in public worship, it deprives you of a great deal of comfort and encouragement. The disease you are afflicted with, is very apt to cause melancholy and low spirits; and that makes it harder for you to bear other trials.

You know my husband and I both started in the good cause at the same time; and he being brought up in the faith, was much stronger in the same than I was; and I have often though, if it had not been for his firmness, my faith might have been shipwrecked long ago. You have not that comfort; although I believe your husband fully sympathizes with you, in your trials, and is just as kind as a man can be to his wife, yet he cannot be the same comfort to you that he would be, if he were united in the same spirit with you.

But do not give up hope; it is an anchor to the soul. You have recourse to prayer; and the prayers of the righteous availeth much. Paul says: "For how knowest thou, O woman, but that thou mayest save thy husband." I believe he already has the faith; and the time may come, when he will be persuaded to be a christian. Think of sister D. F. I suppose she has told you how anxious and troubled she was, and how she almost gave up hope, of winning him over to the fold of Christ; but at last her desires were granted, and her trouble about that was over.

But we must expect trials and afflictions here; as it is through much tribulation that we shall enter heaven. I always feel upon examining myself, that I do not deny myself enough—that I do not take the yoke fully upon me. We must bear the cross, if we expect to wear the crown; in order to enjoy rest we must be weary. The greater our tribulations here, the greater will be our happiness there. I believe it would be easier for us to bear trials, if we would keep in mind what our Savior bore for us. His bodily suffering was great; but the minds of us poor mortals, cannot conceive what his mental agony must have been, when in the garden of Gethsemane he sweat as it were great drops of blood falling to the ground.

You spoke of love; and I have often thought about it. We may live a life of self-denial, and suffer afflictions, and even give our body to be burned, and if we have not love, it will avail us nothing. We must have love to God and man. We must not only love our brethren, and our neighbors, but our enemies also. It seems to me this is the hardest thing for the Christian to do. Love our enemies! it is not possible for us to do it, unless we draw daily and hourly from that fountain of love, which upon the cross could say: "Father, forgive them; for they know not what they do." And I believe that if there were more of the fruits of the Spirit, manifested among the Brethren there would be more sinners constrained to glorify God.

LUCINDA WEAVER.

Brother Henry: In *Companion*, No. 10, I find the question asked: "Who are the least esteemed in the Church?" The passage referred to, we find in 1 Cor. 6: 4, where the Apostle rebukes the Corinthians for going to law before the unjust, and not before the saints." "But brother goeth to law with brother, and that before the unbelievers." In the 4th verse, he finds fault with them, where he says, "If then ye have judgments of things pertaining to this life, set them to judge who are least esteemed in the church. In the 5th verse, he says: "I speak to your shame. Is it so, that there is not a wise man among you? no, not one that is able to judge between his brethren?"

Now if we read the whole connection, from the beginning of the chapter to the ninth verse, I think it is very plain that the apostle means those unbelieving judges, whom they

"set," or appoint, to judge or settle their difficulties

The apostle does not say that they *shall* "set them to judge who are least esteemed" &c.; but rebukes them for so doing; and in the first verse, gives them to understand that they should go before the saints, instead of the unjust, or unbelievers. The unbelievers are least esteemed in the church, because of their unbelief: they are children of the world, and therefore, not in favor with God; and consequently esteemed less by God's people than the saints.

Some of the German translations make it very plain that such is the meaning.

JOSEPH MYERS.

East Berlin, Pa.

Brother Holsinger: I thought that money was so scarce it was not worth while for me to try to fill my quota, but after seeing repeated solicitations, I thought I would try, and if I did not get any, it would be but little labor lost, and I would feel like as if I had done my part. So I have tried. Some said they would like to take the *Companion*, but did not have the money; we told them you sometimes sent the paper to brethren on time, they said they would take it if you would wait on them until after harvest. So I have got four subscribers, hope it will make up for long delay.

S. E. CART.

Dear Brother: Enclosed you will find one dollar and fifty cents, for which please send me the *Companion* for a year, as I cannot do well without it, after being used to reading it since I was a child; and now I am a weak member of the church, and like to hear from my dear brethren and sisters, and the prosperity of the Church, and the holy doctrines of our blessed Savior, as I think it a blessing to the children of God, and will aid and strengthen us in the faith and knowledge of our blessed Master.

ANNIE K. MEYERS.

Somerset, Pa.

Announcements.

Black River, Mich, June 17th and 18th.
Otter Creek, Ill's, June 18th and 19th.
Sandy Creek, W. Va., June 24th, 2 P. M.
Near Rivers Falls, Wis., June 18th.
Near Menomonie, Wis., June 20th.
Near Rock Fal's, Wis., June 22nd.
Thorn Apple, Mich., June 11th.

LIST OF MONEYS received for subscription, books, &c.,

Levi Gockley,	$0.90	S. Leckron,	.75
John Keim,	1.50	Hannah Knauff,	,75
Annie K. Myers,	1,50	Mrs. S. E. Cart,	2,00
L. Longanecker,	2,25	D. Blickenstaff,	,75

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VOLUME VII. TYRONE, PA. TUESDAY, JUNE 13, 1871. NUMBER 24

Preaching Vs. Practice.

BY EDWARD P. NOWELL.

As buds on the tree and fruit in the hand,
As clouds in the sky and rain on the land,
As glances of love and marital r ings
So preaching and practice are different things.

The tree may bud out and bear us no crop,
The sky may be sombre and shed not a drop,
The maid may be loved aud yet never wed,
And man point the way he fails e'er to tread.

How easy to say, but oft hard to do;
We promise things good,and great, it is true,
But can we affirm our word and our deed
Are true to each other, like flower and seed?

The beggar is told, "be ye clothed and fed,"
But hungers he still, and bare is his head?
The sick may o'erhear, "what pity I feel,"
Yet words won't suffice his sorrow to heal.

To pray without faith, is prayer best unsaid,
And faith without work is verily dead;
Profession is folly if practice be shunned--
The bank of the heart is despoiled of its fund!

If all would do right, as brother to brother,
If words of true love of each act were the mother,
Then,then should we dwell in peace through this life!
And bury forever, hate, evil, and strife!

For the Companion.

EVENING.

How admirably is this portion of time adapted to meditation. When the toils of the day are over, the sable mantle of night is thrown around the earth,and all nature is hushed to rest: it is then we call to mind scenes of pleasure which we have enjoyed, or pain which we have experienced. And how often, in the lone hour of evening, do our thoughts wander back to the days of our childhood, and perchance to the old school-house, where we had many hard tasks to perform, and to the social gatherings, which seem like so many bright spots in our pathway. But oh! how soon the scene is changed! Some that were active and gay, have been laid beneath the clods of the valley, and the wintery winds sigh a requiem over the graves of those we loved; others have sought a home in the far West, and are toiling amid privations, which none but those who have experienced them can know. How few in this wide world, who, if they turn from the noise and bustle of life, ere they are aware will not find themselves thinking of some friend that has gone to the spirit land; it may be a dear mother or a kind and indulgent father,who provided for their wants, or an affectionate companion who was near and dear, or a sweet and idolized child, whom they have watched over with all a parent's solicitude. Amid such reflections, how appropriate are the lines:

"Silently the shades of evening,
Gather round my lonely door,
Silently they bring before me,
Faces I shall see no more."

But again, we not only reflect on scenes that are past, but we form plans for the future; and if our hearts have been renewed by divine grace, our thoughts will not be confined to things of earth; but in the stillness of the evening, while we may be admiring the heavens as declaring the glory of God, and the firmament as showing forth his handy work, we shall, by faith, view the Star of Bethlehem as infinitely surpassing in splendor, the starry orbs which we behold with our natural eye. And how happy are we if its blessed light is shining upon our pathway through this dark world, and leading us to adore that Being who made all worlds and keeps them in existence, and to think of that world above all others, where they need not the light of the sun or of the moon, and where not one thought of separation from friends, shall disturb the peace, or mar the enjoyment of those who are of rest in that world of bliss which has no evening, but where the inhabitants experience one eternal day.

Written in love, by your weak sister in Christ. ELLA SLONER.

Mt. Morris, Ill.

Good advice is better than scolding

THE PREACHER.

He took a shaft both strong and straight,
A shaft he had polished with labor great.
He winged it with sweet eloquence,
With learning and with subtle sense.
Boldly he drew, and he aimed with care;
But it wounded only the idle air.
A second he took, both straight and strong,
Winged with a passionate sense of wrong.
He drew it stoutly and aimed it true;
The mark he aimed at was plain in view.
Swift it fled, yet it lighted wide;
For it touched on a rock, and it swerved aside.
He reached his hand, and took from above,
A slender arrow, barbed with love.
He aimed it with a little art,
Yet it touched and wounded a human heart.
His last, his lightest, was winged with prayer,
And he shot it forth through the yielding air.
No careful aim the preacher took,
For he turned to Heaven his upward look;
Yet it pierced a heart both hard and proud,
The hardest heart in all the crowd.

—*Sunday at Home.*

For the COMPANION.

LOVE AND LABOR.

I, feeling somewhat lonely this Sabbath morning, thought it would not be amiss for me to employ a little time in trying to encourage my dear sisters, who, with myself, like to read communications written by our own, the weaker sex.—With sister Rohrer, I see a lack of duty on the part of some of our sisters; for there are a great many of us too neglectful about writing for our periodical. We should all try and do our part. I always think there are others who are more capable of writing for the public than myself, and I presume it is the case with a great many others, and this is why there is a lack of duty performed by the sisters.

This should not discourage us, for all that is lacking is energy and a good will, and if we have a desire to do good, such little trifles will be no great hindrances or excuses.

We find it a very hard thing to live a christian life among so much wickedness; for there is to much of it going on at the present time. But this should make us feel more humble, for this life is fleeting, and we know not how long will be our stay here.

Yes, dear Sisters, we have many troubles, trials and temptations to encounter, and many obstructions cast in our pathway. We are often looked upon with contempt, because we do not follow every vain and foolish fashion, and are often called old-fashioned, and such like; but we can expect nothing else. This should make our faith much stronger; and we should never get discouraged, but offer up our prayers much oftener; "For the eyes of the Lord are over the righteous, and his ears are open unto their prayers; but the face of the Lord is against them that do evil." "But and if ye suffer for righteousness' sake, happy are ye." Then, dear sister, let us be on our guard, and not care what the world may say about us. There is one thing I wish to present to your minds before I close, and that is, I fear there is a lack of love among some of us. I was much pleased with brother A. Cost's article in last week's *Companion* (No. 19). I think if we should read that and study it well, it would do much good, and cause a great reform among us. Yes, "Let brotherly love continue." "Love the brotherhood." How painful it is to go to our council meetings, (or any other meeting,) and see some of the members so cool to each other. It makes me feel miserable to be slighted by a member, especially by those that are connected in the flesh. "See that ye love one another with a pure heart fervently." "He that loveth not, knoweth not God; for God is love." "Beloved, if God so loved us, we ought to love one another." And again we read: "If a man say, I love God, and hateth his brother, he is a liar; for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen? And this commandment we have from him, That he who loveth God, love his brother also." Now we see we cannot be Christians and hate our brother or sister. We all have our faults; some have greater faults than others. Therefore we must bear with one another. Weep with those that weep and rejoice with those that do rejoice.

Now I will say in conclusion: Press onward and upward. "Humble yourselves, therefore, under the mighty hand of God, that he may exalt you in due time." "Cast all your care upon him, for he careth for you." "Be ye steadfast, unmovable, always abounding in the work of the Lord; forasmuch as ye know that your labor is not in vain in the Lord.

LOUISA J. BASHOR.

Eternity.

It is beyond the stretch of our finite imagination, to conceive the immensity of boundless eternity.—We may calculate and speculate upon the subject until the powers of the human mind are lost—utterly lost—in scanning the wide expanse of the eternal world, and yet eternity, in its fullest sense, still lies beyond.

So the glory that is in reservation for the righteous, far exceeds the powers of our imagination; it not having entered into the heart of man what God has laid up for the righteous. We may look over the elysian fields of eternal blessedness, as brought to view through revelation, with a far penetrating eye, grasp within the bounds of our comprehensive mind the glories of the celestial world, and yet we know nothing, comparatively, of the beauties of the eternal heavens, where God in his infinite majesty and glory dwells, and to which he has invited man to come, for "now are all things ready."—Thanks to God and our blessed Savior, who has opened up the way from this world of sin and sorrow to such a world of grandeur and to such realms of bliss.

Despondency.—To be despondent in any undertaking causes unhappiness; but to be despondent in religious matters, is bad indeed. Why should we harbor in our bosom such companions, when God's promises are so refreshing, and, we know, sure and steadfast. Activity in our christian duties, and an abiding faith in God, is the best cure for despondency. Away with doubts and fears and lay hold with a will to do whatever your hands find to do, and away will flee despondent thoughts.

J. S. Flory.

Fayetteville, W. Va.

Work To-Day.

Work while it is called day. Religion is a life, and life in its highest development of earnest activity.—Christ wants workers, and he calls, "Go, work to-day." If you are a Christian, you are a partaker of his anointing. He has ordained you that you should go and bring forth fruit, and that your fruit shall remain. The influence of many men seems to die with them, and though it does, no doubt, survive them, still its power is not apparent. He will have your fruit remain. Live for him, work for him, so that even when you are dead you shall still live and work in the manifold influences that are pleading for that blessed Lord, and winning new trophies from the world that hates him. Christ wants *you, to-day.* The time is short; you have no hours to lose. All through the week you can work for him. He will not have you throw aside your implements of toil, or your pen, or any lawful work. Only set him before you and it will all be done for him.

Work to-day, whether a week day or a Sabbath; it is God's accepted time, and the loving heart is always full of zeal, and has ready plans for doing good. In the Sunday-School, in the prayer meeting, in tract distribution, at home, in your counting room, in the street, there is work for you, and if you live for Christ, you lead a holy life, and this is of all work the hardest and best, for it is one continued testimony for him who died for you and rose again. The time of rest is coming, and it will be long; but the time for work is now, and it is short.

"Not at our Savior's feet would we lay down
Talents that yield us no stars for our crown.
He gave us his life that we sinners might live
What can life yield us that we would not give?
Take us, dear Savior, we are not our own
Help us to live for thy glory alone.
Thine we are now: and forever would be—
Help us, O help us, to labor for thee."

Little by Little.

We can do but little, at most; but we can do that little, constantly.—Little by little does God elevate us to himself. He calls daily, weekly, yearly. Neglect one call after another, and we become reprobates. A mason builds the wall, stone by stone. And just so are saints built. God knows this, and therefore accommodates himself to our condition by affording us opportunity and material as we need them. I have heard of the "droppings of the sanctuary," and so have we all. But is there such a thing as a flooding of the sanctuary? Save the drops then, and you will have caught up and drunk in all the distillations of Grace.

A white man once complained to an Indian of a want of time. "Why," said the red man, "have you not all the time there is?" The pale face became flushed and confessed that he had learned something from his companion. We too can learn that time is given to us all—all the time there is, but it is given to us, just as every thing else is measured out for us—in fragments. To take care of the fragments—to gather them up is to be sure of filling our twelve baskets sooner or later.

How Rain Drops Are Formed.—To understand the philosophy of this phenomenon essential to the very existence of plants and animals, a few facts derived from observation and a long train of experiments, must be remembered. Were the atmosphere evrywhere, at all times, at a uniform temperature, we should never have rain, hail or snow. The water absorbed by it in evaporation from the earth's surface, would descend, in an imperceptible vapor, or cease to be absorbed by the air when it is once fully saturated. The absorbing power of the atmosphere, and consequently its capability to retain humidity, is proportionably greater in warm than in cold air. The air near the surface of the earth is warmer than it is in the regions of the clouds. The highesr we ascend from earth, the colder we find the atmosphere. Hence the perpetual snow on very high mountains in the hottest climates. Now then, from evaporation, the air is highly saturated with vapor—though it be invisible—if its temperature is suddenly reduced by cold currents descending from above; or, rushing from a higher to a lower latitude, its capacity to retain moisture is diminished, clouds are formed; and the result is rain. Air condenses as it cools, and, like a sponge, filled with water and compressed, pours out water which its diminished capacity cannot hold. How singular yet how simple an arrangement for watering the earth! —*Scientific American.*

It is always in our power to make a friend by smiles, what a folly then to make an enemy by frowns.

Employment is to a man what oil is to machinery; it makes the wheels of existence run smoothly.

Truths are first sown, then reaped, then harvested and used. The philosophy of one century is the common sense of the next.

For the Companion.

Family Prayer.

What is family prayer? It is not simply individual prayer, nor the altar of the closet, but the home altar around which all the members gather morning and evening, as a family unit, to commune with God and supplicate his mercy.

What scene can be more loving on earth, and pleasing to God, than that of a pious family kneeling with one accord around the home altar, and uniting their supplications to their Father in Heaven! How sublime, the act of those parents who thus pray for the blessings of God to rest upon their household! How lovely the scene of a mother gathering her little ones around her, and teaching them the privilege of prayer! And what a safeguard is this home devotion against all the machinations of Satan! And yet the neglect of family prayer is very frequent and general. Some attend to it occasionally; some, only in time of affliction and distress, as if then only they needed to pray. Some perform it only in a formal way: having the form without the spirit of prayer, as if God did not require the fervent, in order to the effectual prayer that availeth much. As a general thing at the present day, not more than three or four families out of a congregation have established the family alter. And in fact, a great many pretending to be followers of Jesus, do not even give thank's when they sit down to recieve their daily food, which they recieve from God's bountiful hand. I, for one, do not believe that we can be followers of Jesus, if we do not give thanks when sitting down to our table spread with the comforts of this life; for we find by examining the scripture, that Christ always gave thanks before eating. And we, as servants of Christ, are no more worthy of recieving these blessings, without thanks than he, our Master, was.

Parents may engage in closet prayer, but their children are strangers to the fact. Their devotions they seem zealous to conceal, as if they were ashamed of their piety. Is this the will of God? No! It cannot be. If the parent is faithful to the duty of private prayer, he will not omit the privilege of family devotion.

Many make the most frivolous excuses, to justify their neglect of prayer. Some will say that other engagements prevent it. But this is false. God lays upon you no engagements that are designed to supercede the necessity of prayer. But another pleads incapacity: he has not the gift of speech to make an eloquent prayer. But this is no excuse. If we have the spirit of prayer and a willing mind, we will find words for its utterance. "Where there is a willing mind, it is accepted according to that a person hath, and not according to that he hath not." Let me, therefore, urge you, christian parents, to make your home a house of prayer. Lead your little flock in sweet communion with God. Establish in them the habit of devotion. Shape their consciences by prayer.

MAGGIE WALDSMITH.

North Liberty, Ind.

For the *Companion*.

Sinners Talking about Death.

I have frequently listened with awe and astonishment to sinners—old, hoary headed sinners—talking about death. And what is still more shocking, they form part of that class who positively believe that nothing short of repentance and faith of the gospel will fit and qualify men and women for heirs of glory. Is it possible? Can it be that such will shut out the light of Heaven from their hearts, until the grim monster, death, lays firmly upon them his icy fingers, and beckons them away to a vast eternity? Surely they never look deep down into the dark, silent tomb, as the only gateway to eternity. Certainly, they, while traveling to and fro through this wide world, forget, or do not actually think, that their winding course will one day lead them speedily down into that narrow cell—the still, cold grave.

Quite recently I heard an aged sinner speak about death. That man may well term this world "a vale of tears." In his old age he was laid low upon his couch by the hand of affliction. And now, that he has somewhat recovered, his days on earth at farthest can be but few. Though, friendly reader, rest assured that he speaks more frequently and with more pleasure about his former illness than about the trying hour of death. The grave is what he, with all other aged persons whether they be saints or sinners, must soon—oh! very soon enter. But my young friends, questions similar to the following may continually arise in your minds.

Why is it that aged sinners, whose locks are silvered over for the grave, whose tired and faltering steps will soon cease to bear up a weary and jaded body, do not adhere to the counsels, obey the commandments of a just God, and live out the remainder of their days in his service? Why do they not, as they planned in youth, give Jesus their hearts and live the remnant of their days in his service? Why will they speak of death and not prepare to die? Because they too long have both slighted the unceasing warnings of conscience and the counsels of a kind Savior.

When, after they had once left "life's crossway, Jesus did kindly knock at their hearts and plead for admittance, they turned him away, waited for a "more convenient season," but that season never came—perhaps never will come. And now it is enough to terrify one to hear them talk of death in their unsaved conditions.

Dear reader your time is swiftly gliding by. The grave shall one day be occupied by you. Swiftly you are hastening unto it. And will you die contaminated with sin? or will you die in the arms of a once crucified but now risen Savior? If you wish to die "in the Lord," you must, of course, live for him. If you wish in heaven to wear a crown of glory, you must in this life bear the cross. If you wish to look calmly down into the lonely grave as a beautiful gateway into the celestial city, you must live for heaven and its bliss.

F. M. Snyder.

For the Companion.

The Lord Seeketh the Lost.

By Emmanuel Umbaugh.

This language portrays to the mind, with what unceasing care and perseverance the Savior of the world awaits, not only the sinner's acceptance of the terms of salvation, but also the prodigal's return. His long forbearance with the human family is set prominently before us, and we should with a ready mind, accept his easy terms, when these properties of a loving Savior are made known to us. But alas! How often, instead of acknowledging the goodness of our blessed Savior, we allow the frost of ingratitude to chill the meritorious blood! How often we reach forth, with puny arms, and close the Savior's wounds with ugly wads of sin! Is this not enough to cause the gloomy clouds of sorrow to enshroud the humble Christian, through which to look with pity upon those who fail to pity themselves? Yes, the Christian who is fully converted looks with pity upon the erring soul, and the Savior stands at the door and knocks. Have we never known the Savior's plan of redemption? If not, he knocks. Have we formerly accepted the terms and yet retain some darling sin? If so, he still continues to knock for admisson. Have we, like the prodigal, strayed away? If so, the Savior, full of pity, still knocks to ask if we will not return to him. He knocks and if we hear his voice and open the door, he will come in to us. The voice of the Savior, what a treasure! It is our only wealth. If he should cease to call, we would lose our all. If we should disregard the day of grace, we would be left in eternal poverty, although in possession of millions of dollars of this world's goods. The voice of our Savior! It is the richest of treasures. Who can willingly disregard it? Although it is our duty and conducive to our best interests to come to Jesus, he will in case of negligence come and stand at the door of the heart and knock for admission, and if we allow him to enter with his Holy Spirit, he will banish Satan with all the spirits of wickedness that may be hidden there. If he does not, it will be because we have given him a cold reception; that is, our reception of the Savior has only been a formal one. We have opened the door to the Savior, but have scarcely noticed his entrance, hence he, perhaps, will leave, and we give way to some idol that is more highly prized by us than he. Let us yield and consecrate ourselves entirely to God, give our power to the good of the cause of Christ, and throw all our influence in the right direction and then will be for us a promise of a crown to enjoy forever which crown is eternal life.

Collamer, Ind.

Sick Headache, hysteria, nervousness, and constipation may be cured by retiring early, omitting tea, coffee, pastry, and confectionery, eating substantial food at regular intervals, plenty of out-door exercise, a draught of cold water the first thing on rising in the morning, and the reading of substantial literature instead of the light, trashy stuff.

By Sunday-Schools, I mean the prevailing custom of calling and sending children together on Sundays, to one place and teaching them.

The most important question concerning this custom is, of God or of men. My answer is, that it may be of men only, or it may be an institution of God; that it certainly depends altogether upon the principle which actuates men to follow it; that if men have the mind of Christ, they will follow it; and that there is consequently such a custom whose originator is God.

The are probably as many, perhaps more, different kinds of Sunday-schools claiming to be institutions of God, than there are different church organizations, also claiming to be orthodox. Yet no one either in the Church or in the Sunday-school is accepted with God, only so far as he "worketh righteousness."

A large number of the children of of the present generation, attend these schools regularly, especially during the warm seasons of the year. Of those who do not attend, a large majority spend their Sundays, as well as other days, in harmful indulgences.—A few however are kept both from these evils and from Sunday-schools, still, brought up in the nurture and admonition of the Lord, by their parents or some one else at their homes when they cannot be sent to the Sunday-schools.

There are a great many persons in the world, who do not concern themselves about these schools at all; saying or doing nothing either for or against them, excepting the hindrance which their influence in such a course causes. Others speak and do all against these schools that they can. Through ignorance they speak against things which they do not understand, and thus fight against God. But there are others, again, who act presumptuously against their own better light and knowledge; pretending that the encouragement of Sunday-schools will do much harm to the cause of Christ, when the harm done will be to themselves, and not to Christ. They know full well that the encouragement of Sunday-schools will be equivalent to making their children wiser and better than they themselves are. To allow this would mind me very much of Cain who slew his brother Abel because he was better. Cain thought he would destroy him, so that he could be best without exerting or troubling himself. They bear a strong resemblance to those of king Herod, when he attempted to destroy the child Jesus.—He knew that Christ was better than he was; that he would consequently teach the people better than he taught them, and consequently wrest the honor and authority out of his proud heart. He could not think of being humbled so. He therefore concluded to destroy the young child Jesus, and thus nip the fruit in the bud, before the tree bloomed. And among those who are in the Sunday-school, soul and body, apparently, just as in the church, "there must also be heresies that they which are approved may be made manifest." These heresies are sins. To mention all of them here, time, space, and prudence would not permit. Suffice it to say that they are the same sins that are spoken of in the Bible.

The conclusion therefore, of the whole matter, briefly expressed, is: That the primary and sole object of Sunday-schools. as well as that of all other institutions, ought to be to prolong and save life, This is the object of the mission of Christ into the world. Any institution then, without regard to its name or the name of its originitors or conductors, having this great work in view, will bring to its abettors a reward in proportion to its success. And those who hinder its progress will also be punished according to the proportion of failures which they have caused—in proportion to the ignorance, sin, and misery which they have been influential in bringing about. Then dear brethren and sisters, let us try to be careful not to speak against things which we do not understand.

JOHN B GARVER.

Shirleysburg, Pa.

To all Whom it may Concern.

Having heard at our late Annual Meeting, through some of the brethren from the West, that there is a "bug" at the "Potato," in same section of the West, which appear to make perfect havoc of the potato crops. I would say, about as good a fires of straw, or corn stalks, which are better about dusk, and a little after, for several evenings, or even a few weeks if necessary, in the patato patches. Keep the fire blazing for ½ hour or more, by still putting on small quantities of corn stalks. The idea in this is, when it is dusk or dark, the bugs will start up at the light of the fire and fly into it; and then, of course, are burned. This same method will destroy moths, and other insects injurious to fruit.

"DUNKERS."

Annual Meeting of the National Conference of the German Baptists.

Special correspondence of The Press.]

Three and a-half hours ride from the heat and dust of Philadelphia over the Reading and Lebanon Valley Railroads brings us to Myerstown, a pleasant village of 1,300 inhabitants nestling in the choicest part of the Lebanon Valley, surrounded by beautiful fields and hills crowned with the richest verdure. It is just now a point of some interest as the place chosen for the meeting of the National Conference of the religious society properly denominated German Baptists, but better known to the outside public by the name of Dunkers. Delegates and others began to assemble during the latter part of last week and with those who will arrive to-day a large congregation of many thousands is expected at the opening of the conference to-morrow. All the States east of the Rocky Mountains in which there are churches of this denomination will be represented.—Devotional meetings, led by the ministers and elders from abroad, were attended by large congregations of the denomination and others drawn by the reputation of the speakers.—The services were generally in German, or in both German and English.

THE DENOMINATION.

There is probably no denomination in the United States that has been more grossly misrepresented and maligned, and concerning which so many erroneous opinions prevail. Even the encyclopediæs, books of theological literature, and other works that are supposed to be standard authorities on the subjects of which they

treat, have generally gone wide of the facts in their notices of this denomination. One reason for this probably is the lack of a denominational literature of their own, giving their history, views, and practices, and, till within a comparatively few years, of a proper periodical literature. And some peculiarities in their ordinances have made them unusually liable to misrepresention and ridicule, especially by those who have no respect for religious ordinances of any kind.

ORIGIN AND HISTORY.

There are few published accounts of the origin and history of the denomination, but the present organization undoubtedly dates from the religious movement of Alexander Mack, in Germany, in 1708. Mack, with seven others, undertook the study of tha Bible for the purpose of forming an opinion of its teachings. The result of their deliberations was the adoption of trine immersion and some other peculiar ordinances.—Their views spread rapidly, and churches were formed. But they were not allowed to enjoy their views in peace, and, after many persecutions and shiftings from place to place, they began, about 1719, to emigrate to America, and between this date and 1729 the entire Church left Germany and established itself in the United States. They came principally to this State, and have gradually extended to others, but principally West. Peter Baker was among the first of the immigrants, and was the first proctor of the Church of America. Alexander Mack came over about 1729, and was elder for a church at Germantown. The venerable elder, John Fox, minister of the congregation that meets every Sunday morning in the meeting-house in Crown street, above Callowhill, Philadelphia, is a great-grandson of Mack.

But while the present organization dates from the movement of Mack and his coreligionists, many of the principles of faith and practice, and some of the ordinances, have been derived from the Waldenses, but to what extent cannot be very certainly determined.

THE FIRST SUNDAY-SCHOOL.

One of the important early settlements was at Mill Creek, Lancaster county. After some years a division occured in the church at that place.—Several members of the church, led by a minister, adopted the seventh day of the week for their Sabbath, instead of the first,and for this heresy were excommunicated by the German Baptists. There is an interesting incident connected with the history of those who were thus cut off too important to be passed over.

These excommunicated brethren formed a Church of their own views at Ephrata, not far from Mill Creek, and now on the Reading and Columbia Railroad, and here one of their number established a Sunday-school, about 1735 or 1740, which was regularly kept up for about thirty years. As it was not until 1781 that Robert Raikes hired his room and his teachers for his Sunday-school, at Gloucester, England, Lancaster county, in this state, has the honor of having the first Sunday-school, more than forty years before it was thought of by Raikes. Had it been established in a larger place, or brought prominently to public notice, without doubt it would have become the nucleus of that mighty religious organization that must now date from the enterprise of Robert Raikes, and Gloucester, England, instead of Lancaster county, Pennsylvania.

PRESENT CONDITION OF THE DENOMINATION.

In attempting to give the present condition of the denomination throughout the United States, some difficulty is experienced from the fact that they have never published or collected denominational statistics.—They have been opposed to this as a matter of principle, regarding the parade in print of their numbers, and wealth, and growth, as calculated to foster pride rather than to subserve any useful purpose. But as there are delegates here from nearly all the districts, it has been possible to form tolerably correct estimates.

The number of churches cannot be much less than five hundred. There are certainly from fifteen hundred to two thousand ministers and elders, while the membership is about one hundred thousand. There are single churches having as many as six hundred members. They are most numerous in Pennsylvania, Ohio, Indiana, Illinois, Iowa, and Virginia — There are churches in nearly or quite all the Wester States—even the newest. Kansas and Nebraska having churches—and in some of the former Slave States, especially Tennessee, Missouri, and North Carolina. West of the Rocky Mountains, churches have been formed in California and Oregon. The denomination is steadily extending itself in the West.—Missionaries are appointed to travel over new sections of the country, and to organize churches wherever proper fields can be found: and in this way they are likely to more than maintain their present strength in the country.

THE NAME.

The name which they use much among themselves, and which is a favorite among them, is "Brethren," taken from the remark of Christ to his disciples on one occasion, "All ye are brethren." But as this is not sufficiently distinctive for public purposes, they still use as their proper denominational name that of German Baptists. The term Dunkers did not originate among themselves, nor did they use it, although they do not particularly object to it. It is a slight corruption of a German word meaning "to dip," and is expressive of one of their important ordinances.

FAITH AND PRACTICE.

The denomination has no published creed of any kind. It is a principle with them to take the Bible as their rule of faith and practice,without any comment whatever. But in all organizations there will always be some fundamental, settled principles, and such is the case with this Church.—In theology they are evangelical. They believe in Christ as a Savior, and in the Trinity, and also in the absolute necessity of repentance, faith, and baptism. As to original sin,they believe that but for the redemption by Christ, all infants would be lost, as well as adults; but that as the redemption of Christ is just as far reaching as Adam's sin, original sin has been fully atoned for; hence, infants, idiots, and all other persons dying before the commission of actual transgression are saved by virtue of that atonement, without the necessity of faith and baptism

They give a greater importance to baptism than other denominations, regarding it as essential to salvation, under ordinary circumstances, as repentance and faith But as the thief

on the cross was saved without it they admit that in circumstances where baptism is impossible there may be salvation without it, but only when the impossibility is absolute. They do not admit anything but trine immersion to be baptism. They insist on a holy living; that the life must conform to the teachings of Christ, and that without this the observance of the ordinances of the Church are void and of no effect, but teach also that all true disciples must observe the ordinances strictly.

Ordinances.

First in order of the ordinances is baptism, which is to be observed immediately after the exercise of true repentance, according to the command "Repent and be baptized." The mode of baptism is peculiar, and is called trine immersion. After prayer the candidate kneels in the water, and is plunged forward, and in this way immersed three times, once for each name of the trinity. After this, and while the candidate is still kneeling in the water, there is prayer and laying on of hands. Baptism makes the recipient a member of the Church, and is never repeated for the same individual. Excommunication does not impair the validity of the baptism, so that they can be received again, on proper repentance and reformation, without the readministration of the ordinance.

Next in order is the ordinance of feet-washing; the authority is from the incident of Christ washing his disciple's feet, narrated in John xiii. They believe the command in the 14th and 15th verses of this chapter to be as literally binding as the commands elsewhere for the observance of the communion. It is observed as a preparation for the love-feast and communion, according to the statement of Christ to Peter in the 10th verse. In the observance of the ordinance the brethren wash the feet of the brethren only, and the sisters of the sisters. The sexes never, under any circumstances, wash the feet of each other, as has sometimes been charged. Everything connected with the ordinance is done decently and in order. It is observed at every love-feast and communion.

Next is the love-feast. The authority for this is the fact that before Christ instituted the communion, on the night of his betrayal. He first partook of a supper with his disciples. They make this a real meal. There is no limit as to kind or quality of food. In some places it is customary to use meat and vegetables, with coffee or tea; and in others a simpler meal is prepared. The only requirement is, that it be a real supper. After this, and immediately preceding the communion, is the salutation of the kiss, which they claim was observed under both the Law and the Gospel. In this ordinance the brethren salute each other, and the sisters the same. The sexes do not interchange salutations.

In the observance of the communion, which is the ordinance next in order, the members are seated at tables, the sisters all having their heads covered with plain caps, and the brethren with heads uncovered.—Thanks are given both for the bread and wine. The minister breaks the bread to the brethren, and they to each other. The minister breaks to the sisters also, but they do not break to each other; and the same is the case in passing the wine. The communion and its attendant ordinances is always observed at night, as this was the hour of its institution by Christ. It is observed usually once or twice a year in every church.

In addition to these ordinances is that of the laying on of hands and annointing the sick with oil, founded on James v 14, 15. It is done only at the request of the sick person, and always by an elder if one is within reach, but if it is not possible to secure the presence of an elder, the ordinance is then administered by a minister.

Church Government.

The Church government is republican in form. Each church has its council, to which all matters of difference and questions of difficulty must first be submitted. If not settled here they are carried to the council of the district. These districts generally include about twenty churches, and the council is composed of delegates (who are not necessarily ministers or elders) from each church. If not settled here, and is a matter of general interest, it is taken to the National Council or Conference, but no local matter is allowed to come up before this body. In some cases the National Council appoints persons to confer with the local councils, and in this way assist in the settlement of hard matters.

The National Conference is composed of two delegates from each district. One of the two serves on the standing committee, which has important offices to perform, and the other attends more particularly to the matters before the conference, though both are equal in this respect, except so far as the duties of the one on the committee may interfere with his participation in general exercises of the conference. But while these delegates constitute the official conference, opportunity is given to all members present to speak and participate in the proceedings.

In the lower councils all matters are decided by vote, and the sisters are allowed the same privileges as the brethren in this respect, but in the National Conference the decisions are by common consent, and the sisters do not participate in the official deliberations.

The special object of this National Conference is to decide matters for which no "Thus saith the Lord" can be found. Questions naturally arise which cannot be decided by reference to the Bible teachings, and the object of this annual conference is to take all such questions into consideration and decide upon them. A clerk keeps a careful record of all the proceedings, and at the close the record is printed and sent to each church, and becomes the final authority on all the subjects considered.

Mode of Worship.

The mode of worship does not differ particularly from that of many other denominations. At the meeting on Saturday evening the service was opened by singing the hymn, "How sweet the name of Jesus sounds." It was lined by the minister, and sung by the whole congregation. After the hymn, prayer was offered, the minister and the entire audience kneeling. The text was I Cor. i. 30. The sermon was a sound evangelical discourse. The speaker was followed by another in German, and the meeting closed with singing and prayer. As a rule they do not use the benediction. The minister may say, "We are dismiss ed in the name of the Lord," or some similar phrase. If the words of the benediction are used, the elder or minister is not allowed to lift his

hands over the congregation. The men do not wear their hats during worship, but the sisters are required to have the head covered with a plain covering on all occasions of worship.

Ministers and Elders.

Ministers are chosen by election. When any brother appears to have the proper gifts for the office he is selected to preach by the church to which he belongs. After he has proved himself worthy he is set apart by the laying on of hands, and is then called elder or bishop, the terms being synonymous. No course of training or literary preparation is required. No salaries or support of any kind is given to the ministers or elders, nor are they required to give up their business pursuits. A church usually has several ministers, but the elder is always the presiding officer of the church to which he belongs.

Peculiarities.

They have many peculiarities which they strictly observed. It is to some extent their intention to be a "peculiar people," believing it both a privilege and a duty. They are non-resistants and will not bear arms under any circumstances. They believe in implicit obedience to the Government. They were the staunchest of Union people during the late war, and contrived to find ways to manifest their sympathy, although they would not fight. They vote, but do not generally take a very active part in politics. They do not approve of going to law against persons not members of their church, and will not allow one member to go to law against another, on any pretext whatever.—All matters between members, of whatever kind, must be settled in the church councils. They have no peculiarities of speech, except that they do not use titles, and avoid by-words. The terms "Brother" and "Sister" are very general, but not universal. They never recognized slavery, nor at any time allowed any person interested in or upholding it to become or continue a member of their Church. Their record on this subject is very commendable. They have no peculiar views concerning marriage, and do not restrict their members to their own Church. They are strongly opposed to secret societies, and make membership in them a cause for excommunication.

Dress.

The prevailing style of dress among them is somewhat similar to that of the Friends, but variations have crept in, more among the brethren than the sisters. There is no positive rule as to style or color, the fundamental principles being that of entire plainness and abstinence from useless ornament. No jewelry, or anything merely for adornment, is allowed.—The dress of the elderly ladies is black alpaca or stuff of similar sort, with white half handkerchiefs and plain caps, and is exceedingly neat. The prevailing colors among the men are brown, gray, and black, but occasionally other shades are seen.

Temperance.

On the subject of temperance they are the strongest of teetotalers and claim to be the oldest temperance society in the United States. They forbid the use of all alcoholic or malt liquors as a beverage, in public or private, and have a decision of the National Conference that it shall be a cause for excommunication. They permit the use of it for strictly medicinal and mechanical purposes only. They go further than this and forbid members to be in any way interested in the traffic in liquors of any kind, or to sell any grain or other article used in spirituous liquors to any manufacturer or to any person that will use it for manufacturing purposes.

The Poor.

They make ample provision for the support of their own poor, and never allow them to receive aid from town or country. All their indigent are well cared for, and suffering from poverty among them effectually prevented, as should be the case in every religious denomination.

Literature.

They publish several periodicals and a few standard works, but admit themselves to be deficient in a proper Church literature; but now that the want is felt and acknowledged, active measures will probably be taken to supply it, and give to the Church the means of information concerning their past and present history and Church polity, and give also to the public an opportunity for more extensive and correct information concerning the denomination than is yet accessible.—Important questions connected with this subject, and especially with the cause of education, will be considered at this conference.

Other Similar Denominations.

There are in some of the States denominations that have some things in their faith and practice and ordinances in common with the German Baptists, and are sometimes confounded with them. How many of these other denominations there are, or where they are strongest, cannot be ascertained from any authorities now at hand. An enumeration of them would be a fitting finale to this article, and it is a matter of regret that a correct list cannot be obtained.

Explanation

The facts here given have been prepared with great care and under the supervision of those well versed in the matters of their Church, and will be found the most complete and authentic account of the German Baptists that has ever been published.

The Conference.

To-morrow the conference will open its deliberations. The place for holding the business meetings is at Millersburg, eight or nine miles from this village, and reached only by carriages. Ample accommodations have been made for the entertainment of the large company that will be in attendance during the day. The boarding tent is 120 by 40 feet, and there will be no lack of such bountiful provisions as the good sisters of this vicinity know so well how to prepare. For the meetings of the conference one of the huge barns that abound here has been fitted up. It will accommodate a large company and be convenient for the purpose.—The conference will probably continue through to-morrow and Wednesday, and close its deliberations on Thursday. No religious meetings are held on the ground, nor do the congregation remain there at night as no sleeping tents are provided.—Meetings are held in the evenings in all the churches of the region.

The exercises are of much interest to the members of the church as the large attendance shows, and will, as they are held from year to year, have a strong tendency to bind them together in that brotherly love which it is their great aim to cultivate.

Tyrone City, Pa., June 13, 1871.

Report of the Annual Meeting.

We are sorry to inform our readers that the Editor of the C. F. C was sick when he arrived at home from the Annual Meeting; and for nearly a week he was unable to do anything in the editorial line. This accounts for the non-appearance of the usual report of the proceedings of the Annual Meeting. We know that many are anxiously waiting for it, and are sorry that it must be delayed so long. Be patient a little longer, and you will be favored with an interesting report. We think the meeting with but very little exception, (and that such as might be expected,) was both pleasant and edifying. The deliberations of the meeting were conducted with a zeal, and the greater part, with that prudence, which becomes the Lord's people.

J. W. B.

Our Late Annual Meeting.

We are very reluctantly compelled to defer the publication of our report of the proceedings of the Annual Meeting, for several weeks. We were taken with a severe spell of sickness upon our return home, so that we were unable to do any work for four or five days. Then we had made arrangements and promises to attend a lovefeast at Plum Creek, Pa., on the 10th inst, and to pay a visit to our Brethren at Meyer's Mills, Pa., on the 12th, and can therefore not write out our report until upon our return. We regret the delay very much, but trust the lengthy article from the Philadelphia *Press*, and the notes of brother P. H. Beaver, will partly make up for the absence of the report for a few weeks. We exceedingly regret that we cannot be permitted to employ a clerk who can write the short hand, so that we would not be required to ruin our health by such constant application, and exposure, while at the meeting, as well as upon our return home, and that we could the more promptly and accurately lay before our readers the doings of the Annual Council. Surely we ought to have as much liberty as the secular and political papers, whose reporters are allowed to work unhindered and unmolested, except by quizzing individuals.

Quotas.

It is indeed gratifying to see that many of our agents, brethren, sisters, and friends are making commendable efforts to enlarge our list of subscribers. It is two weeks since we made our last report, so we now add the following:

Joseph Fritz,	1	W. C. Roach,	1
John Everett,	2	J. R. Holsinger,	2
C. Mustin,	2	R. Studebaker,	1
A. K. Myers,	1	D. Bulsbaugh,	1
L. Longanecker,	1	R. K. Burkley,	2
S. Leckron,	1	Isaac Eby,	2
Hannah Knaff,	4	J. J. Cover,	3
Mrs. S. E. Cart,	4	Magaret Deardorff,	5
J. Evert,	2	C. C. Campbell,	1
A. Trostel,	2	Brice Sell,	2
J. E. Bowser,	6	J. M. Wolf,	1
Isaac Lutz,	1	J. H. Hockenberry,	2
Jacob Mohler,	8	Susan Gitt,	1
L. M. Emmert,	1	David Clem,	1
D. N. Wingert,	1	M. T. Baer,	1
D. M. Miller,	1	J. H. Steger,	1
R. Gallaher,	1		—
F. P. Loehr,	2		72
George Long,	4	Reported before,	143
John Beeghley,	2		
Mary J. West,	1	Total.	215

Seventy two names in two weeks! To these we might add a number of names added to our list during the A. M. This is certainly encourging as it seems to say that our efforts to do good are appreciated.

At first sight it would appear that seventy more of our readers have filled their quotas in the call for 1.000. This is a mistake, as some have sent two, some three or four, one six and another eight. We expect to hear favorably from many others soon. Shall we realize our expectation, or must we suffer disappointment? This is for you to determine.

Having now been engaged as assistant in the publication of the C. F. C. and P. Y. a little over a year, and having a pretty correct knowledge of the labor, care, responsibility, and expense connected therewith, we feel like urging our readers to do what they can to encourage the Editor in his worthy, but arduous work.

We are not so arrogant as to claim perfection for ourselves or our work; and we presume that there are few of our readers who assume to be perfect; and hence it is necessary for us to bear with one another. It is our aim to do the best we can under previling circumstances: and we hope, as these become more favorable, and as experience may teach, to improve in our good work. Let all who feel an interest in the defense and promulgation of the faith delivered to the saints and held by the Brethren, join in with us and labor with a ready will—heartily, as unto the Lord, and not unto men; let all who feel their own imperfections, be willing to bear with us in ours; and if there be any perfect let them first cast stones.

Remember our terms, 75 cents for the *Companion* for the remainder of this volume; or $ 1.50 per year commencing with any number.

J. W. B.

Visit.

On Friday, the 9th inst., the Editor of the *Companion* and his companion, started on a visit to Armstrong and Somerset counties, this state. Their first point was the Plumcreek congregation, in Armstrong county, where there was a lovefeast on the evening of the 10th. On the 12th they aim to stop off at Dale City, (Meyer's Mills,) Somerset county. Here they expect to spend a few days to hear what may be heard and see what can be seen in regard to its being a suitable location for the future home of the *Companion Family*. They expect to return home on the 15th inst. We hope they have a pleasant and profitable visit; and that they may have a safe return.

J. W. B.

John J. Cover. You are entitled to the C. F. C. the balance of the year, and $1.50.

We have a number of orders for books which we cannot fill till we recruit the stock. This fact is mentioned, so that those who have sent in orders may know the cause of our delay. J. W. B.

Throng.

We have been very throng since our return from Annual meeting.—Seventy letters were awaiting our return, and every mail has been largely adding to the number. We also brought with us quite an amount of business to be attended to; new subscribers by the scores. Please friends, be very patient with us until we can catch up.

Answers to Correspondents.

D. Blickenstaff. The $ (?) came to hand. Thank you for mentioning the matter so kindly (?); and we assure you that the Companion was sent according to your order.

Lewis Shidler. All right. Your Companion is paid for to the close of Volume 8.

W. W. Hoover. We have no knowledge of it. We will send the Companion. The letter containing the money, may yet come.

B. F. Kittinger. Right.

I. Kulp. Yes: see moneys received, page 159.

Joseph Zahn. J. J. Cripe's C. F. C. cost 75 cents, as we could will not sell all the back Nos.

C. R. Bucher. The Debate on Immersion referred to is not published in German.

H. G. Pobst. The $4.00 came to hand.

C. U. Gates. The Hand-book — How to read character. costs $1.25.

Henry Ebee. You sent us $2 25. What was it for?

Martin Witter. We have no remembrance of the notices you mentioned.

Angel Watchers.

Earth hath her mysteries,
Round which eternal shadows ever blend;
And life is mantled in a darksome guise,
Mortals can never rend.

Could we have vision clear,
As one of old, touched by the Prophet's hand,
How closely would this world of ours appear
Linked to the Spirit Land.

We, mortals, see it not,
Yet sometimes on imagination's wing,
We almost reach some fair, seraphic spot,
And hear its music ring.

Through golden gates ajar,
At times, we hear some broken, thrilling strain,
That sweetly floats down to this world afar,
To soothe its grief and pain.

We seem at such a time
Akin unto that brighter world that lies
Beyond the misty river's marge—that clime
Unseen by mortal eyes.

Oh! when the lonely heart
Grows weary of earth's hollow hopes and fears,
When all its clinging ties are torn apart,
And graves grow thick with years,

'Tis then the soul doth feel
A longing for a better world than this;
And shining messengers at times reveal
Its dream of lasting bliss.

We never are alone—
E'en when bereft, we weep beside our dead,
For there is round us many a watchful one,
With soft and loving tread.

Punctuation.

The following short article, without points, cut from a newspaper, can be read in two ways—making a very *bad man* or a *good man*—the result depending on the manner in which it is punctuated; it shows the importance of correct punctuation.

He is an old and experienced man in vice and wickedness he is never found opposing the work of iniquity he takes delight in the downfall of the neighbors he never rejoices in the prosperity of any of his fellow-creatures he is alway ready to assist in destroying the peace of society he takes no pleasure in serving the Lord he is uncommonly diligent in sowing quaintances he takes no pride in laboring to promote the cause of Christianity he has not been negligent in endeavoring to stigmatize all public teachers he makes no exertions to subdue his passions he strives hard to build up Satan's Kingdom he lends no aid to the support of the Gospel among the heathen he contributes largely to the evil adversary he pays no attention to good advice he gives great heed to the Devil he will never go to heaven he must go where he will receive the just recompense of his reward.

Love and Passion.—These are too often confounded. Love elevates and refines, passion degrades and depresses; love, enlarges the heart, passion narrows the mind. And often in the case of what is called passionate love there is too much which is of the earth earthly. Pure affection is a sentiment free from taint of any kind, and is as rare as pure charity.

It is one of the worst of errors to suppose that there is any path of safety except that of duty.

Mankind love mysteries,—a hole in the ground excites more wonder than a star in the heaven.

The chains of habit are generally too small to be felt, till they are too strong to be broken.

A man may well bear his cross patiently while on the road to wear his crown.

A distinguished educator defined genius to be "the power of making effort."

Those people whom we do know flatter our pride less than those whom pretend to know

One of the sublimest things in the world is plain truth

It seems as if we kept part of that happiness which we give away.

Rest satisfied with doing well, and leave others to talk of you as they please.

Sophistry is like a window curtain.—it pleases as an ornament, but its true use is to keep out the light

That conduct sometimes seems ridiculous, the secret reasons of which may perhaps be wise and solid.

CORRESPONDENCE

Correspondence of church news solicited from all parts of the Brotherhood. Writer's name and address required on every communication as a guarantee of good faith. Rejected communications or manuscript used, not returned. All communications for publication should be written upon **one side** *of the sheet only.*

Sketches Outside

ANNUAL COUNCIL. }
May 29th 1872. }

Dear Brother: We propose giving you a few familiar sketches of our impressions and emotions, as well as some of our experience in getting here. Some of our brethren took the first forenoon train from Lewisburg this morning, and some of us took the second or eleven o'clock train and beat the rest of the company to Harrisburg by about five minutes. Here we found an excursion train making up to take the Brethren to Meyerstown the place of A. M. which would be ready to move out of the Lebanon Depot at 2 o'clock one hour after our arrival, so we hada very agreeable hour for interchange of greetings amongst brethren, and the formation of new acquaintances, then at the appointed hour we sped away in the direction of Meyerstown through as beautiful and fertile a valley as ever our good Father laid down anywhere in America, or elsewhere. This was our first experience upon a R. R. train overflowing withbrethren and our reflections soon resolved into poetry of music. One hour brought us to our stop-off—Meyerstown. Here we found about forty wagons of all conceiveable patterns from the lightest to the most heavy and capacious. We learned that there were ten miles of country road lying ahead of us to the place of Annual Meeting, which is being held at the house and upon the spacious premises of brother Joseph Merkey, near the village Bethel, in Berks Co. Pa. Our trip from the Rail Road Station to this place was full of unusual experience to a north Pennsylvanian. In many respects it was pleasant. Perched high upon the top of an old fashioned wood & eather spring four horse Stage Coach, we enjoyed a fine view of the magnificient country through which we passed, to the grateful emotions to our great, good Father, which a sight of these golden grain fields inspire in our hearts; But darkness—deference. So we delay our scribbling until morning, and look about for quarters over night which at first appears to be a discouraging undertaking, judging from the dense mass of human figures moving about in the twilight. As the shadows of night crept over landscape; a sense of loneliness appeared to settle down upon our heart—loneliness in the midst of a multitude, the first thought appears like a paradox yet when you are a stranger in a strange place, your affections naturally reach out in quest of familiar evening scenes and evening customs, and faces at home.

In the midst of our mental everies we hear a welcome voice, we have room for some more Brethren, who are willing to sleep on the garret. This was a good" show" and was gratefully accepted. We were soon decoyed into the arms of, "Nature's Sweet restorer, balmy blessed Sleep. Two ranks thirty feet long, add very sensibly to the heat of a warm garret. This is true without any controversy; but the whippoorwill in an adjacent tree did his utmost to make us forget the rough grating of untoward circumstances.

The morning bright with rosy light and the familiar feathered songsters of Summer mornings waked us out of sleep, and back into the world to serve out our probationary state. After the morning ablutions, the morning service to the Father of all, and the morning meal, we again ply our pencil and now the brethren announced that they want help to move the seats out of the Barn into the grove, a most beautiful and delightful grove, a very "nature bower," canopied all over with stately widespreading oaks, there is indeed agreable to the sweltering mass. Thither we resort by and by. Here comes the Standing Committee, and occupy the Stand erected for them. O the scene and the occasion. Proceedings open by singing "Komm O Komm du Geist des Lebens,&c. Behold the true foundation stone".

Exhortation by brother S. Lehman followed by prayer. What an impressive occasion. Truly numbers add eloquence and inspiration to such a meeting. It being no part of my design to report the regular proceedings we will here rest till noon. Here comes the Dinner hour and Summons; and so we repair to the tent of refreshments, with no disposition to play reporter of the regular proceedings again. Now let us look through this tent constructed of fine boards, about Ten Hundred feet having been consumed in its construction. One hundred and ten feet long and about forty feet wide; extending from the pump and back porch of the Dwelling house eastward to a large open wagon shed. In this latter building were stowed away when not in use all the table parapharnalia. Dishes almost by the cord, knives, forks, spoons, literally by the bushel basets full. Three tables through the entire length of this tent accommodated from three fifty to four hundred persons, and on Tuesday at noon very nearly two thousand brethren and sisters were supplied with dinner. The number of persons attending the council on this day reached three thousand. The floor of the boarding tent was nicely carpeted with tan bark which answered well for wet or dry weather. A brick cooking rague, about Six feet square, covered with four square cast iron plates each having a circular opening sufficiently large to receive a large iron kettle, such as commonly used to render lard, all of which were used at times, to their utmost capacity in the preparation of meat soup and coffee. Nine churches furnished the labor of cooking and serving tables, forty males and fifteen females. This labor was furnished on monday and Tuesday by the Lancaster churches proper, and on Wednesday and Thursday by the Berks, Lebanon & Dauphin Churhes. Three thousand dollars were contributed toward defraying the expenses of holding this meeting, which it is supposed will be ample to cover the fills. From the way the brethren have gone about this work, it is clearly

presumeable that they either have money in sufficient abundance ,or that they are not seriously cursed with the "love of money." On Wednesday morning the sky looked lowering, with a light sprinkling of rain, and threatening more ; So the congregation "took up" their boards and benches , as well as their " line of march" to the spacious barn upon the premises.

The council was held in the little Swatara congregation , about a mile from their meeting house, and here as well as at all other accessible points , in the neighborhood the brethren held meeting for public preaching every evening at 6 o'clock , which arrangements had the effect of very materially scattering the members and securing for them comfortable quarters to lodge at night.

We supposed that on Wednesday the general attendance would not be so large , but the falling off, if any, is very slight. The Peanut and Panacea venders , are also still on hands. Just here let us notice a circumstance which proves the influence for good that the discussion of the tobacco question has exerted. We saw some brethren, and a number of our always dear sisters literally hidd themselves for the purpose of enjoying and regaling themselves with the peculiar sweets to be extracted from cigars and"meerschaums"after their kind.

Now we will again look in upon the council and see what we can see there. Evidently there are some "Characters" whose "points" and foibles as well as other peculiar traits might be sketched with telling zest and relish, if it were considered profitable to do so ; but to faithfully delineate "Points of character," with the mention of names are matters too personal to be edifying to the more conservative portion of the brethren, of whom a majority of this council is evidently composed; but the liberalists have still an immense advantage, because they hold within their ranks a greater amount, height, and depth, and width of intellectual grasp—not to put too fine a point on it—and questions are not decided by numbers,but by weight of counsel. So we find some of the brethren to be great sticklers for technical formalities of the most minute, not to say trifling character upon the one hand, and upon the other side the opposite extreme. Those liberal, easy, indulgent and sometimes impulsive, who look much less to form than substance, these are mostly the zealous, earnest evangelists or revivalists of the Church, who carry their points and their audiences by a storm of eloquence and fervent pathos.

Here we must conclude our sketches and get ready to leave for "Home sweet home," before the meeting is over. Good by.

P. H. Beaver.

Brother Holsinger : According to promise, I will send you some church news. Our beloved old brother Jacob M. Thomas had some meetings at the Baltimore and Ohio R.R. near Deer Park and Summitville , Alleghany county. Md, several days at different places , about the middle of May. At the close of the meeting there was application made for daptism , by an old grandmother about 72 years of age. It was nearly night when the request was made ; so he promised to send some one from the District meeting in the German Settlement , Preston Co, W. Va. The brethren in the council sent brother Jacob M Thomas and the writer to attend to the request ; which was done on the 23rd day of May on our return home , when we had meeting on that day , and four more made application , and the same day were added to the church by baptism five members; and we believe a good prospect for some more. The old sister said she would have been a member long before this time if she had had an opportunity. So dear brethren , it shows we ought to take the Lord's advice. "Go, teach all nations." Jacob Beighly.

Brother Holsinger : One of the chief advantages, derived from the publication of our periodicals is, the affording of a means of communication with one another, in which we can express our "joys and sorrows, hopes and fears," and thereby are enabled to "rejoice with those who do rejoice, and weep with those who weep." And if there is more joy in Heaven over one sinner that repenteth, than over ninty and nine just persons that need no repentance," we also should feel to rejoice when sinners come to the fold of Christ and vow allegiance to King Immanuel.— And now, we of the Lewistown Congregation feel encouraged, as the "Ark of the Lord" is once more moving amongst us; some having professed to be tired of sin, and have united themselves with the professed followers of the "meek and lowly Jesus" May they have strength to sustain them in the trials and afflictions they shall meet with, in their pilgrimage here on earth, and then finally enjoy the rest that is in reservation for all of God's people

We were permitted to attend to the ordinances of the Lord's house at the time we had appointed, on the 22nd inst. Brethren F. P. Loehr of Michigan, and Samuel Mohler of Ohio, together with other brethren from neighboring branches, were with us, and labored earnestly for the cause of their Master. Our prayer is that we may not soon forget, nor fail to appreciate their labor of love among us, and that as we one by one leave the scene of this mortal life, we may be prepared to meet on the shores of Immortality, and enjoy the sweet fellowship of "those who have come up through much tribulation ;" and so "may we ever be with the Lord."

Geo. S. Myers

Lewistown, Pa.

Brother Henry : As some of the brethren want to know who to send money to, for my expenses to Oregon, I will say, please send it to brother Michael Forney, or to brother Samuel Forney, Parkersburg, Ill. There has been some paid in I do not know how much, but the brethren will make a report of what is paid in

J. B. Ellenberger

The Brethren of the Panther Creek Church, in Dallas county, Iowa, intend, the Lord willing, to hold a communion meeting at brother Robert

Badgers on the 10th and 11th of June, commencing at 1 o'clock in the afternoon.

Also, the brethren of the Coon River Church, Guthrie county, Iowa, near Panora, on the following Saturday and Sunday, the 17th and 18th of June. A general invitation is extended to all that can be with us. It is especially desired that ministering brethren who can do so, will come to the first, and remain until the second communion, and hold meetings in both churches during the week between. Brethren coming to Panther Creek by Railroad, will stop off at Dallas Centre, and those coming to Panora by Railroad, can come to Jefferson, by N. W. R. R. and by giving information to brethren Long or Badger will be met at Dallas Centre: or to the writer, will be met, and conveyed to the last named place, from either of the last named stations. The two meetings will be held about 12 miles apart.

By order of the brethren.

B. E. PLAINE.

Dear Brother: By your permission I will give you and the readers of the C. F. C. a short sketch of our travel to the West. On the first day of May I left my home, was met at Lima by brother Abraham Sumey, took Cars for Sturgis Mich. then the 1 o'clock A. M. train for Chicago; were met at White Pigeon, by friend Hezekiah Davis. Reached Quincy Ill. Thursday evening about 6 o'clock. Wednesday morning took the train for Hamilton, Mo. on the Hannibal & St Jo. R. R. Reached brother Geo Witmer's in the evening at 5 o'clock. Sister Witmer had just got home in the morning from a visit to her parents and relatives in South Bend, Ind. Found brother Geo. and family all in good health; and were received with gladness by all the family. Next day, the 4th, we parted; Sumery and Davis went for North, to Mercer Co. and I went with brother Witmer and daughter for place of District meeting. Reached brother C. Root's in good time. Had meeting in the evening in a school house near by. Brother Jacob Ullery & brother Pipinger from Clay Co. met with us. How we [illegible] for the first time [illegible] Root: fare well. Next morning, May 5th, fine pleasant weather, we went to the place of meeting, some 4 miles distance. Soon the brethren gathered in from the different parts of the State. The meeting was organized appointing Brother John Hershey foreman, and brother Geo. Witmer & S. S. Mohler, Clerks.

Had a good representation: if I mistake not, 23 churches were represented. The brethren conducted the council in good ordor. Many queries: a few were sent to A. M. probably being in council while I am writing. I have left the brethren with a high regard, and am confident that the Gospel will be preached in Mo. and carried out in its primitive purity.

Went home with the brethren of Clinton Co. Had meeting on Sunday at 10 A. M. also at 4 P. M. near the residence of brother P. B. Shoemaker's. Here I must omit names for the sake of brevity; but I got quite well acquainted with the brethren and Sisters for the short time I stayed. Went home with old Sister Shoemaker.

On Monday morning, May 8th, visted the grave-yard, where brother I. Shoemaker lies buried. The brethren have built a nice plain meeting-house close by. Same day took train at Plattsburg for St. Joseph, thence for Forest city. Stopped off; went to brother Joseph Click's; made acquaintance; found them in good health. Also went and made a short acquaintance with brother A. J. Correll, who moved there lately, from Tenn. Thence for Hamburg Iowa, where I met my company again.—Had meeting in Hamburg; a good turn out, and the best of order.—Brother John Syter lives here, who moved here from our district, Fawn River, Mich. Thence crossed the Missouri river at Nebraska city.—Went to Lincoln, the capital of Nebraska, thence to Omaha, to Council Bluff; thence to Missouri Valley.—Stayed 3 days with the brethren in Harrison county Iowa. Had three meetings; one was added to the church by baptism, and one more made application. Here lives our brother I Dell, with whom we have been acquainted many years. Made acquaintance [illegible] there Fill...ore.—Arrived safe [illegible] day the 17th, found [illegible] well. Thanks to the Lord.

GEO. LONG.

Mechanicsburg, Ind.

Disappointed but not Discouraged.

Disappointed again; but not discouraged; for our disappointments, are God's appointments, provided we are submissive. I came here to Tyrone to-day, with the expectation of remaining three days with the COMPANION family; but circumstances cause me to leave to-morrow morning, for Bourbon, Indiana. I defer therefore giving an account of my journey, which was very profitable and pleasant to me, from first to last, and trust that no one with whom I had an interview, of the many of my dear brethren and sisters, especially the younger part of them in whom I feel a special interest, shall have cause to be displeased with me; if so, I will try to do better hereafter; certain it is, I feel very grateful for all the kindness shown me, a fellow pilgrim to the land of rest, and remain as ever, your's in love.

F. P. LŒHR.

Tyrone, June 12th, 1871.

Editors of the Companion. Seeing two applications in the last No. for free copies of the *Companion*, and as I think both to be real worthy ones, I hope both are granted; and I send herewith 75 cents for the payment of one, hoping and trusting that some other Reader feels himself able to follow my humble example and defray the expenses of the other.

Fraternally yours.

C. S.

Our lovefeast in Shelby county, Iowa, will be on the 26th and 27th of August, if the Lord will; and we hereby give a general invitation to the Brotherhood. Avoca, on the C. R. I. and P. railroad, is our station. If notified by mail at Harlen, Iowa, conveyance will be furnished.

Visitor please copy.

DIED.

We admit no poetry under any circumstances in connection with obituary notices. We wish to use all alike, and we could not insert verses with all.

In Morfordsville, Pleasant Valley township Johnson county, Iowa, CAROLINE E. GREEN.

She was born in Augusta, Oneida County, New York, and died March 12th, 1871, aged 38 years 1 month and 14 day.

Though not a member with us, she was the wife of our beloved brother Eden Green; has two children numbered with us, and was only prevented the enjoyment of full fellow-

ship herself by her protracted affliction. She died in anticipation of a happy rest with the people of God.

J. L. SWITZER.

In the Snake Spring Valley congregation, April 24th, our beloved brother WILLIAM CLAPPER, son of sister Mary Clapper, (widow); aged 46 years 10 months. Funeral services by Jacob Steel, Andrew Snowberger, and Henry Hershberger.

GEORGE CLAPPER.

In the Bachellor Run branch, Carroll Co., Indiana, May 30th, sister ELIZABETH WIATTE, of a short illness of one week;—aged 61 years 1 month and 23 days. She bore her affliction with great patience, and was followed to the grave by a very large concourse of people. Funeral services by Hiel Hamilton, and Isaac Ikenbe , from Revelations 14 : 13, to an attentive audience.

Jacob B. Landis,

Visitor please copy.

In the bounds of the Smith Fork church, Clinton county, Missouri, ANDREW J. BIRD; aged 47 years 2 months and 12 days. Disease Consumption. He lingered long, waiting patiently for his day, which was on the 4th of June. He put off mortality to put on immortality. Funeral services by the Brethren.

D. D. Sell.

LIST OF MONEYS received for subscription, books, &c.,

B. F. Kittinger,	$0,75	A Cocanower,	,50
J. Everet,	1 50	S. Lutz,	8,50
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A. Puterbaugh,	1,25	D. H. Fahrney,	4.50
C. U. Gates,	1,75	Isaac Ebey	1,50
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X	1.65	D. C. Moomaw,	9,35
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J. D. Arnest,	60	D. D. Sell,	1,50
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VOLUME VII. TYRONE, PA. TUESDAY, JUNE 20, 1871. NUMBER 25.

Selected for the COMPANION.

The Shore of Eternity.

Alone! to land alone upon that shore!
With no one sight that we have seen before;
Things of a different hue,
And the sounds all new,
And fragrance so sweet, the soul may faint;
Alone! oh, that first hour of being a saint!

Alone! to land alone upon that shore!
On which no wavelets lisp, no billows roar;
Perhaps no shape of ground,
Perhaps no sight or sound,
No forms of earth, our fancies to arrange,
But to begin, alone, that mighty change!

Alone! to land alone upon that shore!
Knowing so well we can return no more;
No voice, or face of friend,
None with us to attend
Our disembarking on that awful strand,
But to arrive alone, in such a land!

Alone! to land alone upon that shore!
To begin alone to live forever more!
To have no one to teach
The manners or the speech
Of that new life, or put us at our ease.
Oh, that we might die in pairs, or companies!

Alone? No! God hath been there long before;
Eternally hath waited on that shore,
For us who were to come
To our eternal home.
And he hath taught his angels to prepare
In what way we are to be welcomed there.

Like one that waits and watches, he hath sat,
As if there were none else for whom to wait,
Waiting for us, for us
Who keep him waiting thus,
And who bring less to satisfy his love,
Than any other of the souls above.

Alone? The God we know is on that shore;
The God, of whose attractions we know more
Than of those who may appear
Nearest and dearest here
Oh, is he not the life long friend we know,
More privately than any friend below?

Alone? The God we trust is on that shore;
The faithful One, whom we have trusted more
In trials and in woes,
Than we have trusted those
On whom we leaned most in our earthly strife.
Oh, we shall trust him more in that new life!

Alone? The God we love is on that shore;
Love not enough, yet whom we love far more,
And whom we've loved all through,
And with a love more true
Than other loves,—yet we shall love far more.
True love on him begins upon that shore.

So, not alone we land upon that shore;
'Twill be as though we had been there before!
We shall meet more we know,
Than we can meet here below.
And find our rest, like some returning dove,
And be at home at once, with our Eternal Love.
—*Faber.*

For the *Companion*.

Christ the Great Physician.
No. I.

Human depravity has become so great, that nothing short of application to the great Physician of souls, Jesus Christ, will meet the wants of one individual this side of eternity. In the present day and age of the world, human skill has become so great, that almost every disease that human flesh is heir to can be successfully treated. But when we come to speak of the soul, the principle of life, we find no remedy that will bring it back or restore it to its original purity, save the blood of Jesus. He alone can save when all human skill is frustrated. He alone will meet his patients—blessed followers, if you please—when all human art and skill becomes baffled—when the dark curtains of death begin to draw around their dying couch and bear their spirits safely to a heaven of rest.

Seeing, then, that such an unholy being as unregenerated man, upon application to this great Physician can be restored from this depraved condition, how necessary that those,

who have never had "the blood of Christ" which "cleanseth from all sin" applied to their sorrowful and undone condition, come to so great a Physician without delay, and be saved from the torments of eternal misery and woe.—All will be eternally saved who yield submissively to the mandates of the great Physician—Jesus Christ. Sin is the cause of man's depravity. But the blood of Christ will cleanse the most unclean sinner, as sure as Naaman at the command of the prophet was cleansed from his foul leprosy, or as the blind man at the bidding of Jesus came seeing, after he had washed the clay salve from off his eyes.

While the sinner pursues his downward course, his condition, spiritually, is far worse than the most unclean leper. And as the afflictions of the flesh are so numerous and variously formed, their destructive tendencies are vastly different; so with the sin sick soul: it may be so wonderfully defiled with sin, that its complete ruin may be accomplished in a few unhappy years; or it may only be slightly tinted with sin, but slowly and gradually growing worse and worse, all the time becoming deeper dyed in unholiness and crime, until it is hurled down the vortex of eternity altogether unfit for the Master's use.

Sinner, your condition may not be very critical to-day. You, at present, perhaps, are within easy reach of the Physician of souls. The kingdom of God,—blessed kingdom, in which we alone are safe,—may not be very far from you. But what may your condition be to-morrow, or in years to come? Will you come any nearer assuming both the divine image of your Creator and character of the blessed Jesus by procrastinating the day of grace, turning away continually him who so often knocks, and so earnestly too, at your door (heart) that he may cleanse you as he did many unclean lepers of old—that your bodies may be a fit temple for the Holy Ghost, until you may be bidden to leave this sin cursed world, and enter the blissful state of the redeemed, and henceforth enjoy the felicity of ineffable glory? Ah! sinner, don't you see your forlorn condition? If you do not, just for once take a peep into the Divine Mirror—the Gospel of Jesus Christ—and you may see at once, that, unless you apply to this great Physician, you are forever lost. The fall in Eden is what has been the cause of all human depravity. And now Jesus Christ, our King and great Physician, comes to you, and earnestly entreats you to accept him and his Gospel, that you may be able to attain unto the highest type of Christianity, and thus be saved from the allurements of vice and unholiness.

F. M. SNYDER.

Welcome, Adored Name!

In the centre of their inmost souls they wore Thee,
Where rack and torment strived in vain to reach Thee.
Little, alas! thought they
Who tore the fair breasts of thy friends,
Their fury but made way
For Thee, and served them in their glorious ends.
What did their weapons, but with wider pores
Enlarge thy flaming-breasted lovers,
More freely to transpire
That impatient fire
The heart that hides Thee hardly covers?
What did their weapons but set wide the doors
For Thee? fair purple doors of love's devising;
The ruby windows which enriched the east
Of thy so oft-repeated rising.
Each wound of theirs was thy new morning,
And re-enthroned Thee in thy rosy nest,
With blush of thine own blood thy day adorning:
It was the wit of love o'erflowed the bounds
Of wrath, and made the way through all these wounds.
Welcome, dear, All-adorned Name!
For there is no knee
That knows not Thee;
Or if there be such sons of shame,
Alas! what will they do,
When stubborn rocks shall bow,
And hills hang down their heav'n-saluting heads
To seek for humble beds
Of dust, where, in the bashful shades of night,
Next to their own low nothing they may lie;
And couch before the dazzling light of thy dread Majesty.
That they by love's mild dictate now
Will not adore Thee,
Shall then, with just confusion, bow
And break before Thee.

—*Richard Crashaw* (1644.)

For the *Companion*.

The Glorious Appearing of Christ.

"Behold he cometh with clouds; and every eye shall see him, and they also which pierced him; and all kindreds of the earth shall wail because of him. Even so. Amen. Rev. 1: 7.

The most glorious coming and appearance of the Son of God, may well be reckoned in his people's glory. For their sake he came into the world, suffered, died, rose, ascended; and for their sake it is that he will return. To this end will Christ come again to receive his people unto himself, that where he is there they may be

also. The bridegroom's departure was not upon divorce. He did not leave us with a purpose to return no more. He hath left pledges enough to assure us to the contrary. We have his word, his many promises, his ordinances, which show forth his death till he come; and his Spirit, to direct, sanctify, and comfort, till he return. We have frequently tokens of love from him, to show us he forgets not his promise, nor us. We daily behold the forerunners of his coming, foretold by himself. We see the fig-tree putteth forth leaves, and therefore know that summer is nigh. Though the riotous would say, "My Lord delayeth his coming," yet, let the saints lift up their heads, for their redemption draweth nigh. Alas! fellow Christians, what should we do if our Lord should not return? What a case are we here left in! What! leave us in the midst of the wolves, and among lions, a generation of vipers, and here forget us? Did he buy us so dear, and then leave us sinning, suffering, groaning, dying daily? It cannot be. This is like our unkind dealing with Christ, who, when we feel ourselves warm in the world, care not for coming to him; but this is not like Christ's dealing with us: He that would come to suffer, will surely come to triumph. He that would come to purchase, will surely come to possess. Where else were all our tears and our waiting? What were all the patience of the saints worth to them? Were we not left of all men the most miserable? Christians, hath Christ made us forsake all the world and be forsaken of all the world, to hate all and be hated of all—and all this for him—that we might have him instead of all? And will he, think you, after all this, forget us, and forsake us himself? Far be such a thought from our hearts!

But why stayed he not with his people while he was here? Why? Was not the work on earth done? Must he not take possession of glory in our behalf? Must he not intercede with the Father, plead his suffering, be filled with the Spirit to send forth, receive authority, and subdue his enemies? Our abode here is short. If he had stayed on earth, what would it have been to enjoy him for a few days and then die? He hath more in heaven to dwell amongst, even the spirits of many generations. He will have us live by faith, and not by sight.

O brethren and sisters in the Lord, what a day will that be, when we who have been kept prisoners by sin, by sinners, by the grave, shall be brought out by the Lord himself! It will not be such a coming as his first was—in poverty and contempt, to be spit upon and buffeted, and crucified again. He will not come, O careless world, to be slighted and neglected by you any more!

Yet that coming will not be wanting in its glory. If the heavenly host, for the celebration of his nativity, must praise God, with what shouting will angels and saints at that day proclaim glory to God, peace and good will toward men! If a star must lead men from remote parts of the world, to come to worship a child in a manger, how will the glory of his next appearing constrain all the world to acknowledge his sovereignty! If riding he enters Jerusalem with hosannas, with what peace and glory will he come toward the New Jerusalem! If when he was in the form of a servent, they cry out, "What manner of man is this, that even the winds and sea obey him," what will they say when they shall see him coming in his glory, and the heavens and the earth obey him?

"Then shall all the tribes of the earth monrn.' To think and speak of that day with horror, doth well become the impenitent sinner; but ill the believing saint. Shall the wicked behold him, and cry, "Yonder is he whose blood we neglected—whose grace we resisted—whose counsel we refused—whose government we cast off?" and shall not the saints, with inconceivable gladness cry "Yonder is he whose blood redeemed us, whose Spirit cleansed us, whose law did govern us, in whom we trusted, and he hath not deceived our trust; and now we see we have not waited in vain."

And now, brethren and sisters, should we not put up that petition heartily, "Thy kingdom come." "The Spirit and the bride say come; and let him that heareth, (and readeth) say, come." Our Lord himself says, "Surely I come quickly." "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city."

WILLIAM S. WHITEL.

Stuart's Draft, Va.

For the Companion.

The Lord's Treasury.

God's chosen people of ancient times, had in their temple a repository, where they deposited their tithes and offerings, called the Treasury of the House of God. These treasures were for the use of the Levites, the widow and fatherless, the stranger, and to maintain the service of the house of God.

It was the duty of all, except the Levite and the very poor, to contribute to this treasury. They gave it as unto the Lord, as it were, in return for benefits conferred by him, in giving them fruitful seasons—the early and latter rain.

At times they gave so abundantly that they needed to be restrained. But when they fell into idolatry the tithes and offerings were withheld; and it became necessary for the prophets to reprove them for having robbed God. As a punishment, and for correction, God sent upon them blasting and mildew. Worms devoured the fruit of their gardens and vineyards. Their fields were scorched with drought, and yet they would not return to the Lord; not until they were carried away into captivity.

"Now all these things happened unto them for ensamples; and were written for our admonition, upon whom the ends of the world are come. Each branch of the church of Christ is now entrusted with a *treasury of the Lord*, to which it is our duty and privilege to contribute; a privilege that I fear we do not rightly appreciate. Can we, indeed, make some return to God for all the blessings he daily lavishes upon us? How ungrateful, if we have no desire to do so! When we receive a favor from a friend, how anxious we are to return it! but we are very careless, sometimes, about returning the Lord's favors. We seem to forget, that we can do something for Jesus.

The poor, and those in moderate circumstances, are too apt to think that the expenses of the church should be borne entirely by the rich members. We, who have but little of this world's goods, ought not to think that, because we have only one talent, nothing is expected of us. It is our duty to double it the same as though we had five; lest the Master say, "Thou wicked and slothful servant," and cast us out of his presence. Let us always remember that God gave us the little we have, and if we are faithful stewards of that little, we shall have a reward. And we ought not to forget that it is to Jesus we are giving, and that it is our blessed privilege to do so.

We are all members of the same body, and all enjoy the same church privileges; we ought, therefore, be willing to work together; according to our ability, and as God has prospered us: "For if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not." Letus cheerfully return, to God, a part of whatever he has given us. Why should we lose our reward? Paul calls it a good works; and we are commanded to abound in good work. He further says: "Now, he that ministereth seed to the sower, both minister bread for your food, and multiply your seed sown, and increase the fruits of your righteousness." So we need not fear our means will be diminished if we give liberally.

We sometimes hear expressions, something like this: "What, I a day-laborer help to build a meeting-house?" or do something else. Now we think these certainly forget who it is that has given them strength to labor, and above all, who has ransomed them from the penalty of their sins. They must also forget, or have no faith in the promises of great rewards connected with giving to the Lord's treasury. Hear God's promise to Israel, remembering he is "the same yesterday, to-day, and forever:" "Bring ye all the tithes into the store-house, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." Paul, when encouraging the Corinthian brethren to give liberally, says: "God is able to make all grace abound toward you: that ye always having all sufficiency in all things, may abound to every good work." Are not these good promises? And if we include the reward laid up in heaven for the cheerful giver, I think none of us would say that we are willing to lose them.

We can not think there are any so poor, except those who are supported by the church, that they could not give at least a dime once a year. And I would say to the very poor: If you have not so much as that, don't be ashamed to give even less. You are giving it to God; and he

knows how to estimate the gifts. Remember the widow's two mites, and how she was commended by the Lord. The savor of her pious deed will be wafted down to the latest time; and her "zeal hath," no doubt, "provoked very many;" as yours also may. Show your love for the Master by doing what you can; and the rich, if they have withheld, will become ashamed, and they will also cast in, and the Lord's treasury will always be full; and you will have the pleasure of knowing, that you, by your example, helped to fill it.

What an opportunity does the Lord's treasury afford those who are rich to lay "up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life!" Paul directed Timothy to charge the rich, "that they be rich in good works, ready to distribute, willing to communicate." So many are inclined to "keep treasure together"—such treasure of which James says: "the rust of them shall be a witness against you, and shall eat your flesh as it were fire." How horrible, to be the owners of such treasures in the last day! Treasures that the rust of them will eat the flesh as fire! But the rich need not let their treasures rust: if they use them aright, the handling of them will keep them bright. We can all lay up treasures in the store-house of heaven, that will be a wellspring of joy forever.

Now is the time to fill our seed baskets with precious seed; and *now* is the time to sow it, and the treasury of the Lord is a fruitful field, in which to cast it, and from which we shall reap abundantly when the harvest has fully come.

An empty treasury! How painfully these words fall on the ears of all who have the interest of the church at heart! Is not an empty treasury an indication of a lukewarm church, if not something worse? The Lord's treasury empty! and the earth his, and the fulness thereof!! Then verily something that belongs to the Lord must be in our own treasuries. Let us search and see. "Can a man rob God," and be guiltless or escape punishment! Hear the answer: "Ye are cursed with a curse, for ye have robbed me." How fearful! "Take heed and beware of covetousness," saith Jesus. The Apostle Paul tells us further that "covetousness is idolatry." God forbid that it should be said of us, as it was of the Samaritans: "They feared God, and worshipped idols." They fear God, and worship mammon. Let us not, as individuals, think we can hide our delinquency under the broad mantle of the church. God knows every penny in his treasury, and he knows who put it there. They that have treasure there will receive a reward; they that have none he will judge. If we had that love for the Master and the church, that ought to fill our heart's we would not be so careless in the matter; but there would be an *earnest desire* to contribute something; and we would be willing to make some *sacrifice* to be able to do so.

When it becomes necessary to contribute more largely than usual, let us ask ourselves the question: Has the Lord done aught for me, and can I do anything for him? If this question were rightly considered in the spirit it ought to be, there would be no empty church treasuries; but each one would give liberally, and exclaim: "Thanks be unto God for his unspeakable gifts."

E. WILLIAMS.

Inherent and Imputed Righteousness.

Inherent righteousness sanctifies, imputed righteousness justifies. Inherent righteousness makes us shine before men, imputed, before God. Inherent righteousness pleases God, imputed, appeases him. Inherent righteousness discharges from hypocrisy, imputed, from guilt. Inherent righteousness makes us pray, imputed righteousness makes our prayers prevail. Inherent righteousness is our sincerity, imputed righteousness is our perfection. Inherent righteousness respects the Law, imputed righteousness answers it. Inherent righteousness is the evidence of our salvation, imputed righteousness is the foundation of it. Inherent righteousness is our joy, imputed righteousness our glory. Inherent righteousness is to be loved, imputed righteousness is to be trusted. Inherent righteousness is imperfect, imputed righteousness is perfect. Inherent righteousness is a qualification for Heaven, imputed righteousness our title to it. Inherent righteousness is what the Holy Spirit works within us, imputed righteousness is what the Lord Jesus has wrought for us.

G.

God's promises are true and faithful.

For the COMPANION.

Two Eternal States.

And these shall go away into everlasting punishment; but the righteous into life eternal Matth. 25: 46.

There are two eternal states, to which all mankind are destined: the one a state of life and happiness; and the other, of misery and woe. In one or the other will each of us soon be fixed. This is a truth which most persons profess to believe. But if we look at the actions of most men, —and these speak louder than words, —we are forced to say with the Scriptures: "All men have not faith." How many do we see in the world, who worship God with their lips and whose hearts are far from him, as the Savior himself hath said.

When we notice the two characters presented in the last paragraph in the chapter, we are forced to think, when comparing their daily walks with the perfect law of liberty, that there will be many in that day, who shall be shut out of the kingdom of heaven, and shall fail to enjoy that eternal felicity which is prepared for the people of God. Why? Because he says in the latter clause of the 45th verse: "Inasmuch as ye did it not to one of the least of these, ye did it not to me." Oh! how many do we see in the world, who make a profession of his excellent name, and yet deny his holy injunctions, and through covetousness do they watch, and take the advantage of the poor man's necessities, and not once, are they willing to lend a helping hand to those who need assistance! But to you, whom I address, in the language of the apostle let me say: "Be not carried about with every wind of doctrine;" but take heed to yourselves, and to the instructions given us in the Gospel by the great Judge of the quick and dead: "Lay not up for yourselves treasures upon earth." A true belief of an eternal hell, and an eternal heaven cannot fail to make us fly from the one, and endeavor to secure the other. But even where we may hope there is a settled belief of these things, it must be owned through the cares and labors, or pleasure of life, they do not make so strong an impression upon us as they ought; nor are we so diligent in our preparation for eternity as we should be. The very word eternity, ought to fix our attention on this great subject.

Let us turn our attention to the account that the word of God gives us of hell. It is true, it is an awful subject, and unconverted persons do not like to hear of it; but if they do not like to hear of it, how will they be able to endure it? He says, "And these shall go away into everlasting punishment." Punishment is pain inflicted on account of breaking some law. If a man breaks the civil laws of our land, he is convicted, and sentenced to punishment according to his act. Next we see him shut up in prison; banished from society, there to suffer the penalty of the law he violated. So it will be with those who break God's law. Hell is the prison where the violators of God's law will be confined and punished.— God has made known to us his law, which may be found in the New Testament Scriptures; which law was dedicated by the blood of the covenant upon Calvary's cross; and a part of God's law, is embraced in the chapter as quoted above: "Inasmuch as ye did it not to one of the least of these, ye did it not to me. And these shall go away into everlasting punishment." Oh! what a word! My unconverted friend, how is it that you can sleep away your day of grace? In the language of the apostle I must say to you, "Awake, thou that sleepest, and arise from the dead and Christ shall give thee light." The very language of the quotation is startling: it is a punishment not only for a day, or a week, or a year, or even a hundred years; but it is everlasting. The law of God requires us to love and serve him; but being fallen creatures and unable of ourselves to do it aright, he also gives us his Spirit. Herein Christ is set forth as an all sufficient Savior, able and willing to save us from the guilt already contracted by our sins, and to renew and sanctify us by our complying with his will; or, as the apostle says: "seeing ye have purified your souls in obeying the truth.

This is certainly our reasonable service. But the sinner refuses to obey He is so strongly bound with the cords of his sins; so in love with the lusts of the flesh; so besotted with the love of the world, that he persists in his sins notwithstanding the warnings of God; and neglects salvation, though a thousand times invited and entreated. Thus he lives, and thus he dies. What must be the consequence? God is just as well as merciful. His laws cannot be dispensed with. The sinner has no room to complain. He was warned, he was entreated; but he chose the ways of sin, and he must reap the wages thereof; for "the wages of sin is death." It is not the death of the body only, for all men must die; but it is the second death—the death beyond the tomb

We understand the term death to mean simply a separation; the spirit is not extinct, or annihilated, but is separated from the body. In the second death we understand the spirit is seperated from the peaceful presence of God, and consigned to that awful abyss "where the worm dieth not, and the fire is not quenched;" and as the quotation tells, "And these shall go away into everlasting punishment." The very language itself explains the term death. Startling indeed to a considerate man! In this present world all your comforts flow from God. God is the chief good, and the source of all good in the world. He is omniscient omnipotent and omnipresent. His all-seeing eye beholds our every act and deed; and nothing can be hid from him.— He remembers all things; he knows all things; he made all things; yea, he knows even the very thoughts of our hearts. Oh! then repent and believe the gospel. "Turn ye, turn ye, for why will you die?" It is God who has made all creatures what they are. It is his sun which fills the world with light; it is his power by which man subsists, and enjoys his senses and his health. It is from him that we obtain our food and raiment; and though wicked men forget God in all these mercies, they are nevertheless from him, and in their proper tendency lead to him; for the goodness of God leadeth us to repentance. But from hell all these comforts will be withdrawn. They did not answer the purpose for which God intended them, to soften the hard and rebellious heart to obedience, and now the season of trial, and the day of grace, and the probationary state are over; there is no end for which they should be continued.

But it is not the loss of bodily comforts only, that the condemned shall suffer: they must forever lose the infinite pleasures that the redeemed in heaven will enjoy in the presence of God, with Christ in his celes-

tial dignity, and in the presence of the holy angels. This indeed they do not value now, but they will then. They will have a tormenting prospect of the happiness of others. So Dives in the parable is represented as seeing Abraham afar off and Lazarus in his bosom. This will aggravate their misery as it would that of a man starving to death with hunger, and seeing others feasting bountifully upon the rich luxuries of this world.—And as our Savior expresses it, "there shall be weeping and gnashing of teeth, when ye shall see Abraham, Isaac, and Jacob, and all the prophets in the kingdom of heaven, and you yourselves thrust out."

The punishment of loss is not all, there is the punishment of sense.—Take an account of it, from the lips of our blessed Master, when he says, "Where their worm dieth not and the fire is not quenched." This is the description he gives of it over and over as recorded by Mark. By the worm that dieth not, is generally understood the gnawings of a guilty conscience, or the painful remorse which guilty sinners will feel when they remember the sin and folly that brought them to such a wretched state of misery and woe. Thus in the parable, Abraham spake to the rich man in hell, and says, "Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things; but now he is comforted, and thou art tormented." Luke 16 : 25. Memory will be a dreadful source of misery. "Son, remember."

We learn from the parable that the thinking faculties of man shall exist beyond the grave, even when these bodies of ours shall have mouldered back to the different particles of their mother dust; then, even then, shall the power of memory exist, and live parallel with God, because he gave it and takes it away. Lo! he watches over those different particles of dust, while slumbering with the silent nations under ground, until his appointed time, according to his own good pleasure, when Gabriel's trump shall sound at God's divine command:—then shall these bodies come together again and come forth, never to be separated again through the long duration of eternity.

We will now turn to the more pleasing part of the subject. "But the righteous into life eternal." But who are the righteous? "There is none righteous, no, not one;" that is in himself. It is by the righteousness of Christ put to the account of our unrighteousness, and strict obedience to the righteous law of God as given to us by Christ the righteous Judge. For as the apostle tells us: "Seeing you have purified your souls in obeying the truth through the spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently." 1 Peter 1 : 22. So we see that our polluted souls may be purified, and must be purified, while in this probationary life, that they may be made fit for the Master's use. We understand that the law of God is right; that Christ is right;—and all that is right is righteousness, and that there are no non-essentials given us in this righteous law of God, or perfect law of liberty. And now for us to become righteous is, as before stated, through the righteousness of Christ and fulfilling the righteousness of his law by a literal performance of the same, as he hath instructed us. "Inasmuch as ye have done it unto one of the least of these, ye have done it unto me." "But the righteous into life eternal."

What is heaven? The carnal man can have no conception, for we are taught that it is spiritually discerned. It is not a Mohammedan paradise, where the lust of the flesh may be indulged. No, life and immortality are brought to light through the Gospel; and there we find it consists in a complete deliverance from all the evils of the present state, and in the enjoyment of all that can render the soul perfect and forever happy.

Need we be told that man is born to trouble? Nay, this is our sad and only inheritance, mingled, indeed, with a thousand undeserved mercies. But all the sorrows and afflictions of the true believer, shall cease at his death. No more excessive labor and fatigue. No pinching want and poverty. No painful, irksome, or loathsome disease shall trouble him. The inhabitants of heaven shall not say, "I am sick," nor shall any of the numberless sorrows of the mind, that we now feel, follow us to glory and happiness. We shall not suffer in our own person, nor shall we suffer by our neighbors, our relatives, or friends. Yea, we shall drop the body of sin in the dust, and we shall no more be grieved spectators of sin in the world. "God shall wipe away all tears from our eyes, and there shall be no more death, neither sorrow nor crying; neither shall there be any more pain; for the former things are passed away." Rev. 21 : 4.

But this is not all. Our knowledge, which is now so very limited, shall be wonderfully increased. It is eternal life to know God; but oh! how little do we know of him while beholding him through a glass darkly, in comparison to beholding him face to face! "The pure in heart shall see God," and know more in a moment, than all the learned of this world could attain in many years.—We shall know even as we are known. We shall have as immediate and familiar knowledge of divine things, as any of our most intimate friends have of us; yea, we shall know God, and Christ, and angels, in the same kind of way that they now know us,—not through a glass darkly, but face to face,—as clearly and distinctly as one man beholds another when they converse together. But the heaven of heavens will be the presence of Christ—being with Christ and beholding his glory. This is what Christ, as Mediator, prayed for in behalf of his disciples: "Father I will that they also whom thou hast given me be with me where I am: that they may behold my glory."—This is what Paul prayed for and longed to enjoy. And what will render the vision of Christ so very excellent is, "that we shall be like him, for we shall see him as he is." We shall bear his amiable, illustrious image of light, and love, and holiness, in our souls. Even our bodies, now vile by reason of sin, and soon shall be much viler in the corruption of the grave, shall, when raised from the dead, "be made like unto his glorious body:" made to bask in the sunshine of everlasting felicity in the presence of God and of Christ, and all the holy angels, with Abraham, Isaac, and Jacob, and with all the redeemed from the earth, to shout anthems of praise to God and the Lamb forever and ever.

ANDREW STALNAKER

Take away the Bible, and you take away the elect succession of inspired men. Not a single patriarch, or priest, or prophet, or apostle, or evangelist is left to proclaim or record a single superhuman oracle.

For the Companion.

Sunday-Schools.

Bible Authority.

No. 1.

A few brethren among us will not engage in the Sabbath-School work, because they do not find it commanded in the Bible. They tell us they want a "thus saith the Lord" for all they do.

My brother, let me say to you that we, and the church of which we are members, do and teach many things for which no positive command can be found in the Book.

In which grand division of the Bible is the command found for building meeting-houses? And where do we find the plan of the house, the form and height of the pulpit?

Is it commanded in the Law or the Prophets to hold District and Yearly meetings, to make discipline to govern the church? In which chapter of the four records of the Gospel does the Savior give the pattern for our garments, or the style of wearing the hair? Where is it commanded that the sisters must wear caps?

My purpose in this article is not to advocate or oppose these things as taught by the church, but to try to show that if Sabbath-schools are condemned because there is no positive command for them, then these things also may be condemned.

But to the authority. "Gather the people together, men, and women, and children, and thy stranger that is within thy gates, that they may hear, and that they may learn, and fear the the Lord your God, and observe to do all the words of this law; And that their children, which have not known *anything*, may hear, and learn to fear the Lord your God as long as ye live in the land." Deut. 31 : 12,13.

"Go ye into all the world and preach the Gospel to every creature." Do you say this was commanded only to the apostles and that they did preach to all the then known world? If you can prove that the *command* to "Go into all the world and preach to every creature" ceased with the apostles, I can prove that the blessings which followed believing and being baptized ceased also with them.

But the objector says: "The command is *preach* the gospel;" I am no preacher, and you do not have preaching in the Sabbath-school." Yes, we do. And if you are a brother or sister you ought to preach there on every Sabbath that you have opportunity. "What, sisters preach! Are you going to have all the church preaching?" Certainly, all ought to preach; not only in the Sabbath-school, but out of it, too. Preaching means teaching; and all God's children should teach the way of salvation.

There is Law, and there has also been enough practical demonstration to convince all who have eyes and ears, that the LIVE Christian Sabbath-School, is a great auxiliary of the Church in bringing souls to Christ. May God bless what is in accordance with his will.

S. M. Minnich.

Antioch, Ind.

For the Companion.

Who are the Least?

In *Companion*, No. 22, I find an explanation given by L. West, on the question, "Who are the Least?" which question was asked by D. Baringer in No. 10, wishing to know who are the least esteemed in the Church, referring to 1 Cor. 4 : 4. In the German language it reads thus: "But ye, if ye have matters of things pertaining to this life, so ye do take those which are despised by the Church, and et them to judge." As bro. West has given his own views of this passage of Scripture more particularly through a desire to hear from other brethren, I thought I would give my views also, hoping they may prove satisfactory to the brethren.

We find that the apostle after reproving the Corinthian church of certain evils which had made such inroads into their church, reproved another lamentable evil in the same church. He inquired as a man in astonishment, whether any of them could venture to go to law with their brethren before the heathen magistrates, who were unrighteous before God, and might be expected to be unjust judges in such matters. Surely they ought to have decided all their differences by the arbitration of the saints, the holy disciples of Christ, and not set them to judge who are least esteemed by the church, which I think are certainly those that are outside of the church. We cannot reconcile this passage of Scripture with the view that the least, are members of the church. Now if we have matters of any importance, we would not entrust it into the hands of the least esteemed members; and again, the apostle spoke to their shame, because they were not making a selection of wise members in the church, but to the contrary, they took the law in hand, to have their matters investigated, and decided, before the unjust judges of the world; therefore their proceedings were, in the eyes of the holy apostle, too unwise, and inconsistent to be tolerated by members of Christ's body, who are to judge the world and angels. Now I hope the question is answered, "Who are the least esteemed in the church?" not those in the church, but those outside of the church. The brethren no doubt will examine my views, and if they can reconcile this passage of Scripture to better satisfaction, well and good; if not, nothing lost.

Daniel Keller.

For the Companion.

Government.

I have chosen this subject for several reasons; the first is, because of its great importance in every department of society, either politically, religiously, or socially. Secondly, because it is so oftened abused.

Government, what is it? I answer, it is everything. The first use we find for government is, to govern ourselves, our evil passions and habits. How often do we find men and women fail in this. How often do we find men that even profess to be the followers of the meek and lowly Lamb, who have got into some sinful habits, such as using vain and vulgar expressions, or perhaps, sometimes, lifting the intoxicating bowl, or even using tobacco, and a great many other things equally vain and useless, who, if approached in their sober moments, will acknowledge that these things are wrong; but they have got into the habit of it, and they cannot quit. Oh! what a pity for any man to have a disposition, or an appetite, or temper, which is his master, & over which he has no control! He cannot govern himself; and yet perhaps would undertake to govern nations!—Look for example at Alexander the Great. He conquored many kingdoms; and finally was conquered by the intoxicating bowl. Lamentable indeed! We should not only govern our actions, passions and appetites, but also our thoughts; for God, who is a searcher of the heart, does not only see what we do, but he knows

the most secret thoughts of our hearts, therefore, brethren, it behooves us to watch. And where shall we watch? Shall we watch our brother or sister? Nay, Verily! each one has enough to do to watch himself—to watch his own actions or thoughts, that he may not stray from the path of righteousness. Watch and pray, therefore, that ye enter not into temptation.

Secondly. We are to exercise government over our own families. How many of us fail to do this in a God-fearing manner. How many of us rule over our families as with a rod of iron. We are commanded to chasten our children; but not in wrath and anger. "He that loveth his son chasteneth him betimes." But this chastisement should be in love, and in the fear of God. Here, then, we find a point that is hard to govern. For example: A son violates the father's command; it becomes his duty to chasten that son, but not in anger; no, not because he is angry, but because he loves that son.

He must be loving that son all the time while he is inflicting a punishment on him; and his words must be mild and lovely; not rough and angry. To do this it requires much self-denial, yea, much watching and praying.

The third, and perhaps the last point that I shall notice at present, where government must be exercised is this: Some have to exercise government over the church; and some over schools. Here, brethren, let us be careful that we do not lord it over God's heritage. Brethren, let us be careful that our ruling is not done with rigor. Let us remember that the Master has said: "Judge not that ye be not judged; for with whatsoever judgment ye judge, ye shall be judged; and with whatsoever measure ye mete, it shall be measured unto you again." Therefore, let us watch, that we exercise our authority in the fear of God.

As regards the government of schools, I can speak from experience, having served in the capacity of a teacher for a quarter of a century; and I know that I have not always been careful enough in the manner of chastening my pupils: that I have sometimes let anger have the ruling power.

Brethren let us be careful about these things. Let us ever endeavor to rule by love. Whenever we let anger rule our hearts, we have not the spirit of Christ, but of the wicked one. Therefore let us in all cases exercise our authority in love; inasmuch as love is the strongest attribute of God.

I have said that government is often abused. This is verily the case. We frequently find Men, because they have the power, lay heavy burdens on the shoulders of others, which they themselves would not touch. This is what I call abusing government—ruling with rigor or with a rod of iron. This should be carefully guarded against. Now, brethren, let us ever be careful, and watch lest we digress from the path of righteousness; and pray for the assisting grace of God to keep us ever in the straight and narrow path that leads from earth to the portals of eternal joys at God's right hand; ever watching our own thoughts and actions first, and imploring God to give us strength to govern ourselves, and then we will be qualified to exercise government over others in the spirit of meekness and love, ever speaking gently to all.

Lest I weary the patience of my dear readers, I will add no more at present. I did not think that I would write so much when I commenced; but when I have so important a subject before me, I hardly know when to stop. May the Lord add his blessing to all that has been said agreeably to his word and will, is my sincere prayer.

I will yet submit a few lines of poetry which are very appropriate to this subject.

SPEAK GENTLY

Speak gently! it is better far
To rule by love than fear.
Speak gently! let no harsh words mar
The good we might do here.

Speak gently to the little child;
Its love be sure to gain;
Teach it in accents soft and mild:
It may not long remain.

Speak gently to the aged one;
Grieve not the care-worn heart;
The sands of life are nearly run;
Let such in peace depart.

Speak gently, kindly, to the poor;
Let no harsh tone be heard;
They have enough they must endure
Without an added word.

Speak gently to the erring ones!
They may have toiled in vain,
Perhaps undindness made them so,
Oh! win them back again!

Speak gently! 'tis a little thing
Dropped in the heart's deep well:
The good, the joy, which it may bring,
Eternity shall tell.

A. B. MILLER.

Antioch, Ind.

Love.

"Without love, all other things, though ever so many, great and excellent in themselves, are not acceptable unto God. He regardeth not your prayers if you do not love him. He values not your hearing, if you do not love him; all your alms-deeds are poor things in his esteem if you do not love him; yea, all your suffering for religion, and for Christ, are nothing, if you do not love. If a man could preach like an angel, and yet not love him, he should not be accepted by him:—'Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing.'

"Love therefore is above all these; for all these without love are nothing. Love makes us most like to God;—for God is love. And God loveth Christ above all the men on earth, and above all the angels in heaven; he therefore calls him his beloved Son. God loveth all men with a common love; holy men with a special love; angels with a higher love; Christ most of all, who is the Son of his love. So our love is gradual; we ought to love all men with some degrees of love, holy men and angels, with a higher love, and Christ with the highest love. And when we love as God loves, our love makes us most like unto God."

In the last time Popery and the Socinian heresy (a denial of the proper deity of Christ) will run into one another; for though they at present appear virtually aloof, they will in process of time form a mighty confluence, that will burst all bonds and bring everything to a crisis.

Christian Family Companion

Tyrone City, Pa., June 30, 1871.

The Pious Youth.

The June number of the PIOUS YOUTH has been sent out. We hope it has reached its points, and has met with a cordial welcome everywhere. Although it was a little tardy in going forth on its mission, we feel assured that, when it did go, it carried with it an abundant supply of good, wholesome food for the mind. Its modest appearance, unpretending style, sound morals, and purely pious instructions and admonitions, we think, should recommend it to the favorable reception and patronage of the Brotherhood, and all who have the ood of the rising generation at heart.

We can still furnish subscribers for the YOUTH with the back numbers of this volume.

TERMS.—$1.00 per year. To *Companion* subscribers, 75 cents. For Sabbath-schools, 10 copies monthly, at 50 cents per month; and at the same rate for any number of copies above ten. J. W. B.

Salem College.

By the kindness of some brother or friend we have been favored with the "Catalogue of the SALEM COLLEGE." It comes to us with a neat, modest, fraternal appearance—not like that bombastic, fictitious Circular, that was sent out some time ago by some uninitiated,—though perhaps well-meaning,—party. This circular will, we trust, to some extent meliorate the offences caused by that obnoxious circular.

Without saying anything either for or against the College itself, we will, for the information of those who may wish to know more about it than is generally known, state a few facts as set forth in the Catalogue.

BOARD OF TRUSTEES

Jesse Calvert,	Milford, Ind.
J. B. Shively,	Inwood, Ind.
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Joseph Harden,	" "
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OFFICERS OF THE BOARD.

Jesse Calvert,	President.
J. B. Shively,	Treasurer.
Keylon Heckman,	Secretary.
Paul Kurtz,	Librarian.

OBJECTS.

The design of the school is, to supply a want that has been felt by many brethren—the means of acquiring an advanced education under the influence and tuition of members of our own fraternity. Salem College therefore purports to be "managed entirely by brethren; having for its object, mental and moral excellence instead of external display." To this end Brethren and all interested in the enterprise, are admonished to "use their influence to have their children exhibit plainness, both in language and external appearance."

RELIGIOUS INSTRUCTION AND WORSHIP.

"The exercises each day are opened with reading the Scriptures, singing and prayer, at which all the students are required to be present.—Brethren's children are required to attend the Bible class, which meets in the college building every Lord's day, and such other religious exercises as will promote their moral and spiritual welfare.

LITERARY SOCIETY.

There is a Literary Society organized in connection with the college.—The exercises are, Composition-reading, Orations, Debates, and Criticisms.

LAWS AND REGULATIONS OF THE COLLEGE.

The following is a correct copy of the Laws and Regulations of the College as set forth in the Catalogue.

1. Every candidate for admission to any department of the college, must present satisfactory evidence of a good moral character, and if he has been a member of any other college, he shall produce a certificate from the authorities of that college of his regular and honorable dismissal and standing.

2. No student shall be admitted to an advanced standing unless he be found, on examination, prepared for that class.

3. Every student, on being admitted into the institution, shall sign the following obligation in good faith:

Being admitted as a member of the College, I promise and bind myself to obey the laws, rules and regulations of the same; to conduct myself with propriety; to be diligent in study; to be respectful to the Faculty, and to deport myself becomingly in morality and courtesy among my fellow students and in the community generally.

4. Every student is required to report to the Faculty immediately on his arrival.

5. No student shall absent himself from any recitation of his class without permission of the officer whose duty it may be to preside at such exercises; nor shall he leave the immediate precints of the college without the permission of the President or Vice-President.

6. Strict attention to the studies prescribed by the Faculty will be required, and habitual idleness will insure dismission from the college.

7. Indecent and profane language, rude and boisterous conduct, tippling; frequenting taverns, inns, beer-houses, places of mere idle amusements and resorts of bad company, gambling, betting, games of chance, smoking tobacco within the college enclosure, or carrying concealed firearms or deadly weapons, and every other species of vulgar and immoral conduct, are absolutely forbidden, and will subject the offender to punishment.

8. No student will be expected to inform on a fellow student, nor to criminate himself; but when called upon as a witness in a particular offense, he shall be required to give full and true testimony.

9. Any student may be privately dismissed, or suspended, or reprimanded, or required to apologize to the faculty for cause. Public expulsion shall be resorted to only in extreme cases, and shall require a majority of the Faculty.

10. General meetings of the students are prohibited, unless the consent of the President, Vice-President, or a presiding member of the Faculty be obtained. Public meetings of any class must be previously authorized by some member of the Faculty.

11. No student shall be publicly suspended or expelled until he has had the opportunity of explaining or defending his conduct, before the faculty; but the Faculty shall have power to dismiss from the college privately, without the formalities of a trial, such students as are habitually idle or disorderly, or whose example and influence are pernicious to others.

12. Every member of the graduating class shall be present at commencement, unless excused by the Faculty, for special and good reasons.

13. Students shall have no meetings except such as are authorized by the Faculty.

14. All exercises for exhibitions or commencement shall be submitted to the President before being delivered in public.

15. Students are not allowed to take lessons under teachers outside of the college, or take part in public discussions without permission of the Faculty.

16. No person shall be invited to address the societies, or the students of the college, upon anniversaries or other occasions, whose name has not been first submitted to the Faculty, and received their approval.

17. Secret societies or organizations among the students of the College, are condemned and shall be discouraged, and the members thereof shall be subjected to such admonition and discipline as the Faculty shall deem best adapted to effect the abandonment and suppression of such organizations.

O. W. Miller, is the Principal of the college, who will be assisted by a corps of professors and teachers equal to the demand.

The second term records ninety-eight students: this seems to speak well for the institution.

The college is situated at Bourbon, Marshall county, Indiana, on the Pittsburg, Fort Wayne, and Chicago Railroad.

J. W. B.

MISCELLANEOUS

Testimony of Egypt.

There is no field in which the enemies of the Bible have been more fond of expatiating, or from which they have drawn more of their arguments, than the absolutely unknown. While Egypt was a mystery, and its records a sealed book, they drew from it objections to the Mosaic history and to Bible chronology generally, making that boast that Egyptian dates extend thousands of years farther back, and thus disprove the Bible. But it is now proved incontestably that there is not in all the remains of that ancient land a monument as old as the time of the flood, nor a record of any event that occurred before that period. The question of the use of the Bible in the schools having awaked a general discussion in England, the new scientific periodical, *Nature*, referring, among other things, to the opinion that "man is but some 6,000 years old," as founded on the statements of Scripture, says it is most deplorable to think that such doctrines should be taught in the schools. To which the B. W. Savile, of Feignmouth, replies, with great pertinence and force:

"As regards the antiquity of man, no scientific proof has ever yet been adduced of man's existence on earth much more than 4,000 years ago.—All evidence of the antediluvian world is dependent upon the statements of Scripture alone. What Champollion wrote in his work on Egypt,—'They will find in this work an absolute reply to their calumnies, since I have demonstrated that no Egyptian monument is really older than the year B. C. 2200'—is true in the main though recent discoveries may throw back the oldest monument of that country one or two centuries earlier. The only really scientific attempt to prove man's antiquity greater than what Scripture allows was made by the late Mr. Horner, when manufactured articles were discovered at a certain depth in the alluvial deposits of the Nile. Estimating the sinkage at the rate of 3½ inches per century, the late Baron Bunsen hastily declared that it was sufficient proof of man's existence on the earth at least as early as 13,000 B. C.

But when Sir Gardener Wilkinson detected the figure of the Grecian honeysuckle upon these very ancient pieces of pottery, which limited their date to some period later than the conquest of Egypt by Alexandria the Great, or three centuries B. C. it was seen that Bunsen's anti-scriptural theory was at once blown to the winds. And if any further proof is needed of the untenableness of such a theory, it is seen in the fact that the late Sir Robert Stephenson, when engineering in Egypt discovered in the mud of the Nile, at a greater depth than was ever reached by Mr. Horner's diggings a brick bearing upon it the stamp of Mohammed Ali!

"So much for the attempt to prove man's existence on earth earlier than what is stated in the unerring word of God."—*N. Y. Observer.*

God's Remembrance.

It is said that God "remembered Noah." Surely God never forgets! Yet there are times when he may be said especially to remember. Picture to yourself the horrors of the deluge; The fountains of the great deep breaking up; the bursting clouds pouring their torrents upon the doomed earth, the consequent gloom and loneliness, as the ark, borne gradually up above the highest point to which some despairing wretch might flee for safety, was driven here and there upon a vast waste of waters—floating over the grave of a sinful world. No light through the encircling clouds; no voice of succor from heaven; only the ceaseless downfall of the pitiless rain—truly there was need of faith sublime as the patriarch's, calmly to meet this hiding of the covenant God.

But he "remembered Noah," and he will remember us. In our saddest days, under our heaviest burdens, when life seems at a standstill, because of the impenetrable gloom of sore trials, and sight cannot discover one ray of delivering light, faith should grasp the assurance that the Eternal Ruler never forgets, and in his own time will appear for our help. As Fuller has expressed it, "God's ways fetch an astonishing compass," but never so extensive as to leave us out of the bounds of his remembrance.—*Messenger*

A beautiful life—a life of truth and purity, and affection.

Selected by JOHN D. SELL.

Hymn for the Verge of Jordan.

My gracious Redeemer I love;
His praises aloud I'll proclaim,
And join in the armies above
To shout his adorable name.
To gaze on his glories divine,
Shall be my eternal employ;
To feel them incessantly shine
My boundless, ineffable joy.

He freely redeemed with his blood
My soul from the confines of hell,
To live on the smiles of my God,
And in his sweet presence to dwell;
To shine with the Angel's of light,
With saints and with seraphs to sing;
To view with eternal delight
My Jesus, my Savior, my King.

In Meshech as yet I reside,
A darksome and restless abode,
Molested with foes on each side,
And longing to dwell with my God.
Oh when shall my spirit exchange
This cell of corruptible clay,
For mansions celestial, and range
Through realms of ineffable day?

My gracious Redeemer, I long
To see thee descend on the cloud,
Amidst the bright, numberless throng,
And mix with the triumphant crowd.
Oh, when wilt thou bid me ascend,
To join in thy praises above;
To gaze on thee world without end,
And feast on thy ravishing love?

Nor sorrow, nor sickness, nor pain,
Nor sin, nor temptation, nor fear,
Shall ever molest me again;
Perfection of glory reigns there.
This soul and this body shall shine
In robes of salvation and praise,
And banquet on pleasures divine,
Where God his full beauty display.

Ye palaces; scepters, and crowns,
Your pride with disdain I survey;
Your pomps are but shadows and sounds,
And pass in a moment away.
The crown that my Savior bestows
Yon permanent sun shall outshine;
My joy everlastingly flows,
My God, my Redeemer, is mine.

Bedford's Store, Pa.

Selected for the COMPANION.

"Be Ye therefore Perfect."

Yes, "Be ye therefore perfect."
Your great Redeemer said,
Before that cruel verdict,
Before he bowed his head.

Be perfect men and women,
Be perfect in your sphere;
That doubts and fears of evil
May quickly disappear.

Think not to have God's wisdom,
Nor ALL his wondrous LOVE;
Nor think to have his power
To rule the worlds above.

Think not to vie with angels
While here on earth you stay,
To raise as high your voices,
Or on those harps to play.

Think not to know, with spirits
The glories of that place
Where they in mansions dwelling,
See Jesus face to face.

Nor think to enter Eden,
With hearts like primal Eves;
And, void of all temptations,
All worldly cares to leave.

For earth is full of anguish,
Where'er our paths may lead;
And tears and troublous partings,
Oft cause the heart to bleed.

Yet here we may be perfect,
Before we meet above;
Small or large the vessel—
It may be filled with love.

What'er is right, is perfect—
What'er is wrong is not;
The first is born of Heaven,
The last of Hell begot.

If thoughts and words and motives
Are right and just and pure,
Then Faith may grasp the promise,
Which helps you to endure.

If nothing wrong you cherish,
With mind, or lip, or hand,
You'll then be fully perfect,
And keep your Lord's command.

But if you lack for wisdom,
Or strength in time or place,
Then faith may claim the promise—
"I'll aid you by my grace."

S. F. SANGER.

Let us Go to Church.

Because, if we are cold in the affairs of religion, it will tend to make us warm. If we do not think often of eternity and its realities, we may be induced to take more interest in them than we do now. The oftener we think of eternity, sincerely, the more humble we may be; for, having nothing of value, of substantial worth, we can claim there, we cannot but feel our dependence. Humility first, then acceptance with God in Christ. Then come, let us go to church, where the people of God meet, praise and pray, and the work of humility may be easier, and that of salvation in Christ more speedy and sure.

Let us go to church and show our appreciation of the work of religion. All the security of life and property, from murder and plunder, results from the influence of religion—the religion of Jesus. If everybody should stay away from church, soon, disorganization and ruin would ensue. Let us go to church, and, by our example, induce others to go also. Example is more powerful than words. Whether we are professors of religion or not, let us go to church. If we are not, we ought to be; and there is not a surer way in which to find encouragement, information and help to begin the work of salvation—make peace with God and thereby obtain the blessings of Heaven. The peace and happiness of the entire community require it. If everybody regularly attended church, there would be less Sabbath-breaking and less of neighborhood-visiting on Sabbath, the day on which tale-bearers and busy-bodies do their work of evil, most largely, in sowing the seeds of discord. Going to church has a tendency to refine the feelings, purify the manners, and give opportunity for holier reflections and therefore better ideas of true religion. Church-going leads us to consider the claims of benevolent institutions more favoribly. It inclines us to be wiser, better and happier;—our neighbors will be rendered happier—have less of the petty disturbances and other evils, with more of the spirit of improvement for the general good and every elevating enterprise. Come, let us go to church, the Sabbath-School, prayer meeting, conference meeting, and all, and we will speak of no more inducements and reasons for going to church; because when we make it a rule and keep it, we will soon see that it helps to produce every good and allay every evil. "Forsake not the assembling of yourselves together."

As prayer is no isolated thing in Christianity, but springs from the ground of the whole spiritual life, so the Lord's prayer, which forms a complete and organic whole, comprehends within itself the entire peculiar essence of Christianity.—*Neander.*

CORRESPONDENCE

Correspondence of church news solicited from all parts of the Brotherhood. Writer's name and address required on every communication as guarantee of good faith. Rejected communications or manuscript used, not returned. All communications for publication should be written upon **one side** *of the sheet only.*

Brother Holsinger.: We are constructed so that pleasant feeling flows through the spiritual man, when we can report our adversity and prosperity to each other. When I look over the large field of labor that lays before us in the State of Missouri and the prosperity of the church throughout the State in the last 5 years, I feel like Paul did upon one occasion, to thank the Lord and take courage. Five years ago there ware but two parts of organizations in the State, and in Mav last, at our District meeting their ware some twenty churches represented, and some we learned were not represented at all. All these churches are in their infancy—tender vines, and need great care to make them what they should be—bright and shining lights in the christian constellation. Brother J. Quinter penned a truthful statement, when he said "The Brethren in the days of yore did much for the advancement or Christ's cause, but they still have left much for us to do." And while there remains much for us to do, we should go at it with a heart for any fate, and not be Peter like, when the adverse power begins to pour in his artillery. That is the time we should all stand to our post; like Gideon's force of 300 storming the forts and putting the host of the Medeonites to flight with a pitcher and a lamp for their weapons. By a skillful use of the weapons that our great Captain has given orders to use, we can recruit our army and hold the enemy at bay, and finally come off conquerors through him that lived and died, and rose for us. The brethren in this arm of the Church, according to previous arrangements, held their lovefeast on the 27th and 28th of May. A very good turn out of members and others; and we think the meeting had its desired effect. Brother Christian Root, from Caldwell county, and brother Eli Yourty from Kansas City were all the strange ministers present. They lobored faithfully.—The Lord reward them. Why there were not more of our neighboring ministers with us on that occasion is unknown to us. It made us feel a little unpleasant when there was no one to officiate in the breaking of bread, &c; but the writer, who has his home among the brethren here; but upon the whole we had a very good meeting; one that we can look back upon with a pleasant feeling.—The Lord prosper Zion.

DANIEL D. SELL.

Plattsburg, Mo.

Dear Brother: We had our lovefeast on the 3rd and 4th, according to appointment; and I think we can say as a truth, that we had a feast of love; yet we were somewhat disappointed in getting strange preachers, as we had expected. Old brother Christian Layman, from Shade Creek branch, was the only strange Bishop we had; and he, being German, declined doing or preaching much; and brother Jacob Holsopple from the same church, Leonard Furry from Yellow Creek, and James A. Sell from Duncansville were all the strange preachers we had. But they improved the time very well, and gave us very wholesome doctrine; so we can have no doubt but Christ was in our midst during our meeting. We had a very attentive congregation, and quietness in the house, during meeting.

Your's in love.

THOMAS S HOLSINGER.

Six Roads, Pa.

Dear Companion: I, this pleasant morning, feel like writing a few lines for your columns; when I see how good God is to me in sparing me through another winter, while there have been many called home to their long home never to return. Oh! I often wonder if there are any gone that would want to return. I think if there are any there that would like to come back, it would be to serve God and prepare for heaven. Why do not sinners serve God now, while here in this world? Yes, God is calling sinners to come now and serve him. He has opened a way for all to be saved. Oh! think, poor sinners, for a moment! If you were in a place where you would be unhappy, and would have to stay there forever, what would you give if you could get away? I think you would give all you have, whether it is much or little. You would be so unhappy! The cold winds blow and the cold rains come; the grass withers away. So it will be when death chills our flowing blood: we shall fade away. O sisters will we come forth in the resurrection as fresh and green as the grass that we see springing fresh and tender all around us?

I often wonder whether we shall sing more sweetly than we do now. The righteous shall praise God day and night in his temple. Shall I have a part in that delightful song? Yes, if I am faithful; and so shall you all if accounted worthy.

When we behold the beautiful fields—how beautifully they are covered as with a green carpet—beautiful indeed! But my dear sisters, we shall see a more beautiful sight, when we see that city which is pure gold, and walk the gold-paved street. This we may do if we love God here below. But we must deny "ourselves of all ungodliness and worldly lusts," and follow Christ. We cannot follow the fashions of the world, and enjoy all the sinful pleasures of this world, and expect to enter that holy city of pure gold. No, sisters, I think that place will be so pure there is no place for worldly fashions. I think there will be no idleness nor idols there:—the saints will be busily engaged in doing God's will. Why not be engaged now? How many people live in this world who have no homes of their own: they are like myself. We all have places to stay at while in this world: we make this world our home if we want to. If we will serve God he will give us a home in heaven; he has a home for all his children: a home that will be lasting. Come on, loving pilgrims, let us travel on until we get home. Oh! what a glory is prepared for the children of God! There we shall see Jesus! There we can see our friends who are there, all safe in heavsn! So farewell. Your sister,

NANCY WISE.

Scenery Hill, Pa.

Brother Holsinger: After returning home from the lovefeast of the Monticello branch, where we hold our membership, I feel like sending a few lines to the press, to bear a word of testimony to that good work that was done during the meeting

Meeting began at two o'clock P. M. Speaking by the brethren for about two hours. An intermission was then given, that preparation

could be made for evening services. During the intermission there was an application for baptism by an old friend of mine that I longed to see take up the cross. Time was drawing near for evening services. Three of the laboring brethren, and a few of the young folks, went with the applicant to the water, while preparations were being made, a message came by another brother, that we should wait a little while, that there was another applicant on the way. While we were waiting brother Adam Young delivered a beautiful exhortation, which made our hearts overflow with joy. Our work was finished at the water, and we returned to the Church. Evening services consisted in the Lord's Supper and Feet-washing. Everything passed off lovely, with the exception of a little confusion that was made at the doors of the church, which we will have to look over, and pray to the Lord to "forgive them, for they know not what they do." Luke 23 : 34.

Night passed over and the morning came, and everything seemed beautiful. While the elder brethren were in the basement at breakfast, the young folks were engaged in singing beautiful hymns, so that our hearts were filled with gladness; for we felt that the Lord was with us.—When breakfast was over, before meeting began, the brethren and sisters were called together, and it was announced that there were three applicants for baptism; which was attended to. After returning from the water meeting commenced; and there was good speaking by the brethren that were with us; and before the meeting was closed, there was another invitation given, and seven more came forward and gave their names and were baptized at the close of the meeting. Meeting closed on the 9th, and we all returned home rejoicing.

WM. W. SNYDER.

Logansport, Ind,

Brother Holsinger: For the benefit of those who feel an interest in our work here, and desire to hear from us, we will give the following brief sketch.

Last summer, nine of us, five brethren and four sisters, were regularly organized into a church. Since, then, one brother has mover here, and one has been received by baptism. Three families of us, besides brother Byrne, lives near together at Maryville, and three, six miles away from us. At the latter place, we have preaching every two weeks in an old building on brother Bowman's farm. It is, however, inadequate to meet our needs, and we have decided to build a meeting-house in that neighborhood, as there is a great deal of interest manifested there in our meetings. The three brethren and sisters, there, have formed themselves into a Bible class, and meet every Sunday evening, to examine a portion of the Scriptures together. We, who are living here, in town, also meet every Sunday evening, for the same purpose. A number of others have joined with us, and we have very interesting, and, I believe, profitable meetings. There are also several other places where we have regular appointments for preaching, but at such a distance, that, seldom any of us can attend, except the minister. Three of the brethren have also charge of large and interesting Sunday-schools.

There are obstacles in the way of our having meetings for public preaching in this town, and those of us who live here, are seldom able to attend the regular meeting at brother Bowman's, not having any mode of conveyance. Remembering the apostle's injunction, not to forget the assembling of ourselves together, and feeling the great need of it ourselves, we agreed to meet at our house every Wednesday evening, for our own spiritual edification. We meet in an informal way, seeking first to put ourselves under the guidance of the Holy Spirit, calling upon God in praise and prayer, reading a portion of Scripture, and exhorting and strengthening one another in faith and holiness. Although there have been but six of us assembling together at any one time, yet we have abundantly verified to us the previous promise, "Where two or three are gathered together in my name, there am I in the midst of you."

I am astonished, sometimes, in these meetings, at the descending grace of God, for we often come together so wearied with the labor and cares of life, that we feel as if we had nothing in our hearts to bring to God, yet as soon as we yield ourselves to the influence of his Spirit, he graciously meets us, and pours out such a blessing that we truly feel, "there is not room to receive it."

Let me earnestly recommend such meetings to my brethren and sisters, especially those who are isolated from the general Brotherhood.

SALOME SHARP.

Maryville, Tenn.

Nature and Religion.

Whatever leads the mind habitually to the Author of the universe; whatever mingles the voice of nature with the inspiration of the Gospel; whatever teaches us to see in all the changes of the world, and the varied goodness of him, in whom we live, and move, and have our being, brings us nearer to the spirit of the Savior of mankind. But it is not only as encouraging a sincere devotion, that these reflections are favorable to christianity. There is something, moreover, peculiarly allied to its spirit in each observation of external nature. When our Savior prepared himself for his temptations, his agony and death, he retired to the wilderness of Judea; to inhale, we may venture to believe, a holier spirit amid its solitary scenes, and to approach to a nearer communion with his Father, amid the sublimest of his works. It is with similar feelings, and to worship the same Father, that the Christian is permitted to enter the temple of nature, and by the spirit of nature there is a language infused into the objects which she presents, unknown to the worshipper of former times. To all indeed the same objects appear; the same sun shines; the same heavens are open; but to the Christian alone it is permitted to know the Author of these things; to see his spirit move in the breeze, and in the blossoms of spring; and to read, in the changes that occur in the natural world, the varied expression of eternal love. It is from the influence of Christianity accordingly, that the key has been given to the signs of nature. It was only when the Spirit of God moved on the face of the deep, that order and beauty were seen in the world. It is accordingly peculiarly well worthy of observation, that the beauty of nature, as felt in modern times, seems to have been almost unknown to the writers of antiquity. They described, occasionally, the scenes in which they dwelt; but, if we except Virgil, whose gentle mind seems to have anticipated, in

this instance, the influence of the Gospel,—never with any deep feeling of their beauty. Then, as now, the citadel of Athens looked upon the evening sun, and her temples flamed in his setting beam; but what Athenian hath ever described the matchless glories of the scene? Then, as now, the silvery clouds of the Egean sea rolled round her verdent isles, and sported in the azure vault of heaven; but what Grecian poet has been inspired by the sight? There is something, therefore, in religious reflections on the objects or changes of nature, which is peculiarly fitting in a Christian teacher. No man will impress them in his heart, whether to be coming happier or better—without feeling warm gratitude for the beneficence of nature, and deeper thankfulness for the means of knowing the Author of this beneficence which revelation has afforded. "Behold the lillies of the field," says our Savior, "they toil not, neither do they spin; yet verily I say unto you, that even Solomon, in all his glory, was not arrayed like one of these." In these words we perceive the deep sense which he entertained of the beauty, even of the minutest works of nature. If the admiration of external objects, is not directly made the object of his precepts, it is not on that account less allied to the spirit of religion; it springs from the revelation which he has made, and yours with the spirit which he inculcates.

Selected by ADAM HELMAN.

Corrections.

In No. 23, page 364, 1st column, 18th line from bottom of page, read: "that we may base our hopes," &c. Middle of 2nd column, instead of "trusts harmonize," read TRUTHS harmonize. Third column, last line, instead of "have been baptized" &c., read, have NOT been baptized, &c.—Page 365, 1st column, 3d line, read saving faith, instead of "having faith." Second column, 13th line from below, minds, instead of "hands."

P. S. N.

DIED.

We admit no poetry under any circumstances in connection with obituary notices. We wish to use all alike, and we could not insert verses with all.

In Derry township, Mifflin county, Penn'a brother JONATHAN ZOOK; aged 54 years and 20 days. Funeral services by brother Wm. Howe.

Jacob Mohler.

At Vermillion, Kansas, May 30th, of Pulmonary Consumption, sister ALMIRA MICHAEL, wife of brother Joseph Michael (minister); aged 47 years and 10 months.—She leaves a sorrowing husband and four children to mourn their loss.

The subject of this notice has been in delicate health for a long time; but for a few weeks she appeared much better, and was able to go about the house. Early on Tuesday morning, she awoke her husband, telling him that her head ached, and wanted to dress herself, but was not able, her one side being paralyzed. She soon became insensible and in less than three hours was a corpse. But we should not mourn as those who have no hope; for like Mary of old, she had chosen that good part that should never be taken from her.

There being no ministering brethren near, funeral sermon was indefinitely postponed.

Mollie Bilbrey.

Frankfort, Kansas.

At the house of brother George Garver, near Dayton O., May 28th, of Quick Consumption, sister NETTIE S., consort of brother H. J. KURTZ; aged 24 years, 8 months, and 7 days. Text Philip. 1: 21.

Having poor health, she thought it would benefit her to stay in the country awhile.—Here she was taken down suddenly, so that she could not be brought to her home. For six days and nights she sat in her chair (being unable to lie in bed) and in it she breathed her last. Some hours before she died, she called those in the house around her, and spoke very feelingly, being perfectly resigned to the will of God.

LIST OF MONEYS received for subscription, books, &c.,

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D. Workman,	2.00	J. Hollinger,	.75
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VOLUME VII. TYRONE, PA. TUESDAY, JUNE 27, 1871. NUMBER 26.

For the COMPANION.

Our Home.

BY F. P. LOEHR. *Tune*, HOMEWARD BOUND.

Brethren and sisters, we're not here at home—
Not here at home—not at home:
Only a while we are left here to roam—
Left here to roam—here to roam.
Faint not, if trials and troubles you meet;
Trust in your Father—your Father—how sweet!
He'll abide with you—your joys to complete—
You're going home—going home.

Fear not, dear brethren, when darkness comes near;—
You'r going home—going home.
Darkness will flee when the sun doth appear.
Sun doth appear—doth appear.
Look to the Savior, your brother and friend;
He's ever near you till life's latest end;
And to your sorrows and sighs he'll attend,
Till you reach home—you reach home.

Never, no never, distrust that dear friend—
He'll lead you home—lead you home;
And while you're here to your cries he'll attend,
Till you're at home—you're at home.
Raise your glad voices, to honor his name;
He e'er was good, and he yet is the same;
He will conduct you to heaven your home—
Heaven's your home—your sweet home!

For the COMPANION.

Experimental Religion.

To experience religion, or get religion, is the common expression of christian professors of most denominations, as the pardon of sins, and the reception of the Spirit almost instantly, while engaged in prayers. Where do we read in the Scriptures how to obtain religion, at any definite time, aside from obedience? We are commanded to be baptized for the remission of our sins, and then the promise is we shall receive the gift of the Holy Ghost. Is this religion? We understand the law of Moses to be the Jew's religion Paul srys: "after the most straitest sect of our religion I lived a Pharisee and he says, he profited in the Jews religion above many my equals in my own nation, being more exceedingly zealous of the traditions of myfathers. We learn then that religion is a regular order or systemof faith and worship; pious practice. Under the present dispensation the Gospel is our rule and order of religion. The apostle James says: Pure religion, and undefiled before God and the Father, is this, to visit the fatherless and widows in their afflictions; and to keep himself unspotted from the world. Now to have experience in this religion, we must be zealous of good works, we must obey, practice and continue to perform until our lives end, the duties laid down in the gospel. The popular doctrine now taught, is that we are saved by graces through faith; so every christian believes; but James says faith without works is dead, as the body without the Spirit. Then there is something more to do than to believe only, we must visit the fatherless and widows in their afflictions; we must not only go and look at them, and ask how they are and say, be warmed and filled, for what will that profit? but give such things as are needful for their comfort, and then we will be doers of the work, and will be blessed in the deed. provided we give according to the gospel; that is in secret, and not to be seen of men. Neither let us deceive ourselves or make our religion vain by boasting of our alms deeds; but as the apostle teaches, whatsoever ye do, do all to the glory of God. Paul says to the Thess, "We are bound to thank God always for you, brethren, as it is meet, because that your faith groweth exceedingly, and the charity of every one of you all toward each other aboundeth. But this is not all the apostle speaks of to constitute pure religion and undefiled, before God but add, and to keep himself unspotted from the world. This is far more hard and difficult to perform, than our charities. Paul says; "But without faith it is impossible to please God,forhe that cometh toGod must believe that he is, and that he is a rewarder of them that diligently seek him." And the Savior says; "No man cometh unto the Father but by me." When we believe in God and in his son Jesus Christ, we must repent and be baptized for the remission of our sins, and there

by put on Christ, being buried with him by baptism into death; that like as Christ was raised up from the dead, by the glory of the Father, even so we also should walk in newness of life. Now we are washed, sanctified, and justified in the name of the Lord Jesus, and by the Spirit of our God. Now we are unspotted from the world, made free from sin. Happy thought! But oh! how few of us remain so very long? "But now being made free from sin, and become servants to God, ye have your fruit unto holiness; and the end, everlasting life." Now we have crucified the flesh with the affections and lusts thereof. "Then if we are crucified, we are dead: dead unto sin, but alive unto God, through Jesus Christ our Lord. We are now commanded to come out from the world, and be a separate people, and touch not the unclean thing, which is sin. All things that are impure, vain or sinful, either in thought, word, or deed, are unclean and make us sinners before God. Paul to the Ephesians says, "But fornication and all uncleanness, or covetousness, let it not once be named among you, as becometh saints: Neither filthiness, nor foolish talking, nor jesting, which are not convenient; but rather giving of thanks." We sometimes hear indelicate and disgusting expressions which I understand the apostle to call filthiness, from profession of religion. What a spot on the character of a christian! Foolish talking and jesting, to act contemptuously, mock or make sport, with loud laughing, is a stain and disgrace upon the profession of religion, and a dishonor to God. Another great injury to the cause of our religion is, going to places of mirth, and amusement, where the mind will be drawn away by "arts and cunning, craftiness whereby they lie in wait to deceive." Solomon says: It is better to go to the house of mourning, than to the house of feasting, for that is the end of all men, and the living will lay it to his heart." Brethren have been seen coming out of saloons, and other places of excess, revelry, and intemperance; another dark spot upon the christian character. No watching or prayer there.

Now to the sisters more particularly, yet the brethren are not allowed to go free in following the world in the fashions, in the lusts of the eyes, and the pride of life. How many of our sisters run with the world, particularly in the style of clothing, when the commandment is, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broidered hair, or gold, or pearls, or costly array, but with good works. Does a sister look very shamefaced with a little hat on the top of her head, with her face conspicuous to the view of all beholders, and her hair hanging spread around the shoulders, no modest or plain covering, as the apostle commands, and the church approves? Sisters think of the crown of thorns the Savior bore for you! We cannot have the religion of Jesus Christ in our hearts, and act from knowledge and experience, as the Apostle says, always bearing in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body, and at the same time have our bodies, decorated with all the fashions and allurements of a vain world, and our conversation in the "lusts of the flesh, fulfilling the desires of the flesh, and of the mind" with the world; but as Peter says: "Gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ, as obedient children, not fashioning yourselves according to the former lusts in your ignorance; but as he which hath called you is holy, so be ye holy in all manner of conversation. "For the time is come, that judgment must begin at the house of God; and if it first begin at us, what shall the end of them be, that obey not the Gospel of God?"

SARAH RUPEI.

JESTING UPON SCRIPTURE.—The evils arising from this practice are greater than appear at first It leads in general, to irreverence for Scripture. No man would jest with the dying words of his father or mother; yet the words of God are quite as solemn. When we have heard a comic or vulgar tale connected with a text of Scripture, such is the power of association that we never hear the texts afterwards without thinking of the jest. The effect of this is obvious. He who is much engaged in this kind of false wit, will come at length to have a large portion of Holy Scripture spotted over by his unholy fancy.

HE who commences with certainty will end with doubts, but he who is content to begin with with doubts may end with certainty.

Wait and See.

John Bunyan was once asked a question about heaven which he could not answer, because the matter was not revealed in the Scriptures, and he therefore advised the inquirer to live a holy life, and go and see.

The secret things belong unto the Lord our God; but those things which are revealed, belong unto us and to our children forever, that we may do all the words of this law.

When my boy with eager questions,
Asking how, and where, and when,
Taxes all my store of wisdom,
Asking o'er and o'er again,
Questions oft to which the answers
Give to others still the key,
Then I said to teach him patience,
"Wait, my little boy, and see."

And the words I taught my darling,
Taught to me a lesson sweet;
Once when all the world seemed darkened
And the storm about me beat,
In "the childrens' room" I heard him,
With a child's sweet mimicry,
To the baby-brother's questions
Saying wisely, "Wait and see!"

Like an angel's tender chiding
Came the darling's words to me,
Though my Father's ways be hidden,
Bidding me still wait and see.
What are we but restless children
Ever asking what shall be?
And the Father, in his wisdom,
Gently bids us "Wait and See."

Earth Has no Pleasure for Me.

No more can joy and gladness
Cheer this sad heart of mine,
But filled with grief and sadness
Awaits the flight of time.

I once was gay and cheerful
As bees among the flowers,
But now I'm sad and gloomy
And slowly pass the hours.

The sprightly little Spring birds,
That warble 'mong the trees,
Can now no longer cheer me,
Sweet flowers no longer please.

The long loved vine clad arbor,
Where sweetest hours were past,
Is now by me forsaken,
And prostrate by the blast.

The sprightly little lambkin,
The sleek haired gentle fawn
That used to sport and gambol
Upon the grassy lawn,

Are now by me forsaken,
Have quit their mirthful play,
And as they're unattended,
May wander far away.

Earth's hopes from me have faded,
No more can joy be mine
Until I've crossed the borders,
Of never ending time.

This world has lost its brightness,
The stars above look dim,
And through the floating ether,
I see my way to Him.

In him to serve is glory,
In him we know is joy,
In him we find a pleasure,
Unmixed with base alloy.

M. E. Studebaker.

Hope for Better Days Again.

Though to-day be gloomy seeming,
And obscured the sun's bright ray,
Soon his lustre will be beaming,
All the clouds will pass away.
So, however sad your lot be,
Pressing hard on heart and brain,
You may yet a brighter change see:
Hope for better days again.
Sit not down the whole day grieving,
Life is worth a struggle still;
Never cease to be believing;
Much we can do, if we will.
So, however sad your lot be,
Pressing hard on heart and brain,
You may yet a brighter change see
Hope for better days again.

Thought is refused to be sanctioned. institutions refuse to change, and war is the consequence.

For the Companion.

Restoration of the Jews.

A Reply to Brother Heckler.

Once more, brother. I did think when I read your reply that I would not reply to you again. But in reading it the second time, I thought it would not do, to let your request for information and explanation pass by unnoticed; hence my reply.

You say, "I hope there may no harm be done, in our exchanging of sentiments." Certainly not; as your views do not in the least injure mine, you are quite welcome to them; although they may be incorrect. I think there are but few that will not admit that the prophecies, as well as all other Scriptures, have a spiritual meaning, and also a literal meaning. This I think can easily be seen by those that have already gone into fulfilment. You say, you are glad I selected a few chapters from among the many, so that you can the more readily answer me. And in selecting the thirtieth chapter of Jeremiah you say, "Would it not be better to take the whole subject, and put things in their proper places?" Now this is what I always did contend for, and always will; and it is the very thing I did in selecting the thirtieth chapter from the two previous chapters. The prophecy in the thirtieth chapter has no connection with the prophecy in the fourth, and tenth verses in the preceeding chapter. There is not one word in Israel and Judah returning in the two preceding chapters. I we go according to your directions, then there was two years between the two prophecies. But thus saith the Lord unto all those who were carried captives from Jerusalem to Babylon. "Build ye houses," &c.—"For thus saith the Lord, that after seventy years are accomplished at Babylon, I will visit you, in causing you to return again to this place." Now who were those who were carried captives from Jerusalem to Babylon, but Judah and Benjamin, and part of Levi, and a few of some of the other tribes? but not so many, as to be worth keeping an account of; and when the time came they did return, exactly according to the letter. It would be hard to prove that any returned, but those that were carried captives from Jerusalem, and perhaps some of their children that were born during the captivity. And there are promises in the prophecies in the thirtieth, and several in the thirty-first chapter, that were not fulfilled at their return from Babylon; but will be at their appointed time. Thus, they shall be saved out of their troubles, "and Jacob shall return," this means the whole house of Israel, "and shall be in rest, and be quiet, and none shall make him afraid."—"And their soul shall be as a watered garden, and they shall sorrow no more at all;" and, "Behold, I will bring them from the north country, and gather them from the coasts of the earth, and with them the blind and the lame;" "for I will be a father to Israel, and Ephraim is my first born." Now they certainly did not enjoy these promises at the return from Babylon. And do you suppose that God would let any of his promises fail? No, verily not; for they will yet be fulfilled in as literal a

manner as the return from Babylon. If we read Ezra and Jeremiah, we don't find them saved out of their troubles; they had plenty of them, and were continually in fear.

The fifteenth verse of the thirty-first chapter was partly fulfilled, when Herod ordered all the children from two years old and under, to be slain. But the next verse saith, "Refrain thy voice from weeping, and thine eyes from tears; for there is hope in thy end, saith the Lord, that thy children shall come again to their own borders." And there are more such prophecies that have been partly fulfilled; but the time will come, when they will receive the complete fulfillment. So with the prophecy of Joel, that Peter quotes; but the nineteenth and twentieth verses of the 2nd chapter of Acts did not go into fulfilment on that day, but will "before that great and notable day of the Lord comes." And the prophecy in the twelfth chapter of Zechariah, you certainly can not say has already been fulfilled; and to be brief, I will refer you to the sixth and tenth verses. They certainly could not look upon him, whom they pierced at the time when they returned from Babylon.

Next comes that disputed city. It matters little whether the city be holy or the ground on which the city is built. But it evidently is the city that shall not be plucked up nor thrown down any more. Now brother do you really believe that the temple of a great city is now in building, and for which large quantities of stone are prepared in the United States? that this is the city Jeremiah had in view, when he says it shall not be plucked up nor thrown down any more? Any one that is not dull of apprehension, can easily understand that the city Jeremiah speaks of will be built on such material that could be thrown down. The prophets don't make use of such useless language as that would be, to say that the city that has the twelve apostles for its foundation, and every believer a lively stone "shall not be thrown down any more." The words, "shall not be thrown down any more," certainly mean that it had been thrown down before. But the building that is now in process of erection, has ever been thrown down nor never will be; and there are large quantities of stone yet to be gathered, out from among the dispersed of Israel, and made fit for prominent places in this building.—But the city that Jeremiah speaks of must give way at its time, which will not be until the universal conflagration when all earthly things must give way.

Next is the new covenant. Our brother asks the question, "Who is to make the new covenant yet in the future? By whom and with whom? Will our sister please inform us?" I think you had better ask brother Paul about that question, for he certainly speaks of it being yet in the future in his day. This I see can be easily discovered by reading carefully the eleventh chapter of Romans. The Gospel covenant is not called "a new covenant," it is another covenant, "a better, covenant, established upon better promises:" it is a covenant with Jew and Gentile; it is not a second covenant—there never was any made with Jew and Gentile before; the new signifies that there was an old one to the same people. Paul says, if that first covenant had been kept faultless, then there would have been no place sought for the second. Now do you believe, that if the first covenant had been kept faultless, by the whole house of Israel as by Jushua and Caleb, it would have rendered the covenant of the Gospel in the least unnessary? No, verily not; for we have the promise, that Christ should come and bruise the serpent's head, and remove the cherubim and the flaming sword which turned every way to keep the way of the tree of life; so that now both Jew and Gentile can have free access to it. Long before the covenant was delivered on mount Sinai, and remember that covenant was only with the house of Israel, the Gentiles were entirely excluded; and had they kept the first, then there would have been no place sought for the second. But they had broken the covenant, as marriage vows, yet God still had pity on his people; he was loth to give them up. He utters many lamentable complaints; and at last he is obliged to give them a bill of divorcement. But the prophets declare that he will make a new covenant with the house of Israel, and with the house of Judah. (Gentile again excluded;) "and my Spirit and my words shall not depart out of the mouth of the people with whom the covenant is made, nor out of the mouth of their seed, nor out of the mouth of their seed's seed, from henceforth and forever." Now can this be said of Israel in the Gospel covenant?

It is evident that Paul had no allusion to the Gospel when he brings in the new covenant of Jeremiah. I am not willing that any one should charge Paul with such inconsistency as that would be, to tell his Hebrew brethren, that in the new covenant, there will be no need for one to teach another, for they all shall know the Lord from the least of them to the greatest of them, when at the same time he, Paul, was teaching with all the strength and power that was in him, to get them to know the Lord; and after all his teaching it had but little effect; they still "spake against the things that were spoken by Paul, contradicting and blaspheming;" so that Paul waxed bold and said, "It was necessary that the word of God should first have been spoken to you; but seeing ye put it from you and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles!" And more, it should be flatly contradicting what our Savior had commanded his disciples just before he ascended, to go into all the world and teach every creature, "and he that believeth and is baptized shall be saved."

"And where is Ephraim, if Judah still vexes him?" I hope my brother does not understand me to say that Judah is still vexing Ephraim; but he certainly did after they were divided into the kingdoms.

The whole of the prophecies in the eleventh chapter of Isaiah has reference to the time when the earth shall be full of the knowledge of the Lord as the waters cover the sea;—"And in that day there will be a root of Jesse, which shall be set up for an ensign to the people: to it shall Gentiles seek"; which I will try to explain hereafter. "And it shall come to pass in that day, that the Lord, shall set his hand again, the second time, to recover the remnant of his people which shall be left from Assyria." "He shall set up an ensign to the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four quarters of the earth"; then follow, "Ephraim shall not envy Judah, and Judah shall not vex Ephraim." Is 12: 11, 12 Now

this prophecy cannot be taken for the Gospel; the earth has never been as full of the knowledge of the Lord as the waters cover the sea; and Israel and Judah have never been gathered together from the four quarters of the earth, no more to be scattered. The whole of the chapter has reference to another dispensation. Now there will certainly be some Gentiles in the millennial dispensation, although the Gospel dispensation is their time. It was taken from the Jews and given to the Gentiles; as some of the branches were broken off, so that the Gentiles might be grafted in. And in the millennial dispensation the Gentiles, who are among the Israelites as men-servants and maid-servants, will certainly seek the ensign that is set up to the people. For "thus saith the Lord God, Behold I will lift up my hand to the Gentiles, and set up my standard to the people; and they shall bring thy sons in their arms, and thy daughters shall be carried upon their shoulders. And kings shall be thy nursing fathers, and their queens thy nursing mothers; and they shall bow down to thee with their faces toward the earth." Zachariah says "It shall come to pass that every one that is left of the nations which came up against Jerusalem"; that is those who had come up to fight. It appears they will not all be destroyed—there will be some left, and these will have to go up to Jerusalem year by year to worship the king—the Lord of Hosts—and to keep the feast of Tabernacles, and if they refuse to go up, they shall have no rain; and if the family of Egypt go not up that have no rain, then their flesh shall consume away while they stand on their feet; and their eyes shall consume away in their holes, and their language shall consume away in their mouth."

The next thing is, concerning the two sticks. You ask, "why not take twelve sticks, if the twelve tribes are to be restored?" We answer: because it was not necessary for God to tell the prophet to take more than two sticks. Have you never discovered in reading your Bible, that after the division, the ten tribes frequently went by the name of Ephraim, and had their capital at Samaria, while those that remained at Jerusalem, went by the name of Judah? God told the prophet to take one stick and write upon it, For Judah, and for the children of Israel his companions: then take another stick, and write upon it, For Joseph, the stick of Ephraim, and for all the house of his companions": and join them together, and they would become one in his hand. And this prophecy has yet to be fulfiled, for they certainly have never become one nation, since they have been divided. And you have made a great mistake in saying that the two sticks were joined together and became one, when Cornelius and others were baptized. The wall of partition between Jews and Gentiles was only broken down, so that also "unto the Gentiles is granted repentance unto life."

When the prophets mean the Gentiles, they say so; they never presented the Gentiles in any of the names of the children of Israel.

You say yourself that the Jews were scattered among all nations at the time of Christ; for on the day of Pentecost there were dwelling at Jerusalem, Jews, out of every nation under heaven. But remember, they were Jews. It cannot be proven that any were called Jews, but the descendants of those who were taken captive to Babylon. And the fact that they were scattered among all nations under the heaven, is a substantial proof that the heart cheering promises were not accomplished at their return from Babylon; for the prophet says: "I will take you from among the heathen, and will gather you from all countries, and will bring you to your own land; then I will sprinkle clean water upon you, and ye shall be clean from all your filthiness; and I will put my spirit within you, and cause you to walk in my statues, and ye shall keep my judgments and do them; and I will make you one nation in the land of Israel; and one king shall be king to them all: neither shall they be divided into two kingdoms any more at all;—and they shall dwell in the land that I have given to Jacob my servant: and they shall dwell therein, they, and their children, and their children's children, for evermore." "And I will make a covenant of peace with them: it shall be an everlasting covenant with them" "And I will place them and multiply them"—Now we know that none of these promises have as yet been fulfilled. They never had a king of their own after their return from Babylon; they were all the time subject to other kings; and they still continue to this day to be scattered among all nations. Our brother cannot say that these promises are intended for the spiritual Israel: they will not multiply after they get home to their inheritance. So our brother can easily see, that is, if he wishes to, that all the prophecies that I have quoted, and indeed many more, are yet in the future. And I want you to hunt up the dry bones, and compare the prophecies that occur in the chapter, with the one in the preceding chapter, and see whether they do not both point to the same time.

The next: It is not likely that the people of Samaria, at the time of Christ were Ephraimites. I think we can prove that they were some of the descendants of the ten tribes, and called Jacob their Father. But at the time of Christ they had become mixed with those nations the king of Assyria had placed in the cities of Samaria; but these nations did not fear the Lord, therefore they did not prosper, so the king said, "Carry thither one of the priests that ye brought from thence, and let them dwell there; and let him teach them the manner of the God of the land.—So one of the priests came and dwelt at Bethel, and taught them how to fear the Lord." And after their return from Babylon, Nehemiah commanded all who had married heathen woman either to separate from them or quit Jerusalem. And Mannasses, son of Jehoiada, the High Priest, was one of this number; and rather than part with his wife, he accompanied her to her father Sanballet, governor of Samaria. The Samaritans had previously blended the worship of the God of Israel with that of their idols. Sanballet now obtained of Darius Nothus, leave to build at mount Garizon, near Samaria, a temple of which he made his son-in-law High Priest. The Samaritans asserted the superior sanctity of this temple to that of Jerusalem; hence the hatred between them and the Jews; and thus they became mixed with the Ephraimites.

With this I will bid you farewell. You shall not hear from again unless it should come to overbearing. I think I have answered all you requested of me.

MARGARET DEARBORN.

Christian Family Companion

Tyrone City, Pa., June 27, 1871.

Report of the Annual Meeting, Held in Berks Co., Pa., on Tuesday, Wednesday, and Thursday, May 30th, 31st, and June 1st, 1871.

We had collected matter for an interesting introduction to our Report; but as we have been unavoidably detained for a few weeks, that part will be omitted for the time being. We shall therefore proceed at once with our Report, which may be followed by some general remarks.

The meeting was held on the premises of brother John Merkey, in Berks county, this State, about nine miles north of Myerstown station on the Lebanon Valley Railroad.

Brother Merkey's large, commodious barn was fitted up—well arranged—with the design of holding the meeting in it; but as the congregation was large and constantly increasing, and as Tuesday morning gave promise of a beautiful day, it was concluded to move to the pleasant grove not far distant. The action was suited to the word, and in due time the necessary arrangements were made, and the council assembled.

The exercises were introduced by Eld John Zug, by lining and singing the 108th hymn, in the new German hymn book, commencing:

"Komm, O komm, Du Geist des Lebens."

Eld. John Wise then proposed to open in one language and close in another. Accordingly Eld. Samuel Lehman proceeded to open the meeting by exhortation and prayer in the German.

Wise then read the 15th chapter of Acts.

Eld. Henry Davy remarked, in substance, as follows: As Acts 15th has been read as a basis for our meeting, we are together in the name of God; and therefore we ought to be very solemn. That in so far as doctrinal points were involved, there would not be much occasion for such councils: this was also the case in the chapter read.

Lehman recapitulated in German, what Davy had said in English: especially regarding the small matters that so often divide the Brotherhood. He exhorted to humility, and carefulness, and a proper premeditation of what we say.

The following officers were elected.

Eld. Henry Davy, Foerman.
Eld. D. P. Saylor, Asst. "
Eld. John Wise, Clerk (reading)
Eld. James Quinter, Asst. "(writing)
Eld. F. P. Loehr, Interpreter, to read queries and answers in the German. D. M. Holsinger was also called as interpretor.

Eastern District of Penn'a.
David Garlach, S. R. Zug, delegates.

Query 1. What is to be done when a congregation needs a brother to be forwarded to the second degree of the ministry, but lacks confidence to forward him who is the eldest in office, the church having tried twice to advance him, but was opposed by the majority?

Ans. of District Meeting: "The brother should be informed of the objections against him, that he may remove them, and if the church cannot forward him, strange brethren should be called to assist in advancing him."

D. M. Holsinger proposed to amend so as to say: "or forward another."

D. P, Saylor thought the answer was not good, and if carried out would not result in practical good.

J. P. Ebersole. The Annual Meeting has decided that brethren may be ordained who are not the eldest in office, and he thought that the same rule ought to apply in such cases.

Daniel Fry thought that the matter was altogether in the hands of the churches, and favored that if the eldest is not competent the next one should be taken.

John Metzger. If the brother was told of the hindrance, and entreated to remove it, perhaps all would come right.

Moses Miller. There might be many causes. Among them we could mention, blood relations, where they stick together and oppose a brother.

Samuel Harley owned the query and explained. There are three standing alike, except age, and the three he thought might be advanced together.

John Kinsely. Forwarding the three would not remove the objections to the eldest in office.

Amended answer proposed:

"If he can and will remove the cause of the objection, the church may and should forward him, but if he cannot, then they may forward the next in office." Agreed to.

2. How is it considered when members attach themselves to the Washingtonion Live Stock Assurance Companies?

Kept for future connection with similar queries.

3 Is it according to the order of the church for brethren to associate themselves with the world in building colleges?

As it was evident that the query had reference to Salem College, and as it was known that similar queries would be presented, this also was withheld to be consolidated with others.

4. For a plan to remove the pressure at our Annual Meeting. Tabled.

5. Should not this District Meeting make provisions to furnish ministerial aid to such congregations within its limits, as may be required.

No answer, and therefore fell into the hands of the Standing committee, where we presume it remained, as it was not reported before the meeting.

6. A petition to the Annual Meeting to decide that we should have but one periodical for the church.

It was said that we have no church periodical, but all are individual enterprises. Tabled.

MIDDLE DISTRICT OF PENN'A.

7. Inasmuch as the brethren assembled in Annual Council in 1858, saw no inconsistency in deacons rising to their feet to exhort, and as some of the elders, when installing deacons, still charge them to keep their seats, when thus charged would it be inconsistent for them to rise to exhort?

Answer of District Meeting. We think all deacons should have the privilege to rise when it becomes their duty to speak.

8. Does the annual meeting of 1871 claim Salem College of Bourbon, Ind., to be under the auspices of the Brotherhood.

Answer: It does not regard it as a church school, or conducted by the brotherhood, though it is under the auspices of members of the church, and is supported by those who patronize it, and not by donations of the church.

Henry Davy: The query is before you, brethren, what have you to say?

D. B. Sturgis: It is correct, brother Davy, as we understand it in our section of country.

Henry Davy: I will just remark that the answer read agreed very well with the understanding in Middle and Western Penn'a.,—that neither of these regard it as a church school. Neither does this Annual Meeting regard it as such.

Samuel Layman: This matter has caused some trouble. Now we can publish the truthful statement

(A voice.) While I lived in new Albany, Indiana, it was stated that we had our sons there, being educated for preachers. They have advised us to be careful. So long as wheat flour is sold for wheat flour, I will not object. So long as this school is carried on as it is now carried on, I will say nothing about it; but be careful that you do not make additions. As the matter now stands, let us be careful to bear with it.

David Nisely: I think there is no brother here who lives nearer the school than I do; and I think it is carried on in a Christian-like manner.

Henry Davy: As I read the question and answer, the school is under the auspices of the members of the church, and is supported by those who patronize it, and not by donations of the church.

The query and answer then passed. Adjourned to 1 o'clock, after singing "Guide me, O Thou Great Jehovah."

AFTERNOON.

While the Standing Committee tarried, the congregation engaged in singing; "On Jordan's stormy banks I stand." "My days are gliding swiftly by," "O, how happy are they," &c. Called to order by singing: „Kommt und laszt euch Jesu lehren."

9. What will the members of this D. M. say to the following: A church expelled a misistering brother, all the members being satisfied, except eight out of over two hundred. Afterwards some of those dissatisfied, being near relations to the bishop, got up a paper and got ten signers with the Bishop, to call a committee of four old brethren. These old brethren came and took an action, and with a few members reinstated the expelled brother again, to his full office to preach, against the wish and will of the church. The calling of the committee was unknown to the church, until notice was given, when said committee would meet. Now had those brethren a right to do so, according to the Gospel and the Minutes of Annual Meeting of 1866, '67, Query 19 & 30, and 1870, Query 5, and 1857, art. 13? If not right what should be done, or how should such persons be dealt with?

ANSWER. They had no right to do so, and those who have done so, should be dealt with as offenders.

(A voice) Have brethren from other districts the right to take hold of such matters? It has reference to a case in the Eastern district of Penn'a, and the brethren who give this answer live in the Middle district of Penn'a.

John Zook. The case in my district was nearly like it but it was not carried on in that way. That query would not suit our case. It is quite out of the way.

Moses Miller. This query has been presented. It may be valuable, and it may not be valuable. As it is before us, let it be discussed. If I am guilty, let it be for me. If I am innocent, it will do me no harm. If the brethren in Eastern Penn'a, have something to fit it, it would be well to have a decision.

Samuel Longenecker: It appears to be a query of a general character. The query is, have the brethren the right to do as this theory represents? If there is no brother here that has done so, it will hurt nobody; and if we can have a decision in this case, it will be for the future instruction of brethren. Therefore, I do not see why this query should not be acted upon.

Henry Davy. We have enough cases, without taking them up before they occur.

Grabill Myers. Brethren should know how far they ought to go, we have young brethren coming on, and let us know about this.

Dan'l Keller. Made remarks in German; also Wm. Hartzler.

Samuel Longanecker The query is before us with its answer. There is a cause why this query comes up.—Let this go on the minutes, and when we reach the case, the answer is here Should there be a mistake, and the answer made, there is nothing lost This body will know how to act in similar cases.

Emmanuel Slifer. That answer will not do There has always been a rule I believe, that we cannot legis-

late backwards. In passing by that case, it will not satisfy that church if that action has been had in opposition to the 200. What will be done with the case? Though that would answer for the future, but it will not answer for the past.

D. P. Saylor. In 1866 we passed a rule that no dispute can come in the District, unless it first comes up in the church in which it originated. If this did not originate in the church, it cannot come up in the district; much less in another district.

(A voice.) There are different queries here regarding it, though they are not from the same District. Suppose these congregations did not send a query when the bishop of the congregation was against them?

(A voice.) There had been council meetings held there with two Elders from other churches, and these have been from other dirtricts; so that still they might have brought the query up. No doubt there will be a committee to investigate the matter farther. If that is the case, I move to lay the question on the table, and thus not detain the meeting much longer.

Henry Davy: There are cases in which this will not suffice. Now be careful what you do. There is a minute where a bishop has no right to call in joint Elders, without consulting the church. It is thought best to table the question and have a committee appointed. Agreed to, and Jos. R. Hanawalt, John G. Glock, Samuel Lehman, Daniel Fry, F. P. Loehr, and John Metzger were appointed the committee.

10. Will this District Meeting approve of the following amendment to the plan of holding Annual Meetings? Let the district send one delegate to represent them on the Standing Committee, and each congregation send one representative, and these to compose the annual council, and all queries to be decided by that body alone?

Ans. We approve of this amendment, and recommend it to the consideration of the Annual Meeting.

D. P. Saylor. I suggest that this meeting recommend that there be no more elections of Standing Committees, but that all the ordained elders present upon the Annual Meeting, shall constitute what is now known as the Standing Committee, who shall organize themselves for the dispatch of business: that the "standing committee" be stopped, and that the term "elders" be substituted.

I feel bound to make an effort to get this to something like it was in the past. You know as well as I, that there has been more or less unpleasant feelings in different parts of the Brotherhood in reference to this select standing committee of business, since it has been adopted by the church. This is the reason that there have been continual changes made; and that is the reason why it now comes up in the Middle District of Pa., in the shape it does. The object is still to offer an amendment to the standing committee arrangement.

Now, I see no need that there shall be any difference between the ordained elders present at the Annual Meeting. Why not let them all go to the meetings as the Committee now goes, and when any private matters are to be consulted upon, why not consult with them all? If we do that, there can be no cause for complaining on the score that any part of the Brotherhood would be unrepresented. The time was when there was an apparent necessity for something of this kind; but that necessity no longer exists. When we did busines through the Committees, then it was necessary for them to go into rooms. Every elder was put on sub-committees, and business was committed into their hands. Now, we have passed this arrangement. For the Annual Meetings, the District Meetings, prepare all the queries and pass upon them; they bring certain ones here and keep other ones at home. There is no longer necessity for committees.—My idea is that those questions that come up of a private character, shall be submitted to the whole body of the elders present, and not one excluded.

I have said what I did for the purpose of introducing the subject; and it seems to me that if every peace-loving brother could see what I see, no possible harm come out of it, but on the other hand it would have a tendency to bind the brotherhood together.

Brethren have talked about room. We have a good deal of room here. If we have not room in the house, let us go into the barn; if the barn is not large enough, go into the woods.

Now, I make an amendment to that answer, and I hope the brethren will see the propriety of adopting it in lieu of this. Some of the brethren think my amendment does not touch the question. I think it does. The query proposes an amendment to the plan of holding the Annual Meetiug.

H. R. Holsinger: Our plan proposes to have each District send one delegate to represent them on the Standing Committee; and your plan proposes any ordained Elder who attends the meetings; in direct contradiction.

Saylor. As to the election of a delegate to go to the meeting, you have no Scripture for it, from the beginning to the end of the Scriptures.

Joseph R. Hanawalt. You cannot quite make it appear that way.

Daniel P. Saylor. "Then their bishops and elders came together."

Jacob Miller. Did not the whole church come together? Why not have the whole church then? I think we had better stick to this until we can get the council committee of the meeting to consider and say whether we want a change or not.

Slifer. While I differ with brother Saylor on his plan, I nevertheless

agree that he has a right to offer a substitute. After that is decided, I will talk about the matter itself.

H. R. Holsinger. You are talking about a thing that is not before the meeting.

Henry Davy. I have been appealed to. I do not understand that any brother has the right to substitute a query in place, of a query; however he has the right to make an answer. If it is an answer to the query, it is in place; if it is a substitute, it is not it place. It has not been definitely stated, whether it was an answer or whether it was not.

H. R. Holsinger. If it is a proposition, it cannot be an amendment.

Jacob Miller. Why not bring in the whole brotherhood assembled?

Daniel P. Saylor. That is what we want; and also that all ordained elders present shall meet together in committee instead of the method now pursued.

Joseph Hanawalt. What is wanted, in the first place, is representation; and we think we have it as fair as it can be had, in point of the Standing Committee; from the respective districts. Unless districts are swelled unequally, which we are yet unwilling to bear with. Penn'a. has three large districts. Numerous churches compose those districts. Maryland gets three, with fewer members and churches, by many. We have no complaint entered, but we would like the representation from all the churches made, if possible, a little more equal. As it was, for many years the whole church came together. After a while, we found there were too many; that all could not be accommodated. Many brethren then did not have a voice, and then whole churches were not represented, in the true sense of the term. To remove this, we prepared this amendment. I think there cannot be any room of complaint in that. Then every church can have the privilege of sending one member, and those members to compose the body to decide questions only; and if any of those churches do not see proper to send a representative of course they expect to be satisfied with what is done. But we think that the privilege should be given to every organized church, to send one representative, those representatives to decide questions in that body alone. Such representation would tend to bring back to the churches the mind of the Annual Meeting, and I think it would save a good deal of discredit that might be carried back in other ways. We do not care to war with the brethren; but we desire that fair representation be given here.

Ebersole. Brother Saylon had one plan, and the brethren had another.—But a few years ago we changed, and now we are going to change again. It does not appear to work well. Now one wants all the elders to be on the committee, and one wants a delegate from every church, and every district to have one of the Standing Committee.

H. R. Holsinger. I do not know that there is so very much danger in changing, provided we come a little nearer the right. Some things have been changed pretty nearly every year, in order to get a little nearer correct. So I do not see that there is an argument against this, although I am not a very strong friend of this resolution.

But I wish to make a little explanation to show you how much this plan of holding the Annual Meeting is complained of and its effect upon the church.

The appointment of the Standing Committee is all the same—each district to one member;—and it seems to me that no body ought to object to that.

Now, instead of sending another delegate, this plan proposes to send a delegate from each congregation; and then, when this is done, it is not proposed to exclude any member from coming here and participating in the discussions. For instance, here is this congregation, with a very large body of brethren around us. According to the present plan, each individual member of this congregation has as much to do in passing upon the decisions of this meeting, as any delegate sent here by distant congregations. That is the way we look on this matter—any brother has equal authority with any man appointed by any district, although that delegate is sent here, and has his expenses paid. It appears to our people that there is no system at all in this.

Now, they do not want to be cut off from the privilege of discussing subjects, not at all. But when it comes down to a conclusion, then we think the delegates sent here ought to decide the matter.

A brother suggests that we want to decide all questions by vote of the delegates sent here. He thinks that would be against the system. I do not say by vote. If you can do it by acclamation, so much the better; but do not come to a decision, by three or four saying "pass it," and all the others sitting quiet, as we have done today. In our congregational meetings, we decide matters by majority. At our District Meetings, we decide matters by a majority. Members go there belonging to congregations of the District in which the meeting is held, and have a right to participate in the discussions; but when it comes to final decissions, delegates and delegates only are allowed to vote. When it comes to this meeting, where the most weighty matters are sent for final decision, and from which there is to be no appeal, then you are to decide these matters at random

Slifer: I simply rise to concur fully with what the brother has said.

David Bosserman: I think there is a little too much exclusion at our Council Meetings. It is often said that brethren have done so and so

It is now fifty years since the Spirit of God worked upon me. I re-

member in 1846, I think it was, in Franklin County, there was a proposition offered and carried that a two-thirds majority should decide; but it answered the brethren only one year. They wanted it unanimous. I have proposed here, but it did not succeed, to have it in this form: In case a question comes up, and the whole are not for it, get consent to postpone the matter for one year, and then, when they come together have it reconciled. I have been taught that there is a time coming when I cannot hide behind my brethren. I tell you that it will not be a sufficient excuse.

Jacob Miller: I propose to lay it aside entirely, and not make any change in the order of holding the Annual meetings.

Hanawalt: I think we do not look at this matter fairly. I want it said in the Districts of Penn'a, that we have a Republican form of government in our churches, that the majority rules, but these representatives sent here are no more than other brethren. When one says on a question "Table it," and the question is before the delegates whether it shall be tabled or not, we want somebody here to stand up when matters are going wrong; when they go right all well.

I have been present, on a subject a little wrong, when one would say, "Pass it," and it would seem to have its influence on the congregation, and brethren with little courage, like myself, would not have the courage to oppose it.

Davy. It has been said that some things have passed by, a few saying thay were agreed to pass it. I ask if there is any brother to say that we passed any thing at any meeting, without the vote of not less than five or six brethren? I say that we have not. When a number say, "We are agreed," and the balance sit still, we take it for granted that we are all agreed. I think the brethren will say I have pursued that course.

As to the argument that was made I feel fully prepared to meet it. It is proposed now to table this, and try the former, and see which we are agreed upon.

H. R. Holsinger. We do not want any tabling. We want this to go upon its merits, and the brethren to tell us whether they agree to our plan or not.

Jacob Miller. I believe this is an important matter. I believe if we admit one amendment to the present organization, through this meeting, that next year we may have twenty, and it may be forty. When the general Brotherhood gets tired of the present order, let us take an order as we did in 1865, and appoint a committee to consider the matter for the good of the general Brotherhood. It is a serious matter, admitting these amendments year after year. They came by scores to amend the old order, but the brethren kept the amendments out until the whole Brotherhood said we will have a committee meeting, and they did so. Then we tried this. Let us have the same authority—the whole church by their delegates—to consider the matter, and change in part or whole for the edification of the body.

The answer was read and agreed to as follows:

"We think it best not to make the change asked for at present."

The next question or rather resolution submitted to the Annual Meeting to answer, according to the arrangement of the proper person, remains in possession of the standing committee until an answer be appended to it.

H. R. Holsinger. Our action has been properly taken. We cannot answer a resolution.

John Wise. It is by no means suppressing this resolution. We want it in proper shape.

Western District of Penn'a.

13. Is it according to the gospel for a brother to swear his life against a man for any cause?

Ans. Not according to the Gospel.

Isaac Price. It does not ask the question fairly. If it asks in relation to protection from the government, I say, pass this not. Jesus Christ swore not, and the disciples say swear not at all. Are we such ignoramuses? Never bring such a question here. Many of us hold that we have a right to turn to the government, for we have Paul for an example. But to swear—in that manner, we have no right to swear. Send this back to the congregation and request them to ask the question more properly.

Saylor. We have no right to refuse to answer queries.

Isaac Price. Why come here. We have no right to take up such a question. We claim our right to throw ourselves protection upon the government, and we are shutting our mouths to proclaiming it.

(A voice.) "I appeal unto Cæsar."

John Wise. "Unto Cæsar thou shalt go." When a man's life is threatened, it is a common phrase that he swears his life against the person threatening him, whether he make affirmation or oath by the Bible.

Henry Davy. The Delegates who brought this query here will please take it back as objectionable.

John Wise. Rather than take the responsibility of making any change in this question, which I think we have no right to do—it has just come in the form it passed the District Meeting—I would say, send it back to the congregation where it originated. That would be satisfactory.

Isaac Price. If you are sure that "affirmation" is the word, put it "affirmation."

(A voice.) That was the intention, no doubt.

Wise: The common phrase is "Swear."

Price: After so saying it is to say,

"Have we a right to throw ourselves under the protection of the government ?"

Henry Davy : Shall we return it to the congregation, and say nothing about it?

If brethren want information on a case, we ought to give it to them. When a brother's life is threatened, he, according to the gospel, can inform according to law of the one who threatens, in order to have that one keep the peace.

Jacob Rininger. It seems to me that the Standing Committee is the proper place to correct the form, and place it in such language that the query might be answered, and answered properly.

Saylor. It is manifest that we have the right to throw ourselves upon the government for protection. We certainly have, if we have the apostle Paul for example. Because he was born in that province, and according to the roman law made a citizen, he could not be bound or beaten with stripes—they were afraid to bind him before he was candemned. Others had bound themselves under an oath that they would not eat until they had killed Paul. He throwed himself under the protection of the military ; they saved his life, and he was brought before the centurion. If a man's life is threatened by another, he does not need to make oath, but a regular form of affirmation. I think that the answer ought to be changed

John Wise. Brother Daniel thinks the case in question synonymous with the case of Paul. There certainly is a difference. When Paul made that appeal, he was a prisoner, and incurred no penalty by the appeal. When a man informs the government of a lawless man who threatens his life, it places that lawless man in a position to keep the peace one year and one day, or he goes into prison for threatening to assault a man. Is that synonymous with the position of Paul? Your judgment will determine.

Let the man succeed in informing the government against this vicious person who threatens his life, and certainly he has to present security that he will keep the peace for one year. Does the government place around the man a band of soldiers for his protection? I answer, no. That man stands as isolated from the government as if he had made no appeal. The only protection is an instrument of writing. The man of vicious principle will lurk in the wood and in the night and shoot the one he threatens as readily as if the protection were not obtained. There is no similarity in the case whatever.

I very much fear that the brother who will behave so unseemly that his neighbor will threaten his life, and he then informs the authorities against him, that it will incense the man the more, and jeapordize the brother's life more than if he did not do such a thing. I say to my brethren if you cannot so conduct yourselves in a peaceful community that your neighbors will be at peace about you, you had better reform your heart. By conducting yourselves more becomingly, you need make no such appeal.

Isaac Price. I tell the church to turn that brother out.

Wise. There was an effort made to do that ; but the church was divided, like we are here. Hence they appealed to the Ditrict Meeting, and they appealed to the Annual Meeting. When we had it under consideration at our District Meeting, we answered it "Not right." My judgment is the same yet, when we answered the question in the District meeting, it is that the man that does so, does not exhibit himself in that light laid down in the holy principles of our religion. If we live out those principles as the Bible teaches, we know there is no necessity for such procedure. Let us fill our station honorably. If these troubles come, go back to the Scriptures, and by reform, manifest a confidence in God more than in the law.

H. R Holsinger. I have something to say regarding the unfair argument, touching the matter now before this meeting. Brother Wise says that perhaps by a word this lawless man would be thrown into prison.—Why, most assurdly, if a brother has no cause to be fearful of losing his life, he ought never to make oath, or affirmation, or complaint, and therefore that would never touch the case. It must not be said, there is no cause for this course. We have had, and know of brethren that led Christian lives, who went down to the grave by the hand of the assassin. It is not every person who will respect an honorable life.

Regarding protection. It is very true, a man's security in an article of agreement, is not a strong band of Soldiers surrounding him ; but it iscertainly a mean's of protection. In the business transactions of life, a man's word is not held to be as good as his note ; and a note without is not as good as a note with security. When a man is held to keep the peace, there is security connected with it, and this can be brought about by affirmation.

J. H. Umstead. To give them encouragement of certain protection, would give them encouragement to go out of the way. The instruction of Paul is never to render evil for evil. If we get hold of other ideas, and instill them into the minds of the children, and place them upon record, I think our coming together would be to disadvantage. My voice is therefore to give no encouragement in such a thing as this.

Knisely. Did not the Savior say, "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you?" Paul says, "If thine enemy hunger, feed him ; if he thirst, give him drink ; for in so doing, thou shalt

[*To be Continued.*]

CORRESPONDENCE

Correspondence of church news solicited from all parts of the Brotherhood. Writer's name and address required on every communication as a guarantee of good faith. Rejected communications or manuscript used, not returned. All communications for publication should be written upon **one side** *of the sheet only.*

Dear Companion: Seated in the President's room of Salem College, this morning, freed from outside pressure and turmoil, I shall try to compose my mind for the purpose of giving a short sketch of my late tour to the east and back to this place: not so much for my own gratification as that of my dear brethren and sisters, who desired me to do so; and more particularly the younger class, for whom I have a strong affection, and in whose spiritual welfare I am particularly interested, and whose noble aspirations for holiness of character I desire to encourage, and to stir up the pure motives of Christian virtues in their souls, that they may be living epistles of the Christian religion wherever they go, and in whatever they do.

I left Bourbon, Indiana, on the evening of June 1st, and stopped off next day at Columbiana, Ohio, and visited our esteemed brother and sister Kurtz, who (bro. K.) had been brought nigh unto death last winter, but was permitted to remain a little longer in the purifying process of this life. Having spent a little time agreeably, I resumed my journey next day between 9 and 10 A. M., and stopped off at Johnstown, Pa. Passing through their wild and thinly inhabited region, from Pittsburg to Johnstown, I felt lonely and homesick;—hence those three verses of poetry that appear in the C. F. C. Here I inquired and found sister Cobaugh, and remained over night with her and her interesting little family. May her little son not delay to step into the foot-prints of his father, and in so doing insure to himself an inheritance in the kingdom of glory.

In the morning I went two miles through the rain to brother J. Wertz's who took me to brother H. Musselman's, by whom I had been invited to stop off at Johnstown. It being still rainy there could be but two meetings held, after which I made my way to McVeytown, to the Middle Pennsylvania District Meeting, which I attended to great profit and satisfaction. Salem College was one of the first subjects noticed and discussed. After some discussion brother H. R. Holsinger rose and gave a correct view of the matter; and after I had given it my testimony, Salem College was left go in peace;—and I have no doubt many a God-speed followed the same. I did not blame the brethren for objecting to the Salem College by what they had understood of the same; but they should have judged nothing before the time, however to err is human and to correct errors divine. I trust the labor performed here in this settlement by the brethren from the different congregations, will be as "Bread cast upon the waters"; and especially that of fitting out and sending brother D. M. Holsinger to Michigan, to visit the scattered lambs of the flock, who have gone there to get little earthly homes with small means, and are now crying for the bread of life. Many there are from the state of Penn'a,—brethren's children and neighbors, who cannot unite with any other than the church of the Brethren.

From McVeytown, I went back to Mt Union, and was taken to Germanny Valley, by brother Basehoar, where I attended their lovefeast; and though my own heart felt cold and lifeless, yet I have reason to believe that others enjoyed the light of God's countenance, as I also did in the morning after the lovefeast, for which God's name be praised. Afterwards I attended several meetings in this congregation, in all of which God's blessing seemed to be manifest.

I came back to Mt Union again, and took the train to Huntingdon, where, in the company of sister W. Clark, I enjoyed the hospitality of Dr. Brumbaugh, and formed agreeable acquaintance in addition to others already made, though not named.

From here took passage for Markleysburg. Attended several meetings among the Brumbaugh families.

From here I was brought across the Turrie Mountain, to the place where the Annual Meeting was held 8 years ago, which brought back many thoughts and reflections; but I dare not enter into a discription of the same. A very large number of members communed here; and, as I have reason to believe, to edification; at least I felt that it was good to be here. As in other places before, so also here, former friendship was renewed, and many new acquaintances formed.

I was then brought by brother stiffler to brother James Sell's, the only speaker now in the Duncansville church. May the good Lord be near him, and be his great reward.—I attended meeting next day with them in their meeting-house; a goodly congregation; I trust they will pray the Lord of the harvest to send them more laborers. I went home with brother stiffler, and learned to my grief, that they had two sons who would not be satisfied with a common education; consequently got an education in some Baptist seminary, and were afterwards hired to preach for them; which might have been avoided, had a scoool of the brethren been in existence. Here a smile of derision might be raised at the above expression, as if no people were Christians but ourselves; but be it remembered, we don't unchristianize anybody that professeth Christ; but we love them for what they do, as far as they go, as Jesus did the young man; but we think so long as we are willing to dispose of all that we love and follow the Lamb whither soever he goes, we may miss the mark of the high calling of Christ Jesus. Brother Stiffler brought me to the station, three miles from Altoona; arrived at Lewistown, and was taken to Dry Valley lovefeast, where a goodly number enjoyed the rich blessing, found only in the house and family of God.

The meeting was continued next morning, as I trust, to edification, till eleven o'clock. Next day I took the train for Mifflintown, from whence we were taken to place of meeting, where old brother Peter Long keeps house. Here there was a choice held for a speaker. May God anoint him with wisdom from on high to serve the cause of the Master. From this place, I, with a number of brethren made my way to the city of "Brotherly Love"—Philadelphia, where we arrived in the meeting-house at the commencement of Feet-washing. A large number of members from a distance united in the exercises. And though there was some variation from our practice, yet it seemed all were edified; and as there was no breaking up between examination and supper, I for my part enjoyed the

more composure of mind, and consequently a greater share of the presence of Divine influence.

I was there met by brother Abraham Cassel, from Indian Creek church, who conducted me next day (after lodging with brother J. Fry, and visiting brother Custer,) to his home, where I spent Saturday, 27th of May, in looking at some of his ten thousand volumes of rare books, of antiquity and modern date; and if I never before wished myself back fifty years, I did it involuntarily today. I thought of the immense treasury contained in these books, which I might have made my own had I had access thereto. And another thought struck me forcibly:—What a pity that these valuable volumes lie here unoccupied! Brother Cassel, however, wishes to place them where they may be of use, if such a place can be designated; and my private opinion runs, that his books, with himself as Librarian, could be of great value in Salem College. As a Librarian he can lay his hand on any book named, in a few minutes, and while doing so, tell of its contents. I dare not enter into any particulars, but only say that next day I met with the church in their roomy meeting-house three times, and to my surprise found all yet in German;—even the old "Psalterspiel" for their hymn-book, and scarcely any that can sing English hymns. Though a brother told me his little family cost him many hundred dollars for fitting them out with carriages, harness, and fast horses, yet education of the mind seems to have lingered in the back ground, and never has shown its pleasant countenance and agreeable company. But instead of being trained up in attending Sunday-schools, and acquiring a love and taste for reading good and useful books, the youth perhaps would have an understanding where they would meet this Sunday, and that long winter evening, and for lack of better matter from reading, would of necessity talk of less important or perhaps hateful things, so as to pass away their time. Now if it were not that very few of the families, not only in this place but to a large extent in the eastern part of Pennsylvania, read the *Companion*, I would endeavor to call the attention of fathers and mothers to the subject of giving their children useful employments for their minds, as they do for their bodies.

And to attain this end I would suggest, to bring them together on Sunday morning, teach them to exercise their voices by teaching them the notes as they are taught the letters to learn to read; then teach them tunes and words to suit the tune, or rather tunes to suit the words, and in so doing you will prevent them using idle and vain words; but instead of that their mouths will be filled with the songs of Zion, and no need of filling them with tobacco, to give them employment; and instead of gossipping, when older, in coming together, they can occupy their time in singing; and if they have acquired a love for reading in Sunday-school, they may have something to talk about that is useful and instructive.

Children, like old people, must have associations; and if parents don't provide for them, that which is useful, they will form for themselves The neglect of parents in this respect has filled the saloons, doggeries, and places of ill fame; and many a bright and intelligent boy has ruined himself with fast living, fast horses, and fast woman, who could and would have been an ornament to society, an honor to his country, and a comfort to his aged father and mother, and, finally, an heir of heaven.

But I have digressed, and must return and say, that on Monday I returned to place of Annual Meeting, where I enjoyed a season of extraordinary refreshing; especially as those queries most dreaded were disposed of without much excitement; and I trust we are all more confirmed that the Lord hath not forsaken them that put their trust in him. We have had again lessons of self-denial and submission to one another for Christ's sake, thereby to become more and more combined as members of one body; and such of us who have dreaded a disruption of the brotherhood, may take courage, and begin anew to work in the vineyard of the Lord with redoubled zeal, to keep up the unity of the spirit in the bond of peace and love.

I must here cut short my communication, by saying, that I had to deny myself the pleasure of making some visits to my former home in Northhampton, and only paid a short visit to a cousin some forty-five miles below Philadelphia; and then attended some council meetings in Lancaster county, which, to all appearance, were directed by the Spirit of the Lord; and it is hoped all the dear brethren and sisters will watch with greater diligence and prayer than ever, so that our adversary may be defeated in his scheems to destroy the unity and peace of God's children. We left Elizabethtown on Saturday, and arrived at McVeytown at 6 P. M. on Monday; bade farewell, and stopped over at Tyrone, with the intention to remain two days; but learning that the school at Bourbon would close on Wednesday the 14th, I left for that place in the morning, and reached next morning in time to hear the exercises that day and next, of which I shall speak in my next.

F. P. Loehr.

Bourbon, Ind.

Contemplated Visit.

Having had under contemplation for some time to visit our friends and acquaintances in the states of Illinois and Iowa; myself and wife have now concluded, the Lord willing, to start from here on the 22nd of June, and as we expect stopping off at several points, we calculate to land at Haldane, Ogle county, Ill., on the afternoon of the 29th, or morning of the 30th. We expect to be in and around Ogle county, at least three weeks

Should any of our friends in the East wish to write, they can address me at Polo, Ogle county, Ill's. Also, brethren and friends wishing to correspond with me in regard to the visit, can address as above. We have not, as yet, definitely laid out the route of travel for our visit, but will to some extent be governed by the instructions and encouragement of the brethren. I expect giving an occasional report of our visit; and will try to keep the readers of the *Companion* posted as to where they can address me by letter, either to give or receive information.

So in conclusion for this time I will say to all, Remember us when it is well with you.

Daniel M. Holsinger.

Tyrone, Pa.

Brother Henry: A circumstance took place last winter, that is worthy of notice

A Union Meeting was agreed upon to be held by a Lutheran minister and a Baptist minister, as a revival

meeting, to be continued some days. At the close of this meeting each convert was to choose which way he should be baptized—by sprinkling or immersion.

So the Lutheran minister announced his day for baptism, for adults and children to come to his baptism, as he termed it. The first action was on the adult, and then the children (they were not believers). The children did not receive the water with joy, but struggled and cried very much, as some of them were of pretty good size.

The Baptist minister said, "I have looked at your way of administering your baptism, now come to-morrow and see my way of baptizing."

The morrow came on, and the Baptist minister performed his service; and coming up out of the water, steps up to the Lutheran minister, and, reaching for his hand, said:

"Come in here, I want to baptize you."

"No, sir, I don't believe in your way, sir."

"Come on," replied the Baptist "you must come, sir, you forced your candidates yesterday, so I will force you to-day; now be consistent—come on, sir."

Oh! that the common people would open their eyes. J. J. Cover.

"Hygeian Home," June 22, 1871.

Brother Holsinger: Conformably to your request, I will transmit a few lines relative to my physical condition.

Like the Israelites in the wilderness, I am crossing and recrossing my path in my exodus from the furnace of suffering. Gradually, almost imperceptibly, the vital force is asserting its sway, and giving faint indications of victory over disease.—My case may be aptly illustrated by a dam that has been emptied by the slow process of evaporation. When a dam is suddenly drained, with a full, strong current at its head, it will soon refill when the sluice is let down. This conveys a vivid idea of acute disease. But I have had my vital fund sapped by a slow death extending over twenty years. I have but he least spark of recuperative power to fall back upon, which must be economized with great prudence and skill in order to regain areasonable degree of health

The physician is very sanguine of my ultimate recovery if I remain under the proper influences a sufficient length of time. He is a profound philosopher, but I always remind him that I believe in a God who has control over organic law as we have over the implements with which we accomplish our daily work.

I am in His hand, and whether health or dissolution be the issue of my present prostration, my constant prayer is that He may be glorified, and my body, soul, and spirit sanctified, and made "meet for the inheritance of the saints in light."

Better lie in the hottest chamber of heaven's refining crucible, and feel the warm pulsations of redeeming love beating back and forth from the bosom of the God-man into our own, than to drink the deepest cup of earthly joy without an interest in the glorious future of Emmanuel.

C. H. Balsbaugh.

Editor Companion; Dear sir, we would recommend the following for the consideration of those persons, who are thinking of emigrating to Oregon. Specially would we call the attention of ministers of the German Baptist order; especially those who wish to reside in a land of plenty, and quietness, and we presume that all good men desire to have a home in such a country.

We are blest.

Truly are we a people crowned with divine favors, cradled with peace and plenty in the fertile valley of the Willamette, protected by the vast chain of Rocky Mountains on the East; lulled to forgetfulness of the outside world by the songs of the mighty Pacific on the West. We thank the kind Omnipotence, that, with infinite goodness, has cast our lot in this beautiful "Sunset land," where our quiet has never yet been broken by clang and clash of arms.

And long be the day,
Ere in battles affray,
We shall hear the cannon's roar.

The inhabitants of other lands have not been so blest with happiness and prosperity as we; for tales of war and blood-shed have been brought to us every time, the lightening has flashed across the atlantic cable for many months, and our hearts best sympathy has gone out to the wounded and dying on the vine clad hills of sunny France, and elsewhere.

B. N. Hardman.

Dear Brother; According to previous arrangements, our lovefeast came off on the 3rd and 4th of June; and we are happy to inform you that we really had a feast of good things. One sister was added to our number,—making in all eight in the past year.

The old ship of Zion is slowly but successfully moving along with us; and we hope that we will soon have a goodly number to sail with us o'er the briny waters of time, and at last land safely in the port of Heaven.—We have a small body, consisting of about 60 members, while our country is improving very rapidly.

To the brethren of the East who contemplate moving West, we extend a hearty invitation, that some may cast their lots with ours in Champaign Co., where, in peace and harmony, we may live and serve the Lord as one people.

Your brother in the Lord,
J. H. Moore.

Thomasboro, Ill.

MARRIED.

By the undersigned on the 1st day of June, 1871, brother JOHN RIFE, of White county, Indiana, and sister ELIZABETH SMITH, of Miami county, Ohio.

Elder Isaac Miller.

DIED.

We admit no poetry under any circumstances in connection with obituary notices. We wish to use all alike, and we could not insert verses with all.

In the Elklick branch, Somerset county, Pa., May 25th, of Measles, sister ELIZABETH VOUGHT, wife of brother Jacob Vought; aged 53 years 3 months and 4 days. Funeral services by the writer.

In the same congregation, May 10th, WILLIAM BITTNER, son of Peter and Elizabeth Bittner; aged 3 years 2 months and 1 day. Funeral services by the writer and Elder C. G. Lint.

Cornelius Berkly.

In the Bloomingdale congregation, Van-Buren county, Mich., April 21st, sister SUSANNAH MESSER, sister-in-law to the writer; aged 47 years 3 months and 11 days. Disease, Congestive Chills. Funeral discourse by brethren Jacob Thomas and M T. Baer, from Rev. 14: 13, to a large concourse of people. A. B. Wallick.

In the Wabash branch, Wabash county, Indiana, on the 22nd day of April, old bro. SAMUEL IKENBERRY; aged 72 years 7 months and 22 days. He emigrated from Virginia to Ohio, and from Ohio to Wabash county, Indiana. He was quite poorly for four or five years. Finally death delivered him from all his sufferings of this mortal life. We are glad to know that the friends need not sorrow as those who have no hope.

Funeral improved by the writer, from Gal. 14: 14, in the Brethren's meeting-

house, to a very large and attentive congregation. Samuel Murray.

In the Sallimoney church, Huntingdon county, Indiana, on the 6th of May, brother HENRY HOOVER, aged 57 years 1 month and 12 days. He was complaining for several months. On Thursday he took dinner with his neighbor, brother W. Smith, went home; on Friday night he sent for the Elders of the church and was anointed. On Saturday morning he died. On Sunday he was conveyed to the Brethren's meeting-house at Lancaster, followed by a very large procession, and many mourning friends.—Funeral discourse by the writer, from John 11 : 25, 26.

Samuel Murray.

In Grandround Valley, Union county, Oregon, Feb. 21, SINDRILLA, infant daughter of friend Joseph and Sindrilla SHOEMAKER, aged 5 months and 4 days. It suffered 18 hours, when God called it to a better world. Fufferal services by a Baptist minister.

In the Black Swamp congregation, Wood county, Ohio, Dec. 25, 1870, brother JOHN SMITH, aged 103 years 11 months and 15 days. He was born and raised in England, and the father of two sons, with whom he lived. His wife died in England. Funeral services from 2nd Timothy, 4 : 6, 7, 8. He was baptized June 6th, 1868. While going to change his clothes, he said he had done the biggest day's work he had ever done.—He communed that fall with us, at our love-feast, and walked about without a cane.—Before our next love-feast, in the fall, he was struck with the palsy. He was anointed in May, 1870. When this was done, he said he had done everything he knew to insure the great salvation of his soul. His life was still prolonged, in a helpless condition, till October 15th, 1870, the time of our lovefeast. After the meeting, a few of our Bishops went to his house and administered the sacred emblems to this aged brother, when he shed tears of joy to think that the Brethren thought so much of him in his affliction, which he bore with patience, hoping there was a crown of glory laid up in heaven for him. One week before his departure, several brethren and myself visited him a few minutes before meeting. He showed great manifestation of good faith. He filled part of his Christian mission by raising his head from his pillow to salute the brethren present. Funeral services by Noah Henricks.

Brethren and sisters, hold out faithfully in all your Christian duties, that we may all one day meet him.

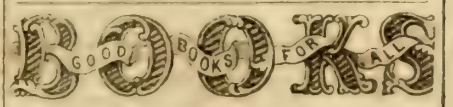
S. Fink.

LIST OF MONEYS received for subscription, books, &c.,

A. B. Wallick,	$1.00	G. B. Spicher,	1,50
J. Buechly,	1,50	B. Benshooff,	3,75
Samuel Book,	1,50	H. P. Shultz,	3,50
R. B. Reigard,	1,50	J. F. Neher,	,75
J. L. Custer,	2,25	J. Warner,	1,00
S. R. Major,	,75	E. C. Benton,	,70
J. J. Cover,	2,50	J. J. Blough,	,75
G. W. Mathias,	1,25	S. W. Bollinger,	2,00
John Oaks,	1,00	Peter Long,	,75
L. W. Teeter,	10,00	J.H.Hoek'nb'ry,	2,00
John Renner,	2,00	J. E. Bowser,	1,75
John Pool,	,75	Wm. Lentz,	1,50
F. A Hendricks,	1,50	I. H. Crist,	1,40
E. Merrill,	1,25	M. Whitacre,	,75
Thomas Nedrow,	3,00	Mark Minser,	4,00
S. Wilcox,	,75	Dr E. Brallier	,75

Advertisements.

WE will admit a limited number of select advertisements at the following rates.
One insertion, 20 cents a line.
Each subsequent insertion 15 cents a line.
Yearly advertisements, 10 cents a line.
No standing advertisement of more than 20 lines will be admitted, and no cuts will be inserted on any considerations.



For Sale at this Office.

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The Blind Man's Lament.

This morning we were met at our door by a blind beggar, led by a little boy. He handed us a slip of paper, having a note to the public, and a few stanzas of poetry printed on it We became the possessor of one of them in a rightful manner, and herewith present our readers with a copy of the "Blind man's Lament," hoping that by reading it they may be induced to lay by a mite for the blind man when he shall come to their doors.

O, where are the visions of ecstacy bright,
That can burst o'er the darkness and banish the night?
O, where are the charms that the day can unfold,
To the heart and the eye that their glories can hold?
Deep, deep in the silence of sorrow I mourn,
For no visions of beauty for me shall e'er burn.

They have told me of sweet, purple hues in the West;
Of the rich tints that sparkle on Ocean's wide breast:
They have told me of stars that are burning on high,
When the night is careering along the vast sky;
But, alas! there remains, wheresoever I flee
Nor beauty, nor lustre, nor brightness for me.

And yet to my lone couch there is given
A ray of my heart that is kindled in heaven;
It soothes the dark path through this valley of tears:
It enlivens my heart and my sorrow it cheers,
For it tells of a morn when this night shall pass by,
And my spirit dwell where the days do not die.

For the COMPANION.

Light is Attractive

Not long ago, while passing through the forest in company with father and others, we noticed a small oak that grew very near a much larger one, which so much shaded it that it was very little of stature. But its diminutive size was not at all the reason why our attention was called to it; it was the manner in which it extended its young branches away from the giant oak—its large companion. This seeming inclination to rid itself from the dark shade of the old oak, called forth some remarks from our company concerning the way in which it so curiously extended its tender branches toward the light, which made me use the expression heading this article.

This little, curious-shaped inhabitant of the forest, so formed by the workings of nature, has taught ourself a beautiful, as well as, instructive lesson. It has caused me to believe that a wonderful influence goes forth from the light of Christians, if they be Christians indeed.

I know the Bible says, "Men love darkness rather than light;" but the reason of this may be attributed to their never being brought under the influence of spiritual light: hence their lost condition. The Apostle says: "If our gospel be hid, it is hid to them that are lost, in whom the God of this world hath blinded the minds of them that believe not, lest the light of the glorious gospel of Jesus Christ should shine unto them."

And is it not probable that our gospel to many is hid? Is the gospel of our Lord and Savior Jesus Christ preached in its primitive purity, as extensively as it should be? And shall men and women, created beings in the image of God himself and only "a little lower than the angels," be left to grope their way in darkness, all for the want of us letting our light so shine that they may see our good works and glorify our Father who is in Heaven, by being more exemplary at home, and endeavoring to spread the gospel more extensively to the lost inhabitants of an enlightened but sinful world?

Dear reader, are you doing all you can to have the rays of spiritual light illumine the benighted hearts of our land? Are you a christian, and does your light so shine before men that they may see your good works? If not, when will you yield to him who needs you for the consummation of his great work? Satan has his works in the hearts of the children of disobedience; and for this reason, they are robbed of all true enjoyment, and live and die with envious hearts: hearts that perhaps have never been attracted with the light of heaven sufficiently to cause them to become penitent and fit temples for the Holy Spirit. Then, as God has chosen us for the administration of his great work, let us trim our lights and keep them burning, that the Holy Spirit may richly dwell in all.

F. M. SNYDER.

For the Companion.

Christ the Great Physician. No. 2

By the disobedience of one we have been made to experience much unhappiness; and the frequent vicissitudes which human life is exposed to. Like the reception of disease in each succeeding generation which had its origin in generations past, the tares of evil have not ceased to grow since man first violated the law of eternal justice, thus causing humanity to become so depraved, so corrupt in morals, that nothing short of the atoning blood of Jesus,—the only Physician that can save when all human skill becomes ineffectual—will meet the wants of sinful man. He can cleanse the most unclean sinner, fit and quality him for the society of angels, when human skill, great as it actually is, will not so much as save the physical structure.—Why, then, is the application to so great a Physician left as a last and final resort? "All power," saith Jesus, "is given me in Heaven and in earth." Why, then, not resort to such an all powerful Physician at once? He has balm in Gilead that will cure every wound inflicted by that deadly fiend—the enemy of souls. He, unlike any other Physician, can be consulted by all, at any time, with profit. Yet few seek him. He is "mighty to save," and how willing, too. He has room and the means to treat all cases. "In my father's house," he says, "are many mansions." But if you apply to him and follow his prescriptions, he will cure you before he will safely house you in them.

If you follow his prescriptions. Yes, that is one very essential point. You perhaps have been very sick—"nigh unto death;" but by following the prescriptions of your physician, which undoubtedly required not a little self-denial, you finally recovered. So on application to the great Physician of souls. Your case may be a very critical one; spiritually, I mean. Hence if you wish to submit to the treatment of Jesus, you, of course, must practice much self-denial.—Have you been long in the service of Satan? so long have you received, from his bitter cup, the poisoned dregs of iniquity. Hence you must receive Jesus and his doctrines, which doctrines are the words of Jesus, as contained in his glorious gospel.

You should do more. You should labor to disseminate the doctrines of this great Physician to those ignorant of his noble virtues. It is a prevailing custom with invalids, who become restored to health by medical aid, to publish the skill of their physician to others in need of medical treatment. Very frequently we notice the testimonials of cures effected by certain physicians, as an inducement to other invalids to have the healing art applied, and thus have their cases similarly and successfully treated. But, alas! the cause of Christ is often made to suffer by those who have sought safety in his kingdom, and have failed to manifest both the love of Jesus and light of the gospel, either in words, precept, or example. Like as, of the ten lepers who were cleansed by Jesus, but one turned to glorify God, so in the present age of the world, many go their ways seemingly purified by the grace of God, little thanking God for the purification of their hearts, as though the honor of God were only due him from every tenth Christian.

Christian brother or sister, have you found this great Physician and had your souls purified in obeying the truth? cease not to declare, in your simple way, the glory of God and the love of Jesus, and his power and willingness to save. Render homage to the Lord. Live continually to the honor and glory of him who redeemed you. Count all physical suffering as tending to keep you near the feet of One who died to redeem you, but who is now on the throne of the majesty, interceding (praying) for you.

Remember the mission of Jesus on earth was "to seek and save that which was lost." And if you have found him, it is only because he first sought you. Jesus has done much more for you than he has for those who have never repented of their sins. He has granted you pardon. This he has not done for those who sought him not. Cannot you, then, lead some afflicted sin-stained soul to Jesus, the great Physician of souls?

WHY should man be in love with his fetters, though of gold? Art thou drowning in security? Then I say thou art perfectly dead. For though thou movest, yet thy soul is buried within thee, and thy good angel either forsakes his guard or sleeps. There is nothing under heaven, saving a true friend, who cannot be counted within the number of moveable, unto which my heart doth lean. And this dear freedom

hath begotten me this peace, that I mourn not for the end which must be, nor spend one wish to have one minute added to the uncertain date of my years.

For the COMPANION.

Do I Love Jesus?

Jesus said to his disciples, "If ye love me, keep my commandments." Now this was said on the evening in which he washed his disciples' feet. and when he had commissioned his disciples, and sent them out to teach all nations, he said unto them: "Teach them to observe all things WHATSOEVER I have commanded you; and lo, I am with you always, even unto the end of the world." Matth. 28: 20. What he said unto them, said he unto us? Undoubtly. He also gave us a new commandment: "That ye love one another, as I have loved you." Now, if we love him, and have love one for another, we will not be ashamed to follow him in all things, even in the washing of one another's feet; for he has taught us that the "*servant is not greater than his Lord.*" We will also not be ashamed to give to our brother our hand with the salutation of the kiss, as a token of our love and affection. We thus show to the world that we follow Jesus, who is our captain, and are not ashamed to be called his diseiples, and that we love one another.

John tells us, "If God so loved us,"—that he sent his only begotten Son into the world, to be the propitiation for our sins,—"we ought also to love one another." "He that lovethnot, knoweth not God, for God is love." 1 John 4: 8—11.

Love, then, is eternal. Take away love from heaven, and heaven could no more boast of its unbounded bliss. Then we feel to say on the authority of God's word, the more we love, the more we become like the inhabitants of heaven; for among them is perfect love.

"Heaven and earth," we are informed, "shall pass away;" but *love* will not, Time must end, but *love* attends the saint beyond the grave; it will be the heart, or centre of heaven; the joy of angels, and the song of the redeemed.

CHRISTIAN

I love Jesus; he loved me first;
And for that sacred love I thirst.
I'll follow him, his cross I'll bear,
That I his peace, and love may share.

PROFESSOR.

"I love Jesus," Tis often said,
And yet are spiritually dead;
Have not been born again, anew,
Nor in the narrow way pursue.

CHRISTIAN.

Love Jesus? "Yes, I think I do,"
Is said by some—Ah! not a few!
But do you follow his commands,
And take his word just as it stands?

PROFESSOR

If you love Jesus, prove that love,
And set your heart on things above;
Show to the world you him obey,
And bear his cross from day to day.

CHRISTIAN.

He'll *love* you then: His *love* you'll feel,
That *love* will all your sorrow sheal;
And you, so happy, filled with love,
Can pass from earth to heaven above.

Philadelphia, Pa. ISAIAH G. HARLEY.

For the COMPANION.

Nothing but Leaves.

In perusing God's holy word, my mind was impressed with the declaration of God's word, so pregnant with significance, from which may be drawn a lesson of instruction, that may perchance, redound the building up of languishing zion. The disappointment of our Savior expressed in the above language so pert with significance, leaves a divine impress, indelibly stamped upon the lesson it is designed to inculcate. In making a rough survey over the line marked out for our progress in the divine life, we too often perceive those lagging by the way side, assuming the form of Godliness, but denying the power thereof by their cold, careless, and inert activity in the things pertaining to such advancement in a life devoted to God's service: clothed with the outward garb, but decay supping up the energy of the Soul, until all spiritual resuscitation is withdrawn, which was once the vital principle that generated healthy and holy influence germinating in the bud, blossom, and finally the matured fruit. Decay extends its blighting influences until we perceive its withering tinge upon the once green, leafy tablets, indicating to our minds unhealthy inward action; it withers, droops, and dies as a cumberer of the ground—It is cut down, a fit representation of the unfruitful branch of the true vine, Christ Jesus, who

has proclaimed through his divine messenger to the multitude that came forth to be baptized of him, "O generation of vipers, who hath warn-you to flee from the wrath to come? bring forth theifore, fruits worthy of repentance. "And now also the ax is laid at the root of the trees: every tree, therefore, which bringeth not forth good fruit, is hewn down and cast in the fire." Now let us in the shortest practicable way, inquire what the character of this fruit is. "The fruit of the Spirit, says Christ, "is in all goodness, righteousness and truth." "We have here a significant consolidation; broad and comprehensive in its character; sublime in its annunciation; glorious in its attainment. If we aspire to be kept sealed with the Holy Spirit of promise until the time of our redemption draweth nigh, we must necessarily make such advancement in the divine life that will effectually secure to us that promise. If we remain cold, careless, and inert christians, not leaving the first principles of the doctrine of Christ and going on to perfection, beware, lest we see Christ approaching, seeing us afar off clothed in the outward foliage of his holy religion, anticipating that he might happily find fruit thereon, but finding "nothing but leaves." No fruit to satisfy the soul hungering and thirsting after righteousness—nothing to confirm the spiritual promises which are "yea and amen" in him, to the glory of the Father—nothing but a disannulling of our covenant relations entered into with him in the holy ordinance of baptism—not ready to give an answer, with meekness and fear, of the hope within us, anticipating the joys of eternal felicity—no works, that others seeing may be profited thereby—mere creatures of outward circumstances, propelled onward by the common tide of current events, lacking even the vital principle and christian virtue, necessary to the elevation of the soul above the mercenary things of time and sense. My dear brethren and sisters, if there be any among our fold that this picture is applicable to, let me beseech you through the mercies so graciously vouchsafed unto you, by our blessed Redeemer, through his efficacious atonement, who "is mighty to save and strong to deliver," to wake up. Arouse from your slumbers, ye that sleep, and the Lord will give you light. "Be strong in the Lord and in the power of his might; put on the whole armor of God, that ye may be able to stand against the wiles of the devil. * * * Having your loins girt about with truth, and having on the breast-plate of righteousness; and your feet shod with the preperation of the gospel of peace; * * * take the helmet of salvation, and the sword of the Spirit, which is the word of God: praying always, with all prayer and supplication in the spirit and watching thereunto with all perseverence and supplication for the saints;" doing the will of God from the heart; purifying your souls in continually obeying the truth; asking in faith, believing that ye shall receive, for the riches of his sustaining and comforting grace, and for a full endowment of all the christian graces, that cluster so closely around a life truly devoted to God's holy service. This do, and you will not be a barren and unfruitful tree in the vineyard of the Lord; no dead branch, subjected to the fiery indignation of an offended God, by whom, when he comes, if discovering 'nothing but leaves," we will be subjected to the anathema of his wrath. He pronounces his curse; the seal of his condemnation is irrevocably fixed: a dead tree is cut down, cast into the fire and is burned "I am the vine; ye are the branches: he that abideth in me and I in him, the same bringeth forth much fruit; but if a man abide not in me, he is cast forth as a branch, and is withered." But the essence of the glorification of the Father is, "that ye bear much fruit, so shall ye be my disciples." "If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love."

Oh! what comforting assurances to the christian Pilgrim, who enjoys the benign influences of the love of God shed abroad in the heart, the aspiration of whose soul is, "Nearer my God, to thee"—who feels the happy conciousness continually looming up within his breast, that whilst one day recedes and we are ushered into the light of another, he is one day nearer, O God, to thee—one day nearer the seat of his affections—the true source and fountain of all that is good, pure and peaceful! May he then keep renewed within us a bright hope of the fond anticipations of eternal glory, far beyond the confines of this world's misery, despondence, and gloom, in a fairer world on high, where the bright, celestial orb of eternal day shall not wax and wane; where we shall bask in the sunlight

of God's countenance, "Nearer, my God, to thee," when all intervening space shall have receded far in the distance—the objective point of our weary pilgrimage at last attained, with the seal of the Holy Spirit of promise unbroken, we enter the pearly gates, and as we approach in sacred nearness to the divine majesty, we are receive into his extended arms of love and mercy, with the welcome plaudit, "Well done, thou good and faithful servant, enter thou into the joys of thy Lord."

But before I send this missile on its errand of love and mercy, I feel called upon to remind the the slothful servant to wake up. Arouse to a true sense of duty! gird on your armour! "'Tis not all of life to live; nor all of death to die." The divine purposes of the Lord must find an abiding place in your bosom, if you have been recreant to the trusts imparted to you through his divine agencies, having done despite to the spirit of his grace. When he comes seeking fruit and finding nothing but leaves, beware, lest his withering condemnation be your unhappy lot, and a branch that bore no fruit be cast into the fire and burned—banished forever from his presence and the glory of his power. If there be any among us who feel the righteous condemnation of the Lord resting upon them for any remissness of duty, remember that if our hearts condemn us, God is greater than our hearts. "Ye are clean through the word which I have spoken unto you;" and it shall judge you in the last day.

If we turn a deaf ear to the holy admonitions falling from the sanctified lips of inspiration, conscience that inward monitor of the soul, will surely accuse us; for it has the attribute of either accusing or excusing: "Their conscience also bearing witness, and their thoughts the meanwhile accusing or excusing one another."—*Rom. 2d and 15.* But we must be prudent, and not base our excuses upon untenable ground that does not comport with divine instruction.—Whilst we be observing all the holy ordinances of God's house, endeavoring to build ourselves up by becoming established in our most holy faith, having our spiritual minds continually renewed, being knit more closely together in the bonds of christian fellowship and love, let us not forget our home devotions; as we are continually under renewed obligations to God, morning, noon, and night. Oh! it pains me to hear of so many prayerless families within the borders of our own fold, where no family altars have been erected to praise him continually from whom all blessings flow! We are told to pray always, and for all things to give thanks. Oh! remember how ungrateful, whilst your most bountiful Benefactor is continually dealing out his blessings and comforts from his rich storehouse of mercy, not to give thanks to the kind and provident hand of love and mercy extended over you! Let not excuse escape your lips; but firmly resolve, and as firmly execute your vow, "I will erect an alter within my home circle, where we may continually offer up our evening and morning sacrifice of praise and thanksgiving to the God of our salvation." Let no such unhallowed expression fall from your lips, as "I can't pray." If you be so illiterate as only to say in child-like simplicity:

> Now I lay me down to sleep,
> I pray thee, Lord, my soul to keep,
> And if I die before I wake,
> I pray the, Lord, my soul to take."

it will meet the Divine approbation; "for if there first be a willing mind, it is accepted according that a man hath and not according to that which he hath not."

Be pleased to accept these few jottings of my pen, as a gratuitous offering of love, feeling a deep interest in the spiritual interests of the church of which I am an humble member, and if perchance, it meets with but a few affirmative responses, I will be amply repaid, giving all the praise to him who doeth all things well. May the Lord sanctify his truth, to the sanctification and salvation of souls, and the building up and strengthening of languishing Zion, wherever it may exist; so that when he cometh to pluck the fruit, he may happily find it, and not proclaim the cheerless annunciation, "nothing but leaves."

> "See in the garden of the Lord,
> A barren fig tree stands;
> It yields no fruit no blossom bears,
> Though planted by his hands.
>
> From year to year he seeks for fruit,
> And still no fruit is found;
> It stands amid the living trees,
> A cumberer of the ground."

P. S. Newcomer.

For the Companion.

Jacob's Ladder.

"We are climbing Jacob's Ladder:" so often have I heard it sung in great glee; and I have heard it sung, "We are climbing, higher, and higher."—But I thought they were mistaken. There is a mystery in this Jacob's ladder, if it is properly investigated, which will enlighten the mind of the human family very much; therefore I thought I would give a few of my thoughts upon this subject. I don't pretend to understand it properly, but I wish to give my opinion upon the subject, as it came to my mind. As it is claimed that the commandments are likened unto Jacob's ladder, if you leave one round out, you are not able to reach the next. So I claim that every human being when born into this sinful world, is supplied with a ladder that reaches from earth to heaven, full of rounds. Whenever they commence to sin, then they commence pulling out the rounds of the ladder, and whenever they commit a sin, they pull out a round. Blessed are they who never pull them out, that they can climb on up with less difficulty than those who pull them out. The difficulty is, the one that pulls his rounds out, finds a difficulty sometimes in putting them back again. There are so many to tell him, this is the way, and that is the way. Some claim to make a start to place them back; but they want to put the top round in first. They stand at the bottom of the ladder, and cry loud to their God to raise them up so they can put in the top round first; and methinks that is what makes some cry so loud in some of the churches. God turns a deaf ear to them; they are not willing to commence at the bottom and place round after round, and take step after step until they get to the top.

Now, my friendly readers, if you ever want to climb up to heaven after pulling the rounds out of your ladder that God supplied you with in your youthful days, you must commence at the bottom of the ladder, and that is the bottom of your heart. Place in the rounds as they are intended to be placed; then you can begin to climb; but always pray to God to watch over you that you may not fall. Keep a good hold on the rounds; place your feet on a good foundation, that you may not fall and take all the rounds out again and mix them up so that you may not place them back again without much difficulty.

But here is the sticking, or rather, standing point: "Love the Lord thy God with all thy heart, and with all thy strength: and love thy neighbor as thyself. On these two commandments hang all the law and the prophets." This is all very good. Some think these two commandments are all that are necessary to be observed. Well, we try this by way of comparison with Jacob's ladder. You may have all the rounds and not the two side pieces, and you cannot form a ladder; and you may have both sides and no rounds, and you cannot form a ladder. Then how are you going to form a ladder? and how are you going to climb a ladder that has no rounds in it? Suppose you have both side pieces, and all the weight that comes upon the ladder depends upon these two side pieces,—if they are not substantial, they will not bear up the weight; but if you have these two pieces and they be ever so firm, how are you going to climb a ladder that has no rounds in it? Remember, sinner, you have pulled all your rounds out and trampled them under foot. Now how do you expect to climb Jacob's ladder, without you place the rounds back again. You may have both side posts, and they may be firm and well calculated to receive the rounds, but you cannot climb that ladder, any more than a man can fly to Europe with an umbrella, unless you place back the rounds you pulled out by the commission of sin; and you will find difficulties enough to climb Jacob's ladder after you have placed every round in. There is always danger of falling.

Faith is the first round, repentance is the second, baptism is the next, and so on, until you come to the top.—When you are on the bed of affliction you then put in your last round by calling on the elders of the church to pray over you, anointing you with oil in the name of the Lord. Then you have put in your last round.—You are standing at the top of your ladder. You are standing on the line between life everlasting and everlasting destruction: the promised land before you and everlasting destruction behind you. If death takes you by the hand, you can step off into the promised land; and if death does not take you away, stand firm, keeping in view the promised land; and ere long death will lead you home to your Father's house; and then he will say, "Well done thou good and faithful servant, enter into my joys, and sit down at my right hand."

H. Hunt.

Shepardsville, Mich.

Irregular Teachers.—When a teacher is absent, the whole lesson is lost to the whole class. Here is one entire week of religious instruction gone. On the following Sabbath, should the teacher be present, the result will be about the same; the scholars will not know whether to learn a new lesson or the old, and, in doubt, will learn none at all. One day's absence on the part of a teacher, does, in fact, cause the loss of two weeks' instruction. Where there is occasional irregularity of the scholar also—the scholar absent one Sabbath and the teacher the next—all instruction comes to an end.

A Model Magistrate.—The Rev. Dr. Cheever, in a sermon upon the duties of Magistrates, says that Nehemiah, who, with Ezra, led the Jews back to Jerusalem from the captivity of Babylon, was the last mayor that Jerusalem ever had, and a model for mayors of all other cities; for he ordered all the spirit shops to be closed on the Sabbath, and all who hung about their gates (doors) to be indicted.

Female Culture.—Sidney Smith says: "Among men of sense and liberal politeness, a woman who has successfully cultivated her mind, without dismissing the gentleness and propriety of her manners is always sure to meet with respect and attention bordering upon enthusiasm."

"There is not greater grace of possession than to believe that God speaks to us. If we believe that we should be already blessed. Christ offered once for all, now He requires nothing but that we should give Him thanks forever."

Christian Family Companion

Tyrone City, Pa., July 4, 1871.

The One Thousand.

Since last reported, the following persons have sent us names:

G. Ashenbrenner,	1	Raphael Myers,	2
Hannah West,	1	William Lentz,	1
Daniel W. Garst,	1	Isaac H. Crist,	2
John Hollinger,	1	George Long,	1
Samuel Book,	1	Weidler & Mohler,	2
J. J. Cover,	2	Sarah Leckrow,	1
G. W. Mathias,	1	Annie M. Leckrow,	1
John Oaks,	1		—
Lewis W. Teeter,	1		27
John Pool,	1	Reported before	215
Benj. Benshoof,	1		—
J. G. Winey,	1	Total	242
S. H. Myers,	1	At Annual Meeting, say	58
Jonathan Warner,	2		
Joseph E. Rowser,	1		300

Only seven hundred more and our call will be filled. We are opposed to drafting, and shall not resort to that means. We want all volunteers. Now is the time to work. Soon we will be too far from the middle of the year to take subscribers for six months.

Minutes.

With our next issue we expect to send out the minutes of last Annual Meeting, in the usual form, attached to the end of the sheet. They may then be bound in with the volume, or be separated. Next year, if we are spared, we expect to publish them in our paper, as we would other reading matter.

A Good Plan.

We mean brother Mathia's plan for sending the COMPANION to the poor. Hear him: "This sister is a reader of your paper; and when her time expires, send the C. F. C. She loves to read it and is not able to pay for it, so I raised it by the assistance of the brethren, each one paying a dime. The money can be raised in this way. So I raised $1.25. Send the C. F. C. as long as you please.—Some brethren say, 'Just send the names of poor brethren and sisters, and brother H. R. H. will send it.' We should be careful and not impose too much on good nature.

Just so. Brother H. R. H. never turns the poor empty away; and in all such cases as the foregoing he will cheerfully give his full share; but how much easier it is for fifteen persons to carry a weight than for one to bear the same weight alone.

J. W. B.

Harvest.

When the flood of waters had abated from the earth, and Noah, with the various species of passengers with him, had gone "forth of the ark," he built an altar and offered burnt-offerings on it unto the Lord. "And the Lord smelled a sweet savour, and the Lord said, I will not again curse the ground for man's sake; for the imagination of man's heart is evil from his youth; neither will I again smite any more every living thing, as I have done. While the earth remaineth, seed time and harvest, and cold and heat, and summer and winter, and the day and the night shall not cease."

More than four thousand years of days and nights, summers and winters, cold and heat have rolled over the baptized earth, and now, in an abundant harvest, we have a cheering token of God's faithfulness.

As the Lord remembers his covenant and bestows upon us the rich fruits of the earth from the storehouse of his bounty, let us not neglect to offer, upon the pure altar of grateful and love—inflamed hearts, the sacrifices of thanksgiving and praise; may our offerings still ascend a sweet savour unto God.

Harvest will make its return while the earth remaineth, but how long? Our Father knows.

J. W. B.

Book Notice.

History of the War in Europe.

The recent war between Germany and France aroused so much interest on the part of our people, earliest and best history of that great struggle, would be from the pen of an American author. The National Publishing Company, of Philadelphia, have just issued a very complete and valuable history, bearing the above title. It is from the pen of Mr. James D. McCabe, Jr., and is a handsomely bound volume of 800 octavo pages, illustrated with 150 maps, portraits, battle scenes, views of prominent localities, etc.—It is written in a bold and vigorous style, and will, unquestionably, take rank as the standard history of the struggle by an American writer.

Mr. McCabe has evidently studied his subject deeply, for he writes as an historian, and not as a politicion, as one who places facts on record for the verdict of future ages and not as one who seeks to win the favor of either the Germans or the French of today. The great charm of the work is its impartiality, its absolute fidelity to truth.—His book fascinates while it instincts, for it tells in graphic and eloquent language, the most wonderful story of modern times. He traces the causes of the war from their origin down to the beginning of hossilities; sets forth the diplomatic history of the prelude to the war, with clearness; and states forcibly, and in detail the cause of the triumph of Germany and the failure of France. The narrative of the great battles which opened the campaign, and hurled the French back upon the interior of thoir own country; the effect of these reverses upon the French Nation; the frantic efforts to rescue the beaten army, and the terrible disaster at Sedan; the capture of the Empereror Napoleon and an entire army; the Revolution in Paris: the rise and formation of the Republic; the flight of the Empress from Paris; the Siege and surrender of Strasburg and the frontier fortresses of France; the triumphal advance of the German armies to Paris; the of Metz and Paris it detail; a full diary of events in Paris during the Siege; the campaigns on the Loire and in other parts of France: the peace negotiations; the surrender of Paris and the treaty; the naval history of the war; the history of the formation of the great German Empire; the proclaiming of King William emperor, and the realization of German unity; the civil war and second siege of Paris, with its terrible scenes of bloodshed ond vandalism;—all these and other events of the war are related with a graphicness and brilliancy which render this a work of unusual value. The author goes into the philosophy of the war, and impress his readers profoundly with the great lessons of the conflict.

The low price at which the book is issued, brings it within the reach of all, and no one wishing to keep abreast with the times should fail to read it. It is published in both English and German, sold by subscription only, and agents are wanted in every county.

Answers to Correspondents.

MARY J. WEST. C. F. C. and P. Y. balance of the year $1.15.

J. H. MILLER. You can address John Harley at Pottstown Pa.

HENRY F. LOEHR. Seventy-five cents.

GEO. LONG. You failed to give Philip Sider's address: please to give it?

AARON SHAFFER. Is there a Jacob B Miller at Slade furnace? If there is, will you let us know why he does not lift his C. F. C.?

Report of the Annual Meeting, Held in Berks Co., Pa., on Tuesday, Wednesday, and Thursday, May 30th, 31st, and June 1st, 1871.

[*Concluded.*]

heap coals of fire on his head." "If they persecute you in one city, flee to another."

H. R. Holsinger. I propose an amendment. The proposed amendment was read as follows:

"The brethren must not swear at all; but we may ask the protection of the authorities by the advice of the church."

The second answer was dropped, and the first answer was declared passed.

EASTERN MARYLAND.

13. With regard to the installation of brother Elias Fisher, colored.

D. P. Saylor was called upon to explain the case, which he did. The church at Bush Creek, Md, has a colored brother, by the name of Elias Fisher. The church thought it good for brother Fisher to preach to the colored people, and so selected him for that purpose, though he was not regularly elected, in the usual order. The matter was then referred to the District Meeting of the Eastern District of Maryland. That body agreed that he should have the whole Eastern District of Maryland for his field of the ministry, and appointed Elders to ordain him in any form of words the Holy Spirit might dictate. Those brethren refused to do the installing within the space of a year. By that time the church at Bush Creek obtained an Elder, and asked the succeeding District Meeting to transfer the authority from said Elders to their own, which request was granted. Soon after their Elder became unwell, and went away to a health institute. He (the Elder) then authorized his colleague, in the second degree of the ministry, with the consent of the church, to install the colored brother. It was then attended to, and he was installed by the laying on of hands, the brother officiating believing that method to be according to the dictates of the Holy Spirit, confirmed by the word. Now some object, because the brother who performed the ordination had not had hands laid upon him.

The following answer was proposed. "This Annual Meeting approves of the decision of the Eastern District of Maryland, so far as the selecting of brother Fisher to the ministry, is concerned, but not of the manner of ordination.

Jacob Spanogle was opposed to the answer, and suggested that we send out our first colored minister in the regular order of the church.

Robeson Hyde. If the action of the church in Maryland be reversed by this meeting, then the persons baptized by brother Fisher would be excluded by virtue of our action.

Remarks were made by brother Peck and others, and evening being at hand, the matter was laid over for next day. Adjourned by singing Hymn 283, and prayer.

WEDNESDAY FORENOON.

Being cloudy, and giving indications for rain, the meeting moved to the barn. Opened by using the German hymn:

"Jesu, Jesu, Bruun des Lebens,"

and prayer. The unfinished business of the previous day, was announced, and the following answer was proposed by the Standing Committee:

"Considered that the Elders acted imprudently in the manner in which the case was handled; yet we recognize brother Fisher as a minister in the first degree, regarding the laying on of hands as conferring no official authority whatever.

The above answer was agreed to with very little talk.

WESTERN MARYLAND DISTRICT.

David Long, Delegate. No queries.

FIRST DISTRICT OF VIRGINIA.

Peter Crumpacker, Delegate.

14. For a consideration and reversion of Art. 27, minutes of 1856, which reads as follows:

"Does Christian fellowship, according to the Gospel, forbid or require, or leave it optional for brethren, when meeting in cities, towns, or at public gatherings, when extending the salutation of the hand, to accompany the same with the salutation of the holy kiss? ANS. Considered optional.

It was concluded after some discussion to make no change from the decision of 1856.

15. Do the Brethren consider the modern custom of holding protracted meetings, in the old established congregations, conducive of good to the church.

Answer of District Meeting. "We do not approve of it, fearing that thereby unregenerate persons may be brought into the church, and new impurities be introduced.

J. Umstead claimed to be the pioneer of protracted meetings among the Brethren. He had carefully watched their workings, and he did not believe that they were intended to bring unconverted persons into the church. Neither did he think they would be more likely to do so in old than in new congregations.

A brother in German spoke very highly of protracted meetings.

D. C. Moomaw feared they had a tendency to create undue excitement.

On motion the query and answer were tabled.

Adjourned.

Afternoon.

15. See query 9. Minutes.

NORTH WESTERN DISTRICT OF OHIO.

John P. Ebersole, and Daniel Brower, delegates.

16. Is it the duty of the church to support a widowed sister over three score years old, who has nephews that are members of the church, and these nephews being able to support her?

Ans. of the District Meeting: "We think not according to 1st Tim. 5: 16."

A former decision was referred to, but a difference of the cases was discovered, the one under consideration specifying that the nephews are members of the church

Deferred to next meeting.

17. See Minutes, query 11.

18. In regard to helping one another, and assurance. Deferred. See Minutes, query 12.

19. Has a member a right, according to the Gospel, to tell a brother that he has aught against him, and not proceed according to Matth. 18?

It was thought the matter was too trifling to be brought to this meeting, and in speaking about it considerable emotion was created. Tabled.

20. See query 13, Minutes.

21. Query 14, Minutes of Annual Meeting.

South Western Ohio.

James Quinter, Henry Davy, delegates.

22. This matter is the same as query 15 in the minutes, regarding the appointment of committees by the District Meetings. The answer of the Ditrict Meeting was that the District should be authorized to appoint such committees, and that their decisions should be final. The Annual Meeting, however would not confer such authority to the District Meetings.

23. See Minutes, Ans. 16.

24. Would it not be advisable to admonish the congregations, that when they send out delegates to the Annual Meeting and District Meetings, to select such as are qualified by age and experience, instead of young and inexperienced brethren.

After some discussion, in which it was agreed that the congregations were capable of deciding what persons are qualified for those duties, and that they were to be selected by election, and hence must send those who are voted in, whether old or young, it was agreed to table the query and its answer.

25. See query 17.

26. Query 18.

27. Had reference to a paper that had published an article severely censuring the practice of holding continued meetings, and refused to allow any corrections through its columns, and asked for a committee; but the general impression was that said paper was too insignificant to spend time in discussing such propositions, and so it was tabled.

Adjourned by singing, "Let Thy kingdom blessed Savior," and prayer.

Thursday.

Opened at 7 A. M. German hymn: "Wir loben dich, O Herre Gott."—Exortation and prayer in German.

28. In regard to the action of the Committee sent to California, relative to the reinstatement of A. P. Gibson without he having given satisfaction to the church in Macoupin county, Illinois, it was decided that he should not be held as a member.

29. Query 19, Minutes.

30. Query 20.

31. Query 21.

32. Query 22.

33. Query 23.

34. Query 24.

35. Query 25.

36. Query 26.

37. Query 27.

38. Query 28.

39. Query 29.

40. Query 30.

41. Query 31.

Middle District of Indiana.

Jacob Karnes, delegate.

42. See query 32 Minutes.

43. Should not the District Meeting have the privilege of appointing committees to settle difficulties, subject to appeal to Annual Meeting?

The request was favored by a number of brethren, but as it could not pass, it was tabled.

44. Are the decisions of the Annual Meeting a Discipline? If not, please explain wherein they differ from a Discipline.

The District Meeting answered that they are not a discipline, but entered into no explanation. It was found to be the easiest way of disposing of this matter by tabling which was at once resorted to, and it was tabled.

45. See query 33, Minutes.

Southern District of Indiana.

Geo. Hoover, delegate.

46. See query 34, Minutes.

47. Query 35

48. Is it right for brethren and sisters to teach instrumental music, or employ others to teach it. Tabled.

49. Should there not be a limit to that time for disowned members to make application to the Annual Meeting for a committee? Ans. of District Meeting: "We think it should be limited to the second succeeding Annual Meeting."

The meeting did not seem to think that two years would be a proper time. Samuel Lehman and Daniel Fry, thought there should be some limit; that sometimes matters are smothered up for ten or fifteen years, until all the principal witnesses have died or moved away, and then a committee is called for. Tabled.

50. Will this meeting allow a member to hold a policy in the mutual Life Insurance company. Answer of the District Meeting: "No it is not consistent with the Gospel." A number of the German brethren spoke against the insurance companies—Lehman classed them with lightning rods and otherinnovations. Tabled.

51. Would itnot be advisable to make an amendment to the decision of Annual Meeting of 1866, so that the Council should be composed of all the members present, instead of the delegates, &c. Tabled

52. If a church demands a humble

acknowledgement of a member, and the member refuses to make such acknowledgement, is it the duty of the Elder to dismiss said member and hold another council, or at once to read him out of the church?

The District Meeting decided that he should be read out at once. Some of the speakers thought that circumstances should govern: and that there are sometimes demands made of members, which when refused, it would be well to hold another counsel. Tabled.

Adjourned. Hymn: "Come let us all unite to praise, &c.

AFTERNOON SESSION.

Hymn: "Sei Lob und Ehr dem hoegsten Gut."

53. A local matter regarding difficulties in a congregation, and an adjoining branch sending a committee to the place without first counselling said congregation. It appeared that the case had reference to circumstances where the Elder was with the minority. Tabled without discussion.

SOUTHERN ILLINOIS DISTRICT.

John Metzger, delegate.

Should not queries 12, 1862, and 14, 1869, be amended so as to agree with the general practice of the old brethren, which was not to wear the full beard, or moustache?

The former decisions are that brethren may wear the full beard, but not the moustache only. Tabled.

54. See Minutes, query 36.

FIRST DISTRICT OF MISSOURI.

John Hershey, delegate. No queries

KANSAS DISTRICT.

Not represented.

NORTHERN IOWA.

Benjamin Bueachly, delegate. No business.

MIDDLE IOWA.

By letter. No business.

SOUTHERN IOWA.

Not represented.

It was then announced that all the districts had been called.

55. As there had been different queries, resolutions, and propositions, presented upon the mode of Feet-washing, and as it was thought there was not time then to discuss the subject, it was deferred for the first matter to be taken into consideration at next Annual Meeting. For particulars, see the Minutes. It was also proposed to allow no discussion of the subject through our periodicals, but against such restrictions we entered our protest; hence it was no passed, and we are free. We however solicit and propose no discussion but we invite information, and historical facts, regarding the first practice of the church.

56. A number of Committees were appointed to visit different congregations to settle difficulties, for which see the Minutes.

57. It was agreed to hold our next Annual Meeting with the Brethren of Northern Ohio, the congregation to be announced hereafter.

58. An application from the Elklick congregation, Pa., for the Annual Meeting in 1873.

59. A request for the meeting in 1874, from Northern Indiana.

60. C. Custer was appointed to confer with the R. R. Companies for reducing fares.

61. The Committee appointed by last Annual Meeting to visit California reported their visit, but as we cannot give their statement verbatim we refrain from giving any part there of. Financially the gave in the following:

Total expenses		$613.05
Paid in California,	$106.05	
" the states,	$328.60	$434.65
Yet unpaid		$178.40

All the business being now transacted, it was announced that the meeting was awaiting the concluding devotional exercises. The 684th hymn was lined and sung, followed by brief exhortation and fervent prayers; after which the meeting adjourned, at half past three o'clock, and before night the vast concourse of people had dispersed. We remained at brother Merkey's until next morning.

GENERAL REMARKS.

There was nothing unusual connected with the meeting. The attendance was about the average. There was provision in abundance for all. The accommodations were as good as could have been expected. The place was well adapted to the holding of such a meeting, having four pumps on the premises; but we regard it as a great mistake to have such a meeting so far away from the Railroad, and we heard very severe censures expressed for that part of the arrangements. It was certainly very imprudent to compel so many persons to travel so far over rough roads, on rough conveyances, and spend their time and money, when there was no occasion for so doing.—Hundreds of dollars might have been saved to the brethren and sisters, if the meeting had been near the Railroad. We hope this will be taken into consideration in selecting locations for future meetings.

Among the peculiarities of the meeting, may be mentioned that there was more German speaking, both public and private, than at any previous meeting that we have attended. There were many persons present that understood scarcely any English. Another was that there was less Tobacco smoking. This was remarked by several persons on the ground.—It is certainly a hopeful indication. Only occasionally you would see a brother so imprudent as to come among the people with burning tobacco; and we saw but one "smoking union" among the sisters, and they had the prudence to retire to themselves.

Our Report.

We this week present before our readers the balance of our report of the doings of last Annual Meeting. Before commencing to write what is

contained in this week's issue, we received a copy of Minutes. We had already lost much of our zest for writing the report from the fact that we were so much behind time, and now we had to force ourself to an attempt. Hence we simply give an account o those things that do not appear upon the Minutes, and refer to those that do.

It will be observed that our report of the proceedings of the first day are much more full than the second and third. This is owing to the fact that we obtained the notes of that day's doings from one of the Associated Press Reporters, who was on the ground the first day; but left on the second day for want of proper accommodations, and on account of annoyance from impertinent inquirers. He is undoubtedly the same reporter that wrote the graphic account of our Brethren, published a few weeks ago from the Philadelphia Press. Had he received the countesies of the meeting, in the shape of a few square feet of our rough board table, we might have been permitted to lay before our readers the entire proceedings of the Annual Meeting, to the joy and satisfaction of thousands who could not attend the Meeting,—as well as to hundreds who were there but could not get within hearing distance—and a synopsis of the principle business of the Meeting would have been published in one of the most prominent daily papers in the country, and thus the church would have been perspicuously and favorably set before the world, and its light made to shine before men. As it is, we are thankful to the Press Association for supporting men who have enough of the fear of God before them to do justice to such unassuming people as we are, and hope the time is not far in the future when we will not only allow them, but even assist them in giving to the world a full and correct knowledge of Gods peculiar people.

In this connection we wish to say for Brother Isaac Price, that he had promised a number of the brethren to send them a copy of the Philadelphia Press containing the article alluded to above, and he had already made arrangements with the publisher for doing so, but when he saw the article in the *Companion* he considered there was no necessity for so doing. For this reason they were not sent.

Our Eastern Visit.

While on our way to the Annual Meeting, we stopped off at Derry Station, and attended a loveteast in the Spring Creek congregation, some seven miles from the station. There was a very large assembly of people present, more than we have seen on such an occasion for a long while.—There was very bad order among the the young people in daytime and at night. Otherwise we had a good meeting.

On Sunday there was meeting at the same place in the forenoon, and as the congregation was large, there was preaching at two places, in the barn and at the house. In the evening we attended preaching at the Brethren's meeting-house, near brother Wendel Henry's, within a short distance of Derry Church. Good attendance, but we did not enjoy the preaching, and we have reason to believe many others did not. It is remarkable to what an extent self-esteem is developed in some preachers.

Next day we went early to the station, and so had an excellent opportunity for interviewing the old Derry Church property, and gathered a few particulars for our readers.

The church was built in 1720. It is quite dilapidated, and one would fear that it might fall upon him, yet it is still used by the congregation, which has grown very small. It belongs to the Scotch Presbyterians.—In the grave yard we found the grave of Wm. Bertram, the first minister of that church, who died 1746, aged 72 years, and was therefore born 16 74. We also read the inscription upon the tombstone of Catharine Steel, died 1803, who had raised nineteen orphan children. Surely she was a benefactress. The sexton informed us that no grave had been dug within the inclosure for years, without disturbing the remains of one or more of its silent inhabitants, and that it is no uncommon thing for three and more to be buried in one grave

In the church we were shown a communion service, pitcher, goblet, and plate, that bore the signature of Richard, king of England, supposed to have been stamped in the tenth century. They are certainly rare relics. Other curiosities were on exhibition but we pass them by.

Our Late Visits.

Notwithstanding duty would have demanded our labors at home, and the condition of our health scarcely allowed our leaving home, we had given a promise, and must fulfil it.—Hence we set out for Plum Creek, Armstrong county, this state, in company with my wife, early on the morning of the 9th of June.

At Altoona we were joined by bro. John W. Brumbaugh We landed at the house of brother Tobias Kimmel, at about five o'clock the same evening. There had been meeting at the meeting-house in sight, in the afternoon, which had just broken.—They had had two sermons, with a short intermission between, and then had no appointment for night meeting. This just suited us, as we were very tired. We kept our head-quarters at brother Kimmel's, and feel satisfied that we could not have fared better anywhere.

On Saturday there was meeting at ten o'clock. Brother Brumbaugh spoke very feelingly, and a good impression was made upon the congregation. Between the forenoon and evening exercises, an election of two

deacons was held, resulting in the choice of Wm. Miller and Samuel Kimmel. Brother Jacob Kelso was also advanced to the second degree, and other church business transacted, yet unfinished. Seven precious souls also professed faith in Christ and were immersed. In the evening we enjoyed a feast of love together.—Brethren Stephen Hildebrand, Jesse Hetrick, Joseph Holsopple, Mark Minser, Levi Wells, and Robert Whittacre, Wm. H. Quinn, ministers, were present. There was good order and good attention.

On Sunday we met again for worship, at ten o'clock, and had a good congregation.

In the afternoon brother Tobias Kimmel brought us to brother Wm. Wilcox's, three miles from Indiana town. After supper brother Wilcox took us to town, to the house of sister Jacoby, whose husband is not a member, where we were kindly cared for during the night, and in the morning sent forward with joy.

At Blairsville intersection we parted with brother Brumbaugh, he returning home, and we turning westward. When we arrived at Pittsburg we found that we could not take a train for Myers Mills before next morning. So we took quarters at the Central Hotel, and tried to feel as composed as possible.

Tuesday. We have not space to speak of the new railroad, its beautiful scenery, and its present and prospective worth to the country. We know of no road that has better prospects before it. We were comfortably conveyed, and safely landed at Dale City about noon, and found our friends awaiting our coming. At Connellsville we had been joined by brother Graybill Myers, who also landed with us. We took up our quarters at Dr. Buechley's, and soon felt at home.

The object of our visit to this place at this time has already been announced. Having had an invitation to make Dale City our future and permanent home, we have made this visit to examine its advantage, hear its offers, and consider what objections there might be. We remained at the place from Tuesday until Sunday morning, attended several meetings and made many acquaintances. We looked over the town, passed through it, and around it, and think we are pretty well acquainted with its geography, especially in the neighborhood of Dr. Buechley's, whose dining room we could find without a guide. The town has everything that we have been seeking for, but of course also a few things that we do not desire.—Taking all together we might seek all over the land, before we could find a place with less objections. The majority of the citizens are members, or descendants and friends of the brethren. There is an excellent meeting-house in the town; which at short notice can be well filled with attentive listeners. There is neither Sunday School or Bible class, but all with whom we conversed upon the subject expressed an anxiety for both. They want some one to lead off. Those who could and would lead, are too busily engaged in other duties and callings. The people surrounding the town for miles are almost entirely of the faith of the Brethren, and a more wholesome community could not be desired.

Business facilities are as good as can be expected at a new place, on a new railroad. There is a commendable enterprise among the people, which is beginning to manifest itself in improvements, in the line of buildings, streets and walks.

We have fixed upon the hour of twelve, noon, on the fourth day of July, inst, to decide whether we shall go. It is our prayer that the Lord may overrule our decision for our good, for the good of the cause in which we are engaged, and to his honor.

On Sunday morning young brother Saylor brought us to Berlin. Here we attended preaching by a Disciple minister from Somerset. He took his text in the Epistle of James 5 : 14, 15. In his introductory remarks he stated that he was aware that the Brethren still practiced the anointing, and as there was so little difference between them and us he wished in his discourse that day to labor to remove those differences, that we could be one body. He then proceeded to show that anointing was not now to be practice. It is not now for us to say that he did not do it.

Next he took up the Salutation and attempted to explain that away. Then Feet-washing received a turn, and lastly Trine Immersion. At the close of his remarks he offered his pulpit, at a suitable time, to any one who might think he had any better light to give upon the subjects upon which he had spoken. After asking permission we announced an evening meeting at the Brethren's meeting-house a short distance from town, and that then and there we would speak upon the subjects discussed by our friend, and show, as God might give ability, our reasons for practicing the commands of God's word.

In the evening we had a large congregation, and excellent attention.

We tried to fulfil our promise, with what success God and the people will judge. The time and the notice of course were too brief to do justice to so many subjects. We did the best we could under the circumstances.

We enjoyed the hospitalities of brethren Ephraim Cover, and Emmanuel Myers, and in the morning were sent on our way by the brethren, in the Hack, leaving Elder Myers to labor with the people a while longer. We arrived at Johnstown at about five o'clock, and home at nearly twelve, midnight, and found all in reasonable health.

CORRESPONDENCE

Correspondence of church news solicited from all parts of the Brotherhood. Writer's name and address required on every communication as guarantee of good faith. Rejected communications or manuscript used, not returned. All communications for publication should be written upon **one side** *of the sheet only.*

California and Oregon.

Editors Campanion: By counsel of last Annual Meeting, I will report the amount given by each church, so that those who have not paid, may know it.

OHIO.

Upper Miami,	$2.00
Black River,	1.00
Donnell's Creek,	5.00
East Nimishillon,	4.00
West "	4.00
Springfield,	4.75
Mohegan,	4.85
Canton and Georgetown,	4.00
Sugar Creek,	6.00
John P. Ebersole,	2.00
Chippewa,	5.00
Maple Grove,	2.00
Covington,	5.00
Received of 5 churches, at Dayton, as follows. P. Nead, G. Holler, A. Erbaugh, M. Shoop, David Bowman,	10.30
Laniel Brower,	2.00
Anglaize,	1.00
Lafayette,	1.00
Tuscarawas,	2.00
Ashland,	3.00
Lick Creek,	2.75
Salem,	2.10
Newton,	4.00
Preble county,	4.00
Total	81.75

ILLINOIS.

Macoupin,	$4.00
Hudson,	2.00
Woodford,	5.00
Big Creek,	1.55
John Metzger,	12.50
Silver Creek,	5.00
Wadham's Grove,	3.00
Cherry "	5.00
Milledgeville,	5.00
Rock River,	3.00
Adel, by M. Emmert,	3.00
Yellow Creek,	5.00
Pine,	3.00
Total	57.05

IOWA.

Peter Forny,	$2.00
Keokuk,	4.15
Desmoines Valley,	4.05
	10.20

MICHIGAN.

Pokagon,	$4.00
Thornapple,	2.00
Total	6.00

INDIANA.

Raccoon Creek,	$2.00
Fawn River,	1.00
Howard Branch,	2.25
Bachellor's Run,	3.00
Portage,	5.00
St. Joseph,	4.00
Pigeon Creek,	1.00
Nettle Creek,	5.00
Elkhart Valley,	1.20
Bango,	1.00
Upper Fall Creek,	4.00
South Bend,	3.00
Rock Run,	5.00
Pine Creek,	3.00
Turkey Creek,	1.00
Laporte,	2.00
Solomons,	3.00
Elkhart,	2.75
Eel River,	3.00
Union,	2.00
Union Center,	1.50
Beaver Dam,	2.75
Total	58.45

MARYLAND.

David Long,	$ 5.00
Pipe Creek, Carroll county,	10.00
Express charges, $0.75	
Beaver Dam,	3.00
D. P. Saylor,	2.00
	19.25

VIRGINIA.

Valley Church,	$ 3.85
West Virginia,	15.00
Flat Rock,	15.00
Total	33.85

PENNSYLVANIA.

Spring Run,	$ 2.00
Berlin Branch,	5.00
Perry Church,	2.00
Clover Creek,	2.00
Lower Cumberland,	5.00
John Wise,	6.00
Gettysburg,	3.00
Conemaugh,	5.00
Yellow Creek,	3.00
Snake Spring,	5.00
Isaac Myers,	3.00
Shade Creek,	5.00
Eastern District,	20.00
Augwick,	3.00
Red Bank,	9.00
Upper Conawauga,	5.00
Jacob's Creek,	5.00
Lost Creek,	4.00
Warrior's Mark,	1.00
Total	93.00

Ohio,	$81.75
Illinois,	57.05
Iowa,	10.20
Michigan,	6.00
Indiana,	58.45
Maryland,	19.25
Virginia,	33.85
Pennsylvania,	93 00
Grand Total,	359.55

The Committee is yet short, $147, 32. Those churches that find themselves delinquent, still have an opportunity to send in their mite.

VISITOR please copy.

Eld. C. WENGER.

South Bend, Ind. June 20th, 1871.

Our Visit to Hudson Ill.

Brother Holsinger: I have just returned from Hudson, Ill., where we attended a lovefeast on the 7th and 8th of June, and are happy to inform you that we had the pleasure of enjoying a successful meeting. Better order among the people we never before saw, and must speak very highly of the entire meeting.

The Hudson members are wide awake in their religious exercises, manifesting a zeal and an intellectual ability, which the sincere follower of Christ must ever admire. The happy meeting was not a success in happy sensations only; but through the door of Zion, which stands open both night and day, three young sisters entered, making much joy and happy feelings among their intimate relatives.

To the members of Hudson we would say: Put your trust in the Lord; keeping close together in the ties of christian love, that Satan make no inroads into the heart of those young members, whom Christ has plucked from the world and placed among his followers for future day.

VISIT TO MACON CO., ILL.

The next day after the close of our Hudson meeting, we were soon on our way to Macon county, but missed connection at Decatur; so we hired a wagon, and were soon on our way to the place of meeting, some twelve miles distance.

Being eight in number, some of whom had never before met, a part of the time was spent on the tobacco question. All were opposed to its use, but the main difficult was, how can we get the people to quit it?—However, all could agree upon one plan, which may be as follows:

No preacher feels it his duty to preach and justify the use of it, at the same time, they do not wish to preach against the use of it; hence let them be still and say nothing at all about it, and let those who oppose the evil preach against it all they wish, and finally they will convince the entire party, having no opposition from the members in office.

The next day we attended meeting at the Brethren's large meeting-house, two miles west of Cerro Gordo. This being the lovefeast, we were well entertained by good and able preaching for two days.

Here we saw the largest collection of members that we are accustomed to see; however we were well pleased to see them manifest a wonderful zeal for the ancient order of the brethren; and while this is so, they appear to impart a full share of it to the younger members, of whom there is

quite a number; and few things are more needful. The time will one day come, when these old and useful fathers must depart, and let the burden of the church rest upon the shoulders of those that are younger. Then how necessary it is that the young strictly adhere to the counsel of the elders, that they may be prepared for the useful work.

David Frantz, was ordained to the office of Bishop. Menno Stouffer and Jacob Troxel were advanced to the second degree of the ministry.

The next day, (June 12th,) arrived safe at home; and must confess that we learned many good things.

J. H. Moore.

Thomasboro, Ill.

Brother Henry: I will send you a few lines for the *Companion*.—There is a [illegible] church of the Brethren here, called Walnut Level District, under brother George Studabaker's charge. The brethren are scattered over part of Wells and Adams counties, Indiana, and it is very seldom that we, as a little body of believers, can hear the word preached. Brother George has a large amount of territory to travel over, which makes it almost impossible for him to meet with us more than once every two months. Our object in writing this is to invite ministering brethren to pay us a visit and labor with us.—We feel certain that there might much good be done here, as many are almost persuaded to be christians. Brethren, come over and help us.—Any brethren coming by Railroad, would stop at Bluffton, the county seat of Wells county, where they will be met and conveyed to the place of meeting, by giving timely notice. Address,

Jonathan Warner,
Reiffsburg, Indiana.

Brother Holsinger: I noticed in *Companion*, No. 24, present Volume, a plan for destroying the Colorado potato bug, which I think would work well for the full grown insect, but it will not do for the larvæ, which are as destructive to the crop as the full grown insect. A better and speedier plan is the following:

Take about two parts of wheat flour and one part of Paris Green, mix well and dust it, through a thin muslin sack, on the vines while the dew is on. The Paris Green acts as a poison, and kills insect and larvæ; and the application need not be repeated so long as it does not rain;—but after a rain, if any eggs remain to be hatched, it should be applied again. Care must be taken not to inhale any of the dust into the lungs, as it is an active poison.

The above plan has been extensively practiced in this country for two years, and the result has been satisfactory in every instance, so far as I know.

A. H Snowberger.

Huntingdon, Ind.

Brother Holsinger; Enclosed you will find one dollar for the Companion, the balance of the volume.—Having moved to the Far West, and as there is no organized church—no place to meet in solemn assembly with the Brethren, we are very anxious to have the Companion, as we will be edified thereby and encouraged in the way of the Lord; also will hear church news, which we will enjoy. The change is very great;—having lived in the Manor Church, Washington county, Md., and having been members there for twenty-two years; having the privilege to attend the house of the Lord and have the bread of life broken to us. Oh! what a feast to the soul!

There are five members in Fort Scott; about twelve miles from this place there are some members. They have preaching sometimes. On our way out, we stopped at Kansas City, heard our beloved brother George Myers speak; had meeting at the house of brother Yourty, where we stopped. We hope some ministering brethren will make this point a passing way. We would gladly receive them and we think some good could be done. I will now close, asking the prayers of the brethren in the Lord, that grace will be granted for every day and trial.

Your sister in the Lord.

Louisa M. Emmert.

Fort Scott, Kan.

Queries.

Luke 16: 9. "And I say unto you, make to yourselves friends of the mammon of unrighteousness; that when ye fail, they may receive you into everlasting habitations."

An explanation is desired through the *Compaaion*.

J. E. Bowser.

Abbottstown, Pa.

Will some brother or sister give advice through the *Companion* about attending churches of popular religion, when we are so situated that we very seldom get to worship with the brethren and sisters to hear the gospel preached in all its truth and purity? What answer are we to give when they ask us to regularly attend their church and prayer-meeting? I have no desire to go, but would like to know my duty. I attend funerals, but on Sabbath day stay at home to read and meditate. I am called selfish and denominational, but what is that to me, so I do the will of God.

A Sister.

"For the love of money is the root of all evil."—1st Tim. 10th and 9th. "Abstain from all appearance of evil.—1st Thes. 5th, 22d.

It appears that we all love money, the more we can get the more we want. Please explain.

D. B.

Correction.

In brother Beaver's "Outside Sketches," on page 388, a number of orthographical and typographical errors occur. The most flagrant of these is in the third column, where the types say, "of fine boards, about ten hundred feet having been consumed." Brother Beaver wanted this to read, "of pine boards, about ten thousand feet, having been," &c.

DIED.

We admit no poetry under any circumstances in connection with obituary notices. We wish to use all alike, and we could not insert verses with all.

In St. Joseph District, near South Bend, on Thursday morning, June 3th, of Nervous Apoplexy, sister SUSANNAH STUDEBAKER, wife of Henry Studebaker, aged 41 years 8 months and 13 days.

Her furneral, which look place on Sunday, was very largely attended; services by Elds. D. B. Sturgis and Jacob Miller. She left a husband and six children to mourn their loss, which is her great gain. She was laid away in the quiet shade of Bowman's graveyard to await the resurrection of the just.

Eld. C Wenger.

In West Conastoga congregation, Lancaster county, Pa., on the 11th inst., our dear sister CASSA, wife of our beloved brother John Keller, aged 56 years, 4 months and 9 days.

The deceased was a consistant member of the church of the Brethren for many years, and lived the life of a devoted christian.—During her brief but painful illness, which she bore for some time, she expressed herself

resigned to the will of God, and she died in faith and hope of a glorious immortality. Our brother need not to mourn as those who have no hope. Yes, brother, she is gone, never to return to you, but she calls you to come to her, to that better place than here on earth. Brethren and sisters, let us all work together for good, so that we all may meet in that blessed city, where parting is known no more, & the weary are at rest. At her funeral brethren Bomberger, Reinhold, and others preached at the meeting-house, text, Matt. 6 : 10, "Thy will be done," &c.

J. R. ROYER.

In the Waterloo congregation, Black Hawk county, Iowa, May 27th, MESHACH GILLEN, son of sister Gillen, (widow) aged 9 years, 1 month and 9 days.

Funeral discourse by brother Henry Gochnour, from 2d Sam. 14 : 14.

Near Swanton, Md., April 17, EVA MERFY, wife of friend Charley Merfy, aged 40 years, 8 months and 20 days.

Funeral services by Eld. Jacob M. Thomas, from John 5 : 25—29.

JEREMIAH BEECHLY.

In the Redbank congregation, Armstrong county, Pa., September 23d, 1870, HANNAH ELIZABETH SHOEMAKER, daughter of brother Samuel Shoemaker, aged 3 years, 6 months and 20 days.

Funeral discourse by Elder John Wise, text, "It is well," Num. 4 : 26.

In Sand Creek church, at Markleburg, Fayette county, Pa., May 18th, brother JOHN DONNELS, aged 68 years, 3 months and 14 days.

He was from England. Many years ago he was hurt in a coal mine, and had one leg amputated. His disease was Dry Gangrene; three or four days before he died his right hand became black and shriveled up until above the elbow and mortified. He suffered a great deal, but bore his pain with christian fortitude; he died in the triumphs of a living faith; he said, "brethren, it wont be long, we will soon be in glory." He thanked the Lord for every morsel of bread and water he had eaten and drank. He leaves a wife, (a sister) and four children to mourn their loss.—Funeral services by the writer, from Rev. 14 : 14.

JACOB BEECHLY.

In the same church and town, March 31st, of Whooping Cough, LUCINDA BELL, UMBEL, aged 2 years, 4 months 16 days. Funeral services by Eld. J. M. Thomas.

Also, in the same place, sometime in the latter part of the Summer of 1870, (exact time not known,) sister ELIZABETH BARNHOUSE. Funeral services by Eld. J. M. Thomas.

JACOB BEECHLY.

In the Codorus congregation, York county, Pa., sister ELIZABETH FITZ, on the 24th of May; aged 87 years 3 months and 18 days. Her body was taken to the burying ground at Fry'sville. Funeral occasion improved by brethren Elder Jacob Shumberger and Andrew Myers, from Rev. 14 : 13.

THOMAS GRAY.

Advertisements.

WE will admit a limited number of select advertisements at the following rates.

One insertion, 20 cents a line.
Each subsequent insertion 15 cents a line.
Yearly advertisements, 10 cents a line.

No standing advertisement of more than 20 lines will be admitted, and no cuts will be inserted on any considerations.

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All orders should be accompanied with the money and the name of person, post office, county and state written in unmistakable letters, and address[ed] to D. R. Hershberger, Tyrone, Pa.

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One copy, post paid	0.75
12 copies, post paid	8.50

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One copy, post paid,	$0.75
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GERMAN & ENGLISH PLAIN SHEEP.

One copy, post paid	$1.00
Per dozen,	10.80
Turkey Morocco, Ger. & Eng.	
One copy, post paid,	1.25
Per dozen " "	13.80
Plain Single German	
One copy, post paid	.50
Per dozen" "	$5.50

The Christian Harp, containing 32 pages of choice hymns set to music in character notes. Price per single copy, post paid 35 cents. $3.00 per dozen.

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Per dozen, post paid.	$0.20
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Light Beyond.

Beyond the stars that shine in golden glory,
Beyond the calm sweet moon,
Up the bright ladder saints have trod before thee,
Soul! thou shalt venture soon.
Secure with Him who sees thy heart-sick yearning,
Safe in His arms of love,
Thou shalt exchange the midnight for the morning,
And thy fair home above.

O! it is sweet to watch the world's night wearing,
The Sabbath morn come on—
And sweet it were the vineyard labor sharing—
Sweeter the labor done.
All finished! all the conflict and the sorrow,
Earth's dream of anguish o'er;
Deathless there dawns for thee a nightless morrow,
On Eden's blissful shore.

Patience! then, patience! soon the pang of dying
Shall all forgotten be,
And thou, through rolling spheres rejoicing, flying
Beyond the waveless sea.
Shalt know hereafter why thy Lord doth lead thee,
His darkest dealings trace;
And by those fountains where His love will feed thee,
Behold him face to face!

—*Christian World.*

For the *Companion.*

Sabbath Schools,

NO. II.

ORGANIZATION.

In order to organize a Sunday School we must have a place to meet, *scholars* to instruct, and *teachers* to teach.

If there is a will, a place can always be found; a meeting-house, a school-house, a dwelling, a barn, or a grove may be selected. It matters little where we meet if our object is to glorify God.

A goodly number of scholars, too, can be brought together in almost every neighborhood in the land. When the great teacher was teaching among men, he said, "the harvest is great but the laborers are few." And so it is to-day, there is usually an abundant harvest of scholars, but the laborers—the efficient, punctual christian teachers are few. The Savior commanded his disciples to pray the Lord of the harvest, that he would send laborers into his harvest. Oh! that the church would pray to-day to the Lord for more laborers to be sent into the Sunday School harvest. Let us not only pray that laborers be sent, but let *us go*, and as we go, ask God for wisdom to teach the way of life.

The christian teacher, then, being the great *magna-charta* in the Sabbath School, the first thing, and we might add, the only thing, needed to insure success, is to enlist the church in the Sunday School cause, for if the church become earnest workers in the Sabbath School, everything else needed will come as naturally as the flowers come in Spring.

You ask if there is a panacea that will cause all the church to enroll their names as laborers in and for the Sunday School. I fear there is no such remedy. If brethren or sisters who live in hearing of the church bell have become so lukewarm in the service of the Master, that they do not attend the regular appointments for public worship, from such we cannot expect much help to organize and maintain a Sabbath School.

And if such there be in the church, let the earnest christian commence to-day to awaken the sleepers, and call them to come and labor in the vineyard of the Lord. Let us become earnest christians, then we will be lively members in the church, in the Sabbath School, or wherever duty may call.

In order to organize a school successfully, it is necessary to think about it, to talk about it, to preach about it, to pray for wisdom to guide us, and for God's blessing upon it. We ought not to be discouraged on account of the number being few, for Jesus hath promised that if only two or three be gathered together in his name, that he will be in their midst. If Jesus meets with us, and is for us, it matters little who is against us, only let us meet in the name of Jesus, and we will be blessed

S. M. MINNICH.

Incentives to Intellectual Attainments.

Whilst we deplorethe prevalence of vice and immorality, that is manifested almost everywhere within the borders of our country, and whilst we deplore the systems of iniquity that enter into, and in a great measure control, many of the institutions of our land, as well as the public affairs of our country in general, yet there are many things in the elements of the government and the character of the institutions that savor much of the truly beautiful and good. Whilst, as a nation, we do not seem to recognize any higher as controling the destiny of our affairs than the sovereign will of the people, yet there is much to indicate that many of our rulers have some recognition of a Supreme Being. Although many of the young men of our country are ruining themselves by idleness and dissipation, yet this only gives those who follow in the paths of rectitude and virtue, a greater opportunity for positions of honor and trust in our land; for we find these positions, as well as the educational interests of the country, are all under the control of the moral and virtuous element of society. No one ever pleads the "merits of vice" to recommend him to any position of profit or trust, even when at the disposal of that class of individuals. Are these not beckonings to nobler achievements,and incentives to greater intellectual attainments? And whilst these beckon us onward and upward to greater usefulness in this life, are they not instrumental in controling the destinies of the eternal future? We plead therefore for the thorough discipline of mind, not only for the uses to which it may be applied, but for its own sake.

The realm of the created is the goal of the outgoing creation. The material finds its end not in itself, but in the mind. The whole order of creation below man, points to him as its glorious and honorable consummation. The cultivation of his intellectual being must, therefore, in this view, find its end in itself, and not in that which is below it. The possession of a well cultivated mind, therefore, is of infini tely greater account—a richer boon to man than any of the uses to which it can be applied in developing the resources and wealth of creation around him. Nay, it is precisely in mind that the signification and worth of created things is taken, and held for the purposes and ends for which they were created. We are placed in this world to be educated for a higher stage of existence. We have been endowed with immortal minds, susceptible of improvement, not only for time, but for eternity. Our minds should be educated so that the soul may be enabled to fulfil its duty well here, and stand upon high vantage ground, when it leaves this the cradle of its being for an eternal existence beyond the grave.

The Sleep of Death.

"The sleep of death"—what is this sleep? We know that the surface idea connected with sleep is that of resting. The eyes of the sleeper ache no more with the glare of light or rush of tears; his ears are teased no more with the noise of strife or the murmur of suffering; his hand is no more weakened by long protracted effort and painful weariness; his feet are no more blistered with journeyings to and fro along a rugged road; there is ease for aching heads, and overtaxed nerves, and heavy hearts, in the sweet repose of sleep. On yonder couch, however hard, the laborer shakes off his toil, the merchant his care, the thinker his difficulties, and the sufferer his pains. Sleep makes each night a Sabbath for the day. Sleep shuts to the door of the soul, and bids all intruders tarry for awhile. So it is with the body when it sleeps in the tomb. The weary are at rest; the servant is as much at ease as his lord. No more the worker leans on his spade,no more the thinker props his pensive head. The wheel stands still, the shuttle is not in motion, the hands which turned the one and the fingers which threw the other, are quiet also. The grave shuts out all disturbance, labor, or effort. The toil-worn believer quietly sleeps, as does the child weary of its play, when it shuts its eyes and slumbers on its mother's breast. Oh! happy they who die in the Lord; they shall rest from their labors, and their works do follow them. We would not shun toil, for though it be itself a curse, it is when sanctified, a blessing; yet toil for toil's sake, we would not choose: and when God's work is done, we are too glad to think that our work is done too. The Mighty Husbandman, when we have fulfilled our day, shall bid his servants rest upon the best of beds, for the clods of the valley shall be sweet to them. Their repose shall never be broken until he shall raise them up to give to them their full reward. Guarded by angel-watchers, curtained by eternal mysteries, resting on the lap of mother earth, ye shall sleep on, ye heritors of glory, till the fulness of time shall bring you the fulness of redemption.—Spurgeon.

Gentleness.

It is rare to find a person uniformly gentle, to whom the world does not ascribe all other good qualities.—Gentleness is, in itself, such a recommendation, that it is a marvel the virtue is not cultivated from self-interest—if a sense of duty, and the promptings of religion, be not sufficient to make the practice of it observed. The influence of a person habitually gentle is felt by all around, like the sun's rays which clear the atmosphere by dissipating noxious vapors, and impart like the genial warmth to objects that have languished and become shriveled up under the influence of clouds and chilling winds. The whole face of nature seems transformed when the sun bursts forth, and gloom departs. Thus, a gentle disposition, appearing among morose and gloomy natures, reflects something of its own serenity and brightness; others seem to partake of that inward tranquility which it promotes, and, for the time, to shake off the mantle of surliness, opposition, or harshness, in which too many allow themselves to be wrapped.

A person of unfailing gentleness of manners, benignity, and cheerfulness, will disarm the ill-disposed, and melt, in many cases, those stubborn natures upon which harshness has only the effect of confirming in opposition. Gentleness persuades when forcible arguments fail; hearts are won by the soft word and pleasing manner, where severity and jarring tones would create only enemies. The reverses of the gentle are sure to be regretted; his prosperity is viewed without envy, and his failings are easily forgiven.

Habitual gentleness is a safeguard against outward annoyances. A mind that is calm and serene beholds everything in the most favorable light, and, like a smoothe stream, reflects every object in its just proportion and fairest colors. A spirit always in agitation, communicates something of its turbulence to those with whom it comes it contact, and is a disturbing element in whatever society it may be thrown.

A nature always ready to pick flaws sees everything in a distorted form, finding nothing pleasant or agreeable, and considering it a personal insult that others, more amiably disposed, should be happy and contented under the same circumstances that render itself so miserable. Misinterpreting—too often, alas! misrepresenting—every act and word of companions and acquaintances, repeating remarks, trivial in themselves, but receiving importance from significant shrugs and dubious tones, and the substitution of more forcible words, thus sowing the seeds of discord, even severing long united friends, is but one of the many miseries an ill-natured person, perhaps almost insensibly to himself, falls into. He feels illy-disposed toward the whole world, and proportionately dissatisfied with himself, a state of mind exhibited in every line of the countenance; grum looks, impatient motions, and snubbing words, are freely bestowed, causing the recipients to shrink and retreat as from a porcupine, whose penetrating quills are thrown in all directions. But, even upon such a nature, a person of well-known, uniform gentleness will exert a beneficial influence, and though inwardly distressed at the black looks and snubs direct, will by quiet and gentle tones, soothe the ruffled spirit, and call up a blush of shame to the cheek that is wont to color only in anger. Since gentleness is so universally loved, so much admired, why is it not more generally cultivated? Since so much is to be gained by its practice, why do we not find more of it in a world ever ready to assume even the most austere virtues to obtain selfish ends? —*Leisure Hours.*

For the *Companion.*

Selections and Sayings.

BY SOLOMON W. BOLINGER.

A woman should be amiable, benevolent, charitable, domestic, economical, forgiving, generous, honest, industrious, judicious, kind, loving, neat, cleanly, obedient, pleasant, quiet, reflecting, sober, tender, urbane, virtuous, wise, exemplary, zealous, and a christian

So should a man

The fewer the words the better the prayer.

A small leak may sink a great ship

A wise head hath a still tongue

Either have mind enough to speak well, or judgement enough to keep silent

The greatest glory is not in never falling, but in rising every time we fall.

Bear with infirmities, but not with vices

A great deal of judgment is required in skimming the polite conversation of fashionable women.

Words change to swords by prefixing a sigle letter.

He who conquers others is mighty, but he who conquers himself is mightier.

Small as a grain of wheat is, enough will make a car load; so with little sins, enough will ruin the soul.

Have you fifty friends? it is not enough. Have you one enemy? It is too much.

Seek First the Kingdom.

He who seeks the world first may become disqualified for seeking the dingdom of God at all. The mind in early life may become surfeited with the world, so that it can hardly break away from the influences that depress it. Thus many men feel that they ought to be Christians, and if money would buy salvation, they would have it. But they cannot throw off from their minds the influences and chains with which Satan has bound them.

"Seek first the kingdom of God.' This is the dictate of wisdom as well as the command of Christ. We need not wait to be rich; thousands are never rich; and the rich man who dies without hope is poorer than Lazarus ever was. Seek first the kingdom of God and his righteousness, and trust his providence for all you need. His blessing maketh rich. His smile brings peace and plenty. Godliness is profitable unto all things, having the promise of the life that now is, and of that which is to come

He who seeks first the kingdom of God, and follows the direction of the sacred Word, is saved from many evils which wreck even the earthly hopes of worldly men. Rash speculations, and expensive vices, fashionable and foolish pursuits, dissipated courses, intemperance, and various other sources of financial disaster, are never so thoroughly guarded against as when the grace of God rules the heart and molds the life. They that honor the Lord shall be honored of him: and he has said "Honor the Lord with thy substance so shall thy barns burst out with plenty, and thy presses with new wine

Sin, all sin, is fruitless; it is never fair, but always deceives: "What fruit had ye in those things whereof ye are now ashamed?"

For the Companion.

Do not Say you Cannot Pray.

Prayer is the simplest act of all religion. It is simply speaking to our heavenly Father. It needs neither learning nor wisdom, nor book knowledge. It needs nothing but the heart and will. The weakest infant can cry when it is hungry; the poorest beggar can hold out his hands for some alms, and does not want for words; the most ignorant person will find some words to say to his heavenly Father if he has only a will.

My dear reader, do not say you have no convenient place to pray in. Any one can find a place private enough if he is disposed. Our blessed Saviour prayed in the mountains; Isaac in the field; Nathaniel under the fig tree. Any place may become a closet, and be to us the presence of our heavenly Father.

Do not say you have no time for prayer.—There is plenty of time if the people would only observe it; time may be short, but it is always long enough for prayer. Daniel had all the affairs of a kingdom on his hands and yet he prayed three times a day; David was a ruler over a mighty nation, and he says, "evening and morning, and at noon will I pray." When time is really wanted it can always be found.

Reader, do not lose the eternal joys, the glorious anticipation of heaven, for want of asking.—Go this day and pour out your heart's desire before the Almighty God; tell him he shall convert you by his Holy Spirit, as he did his holy servant Paul; tell him that you have learned in his divine word, that he will hear all those who ask in Christ's name, and that in Christ's name you ask to be saved.

J. T. MYERS.

Somerset, Penn'a.

For the Companion.

What shall I Do with Jesus? Matth. 27: 22.

Pilate could not decide whether to release Jesus against the will of the Jews or to condemn him to be crucified to satisfy their wicked desire. He was in trouble—halting between two opinions. He tried to release him, for he found no fault in him; and his wife sent and desired him to have nothing to do with that man, for she had suffered many things in a dream that day because of him. Pilate's troubles increased; for he knew that for envy they had delivered him. The Jews said to Pilate, "By our law, he ought to die; because he made himself the Son of God." When Pilate heard that, he was the more afraid. No wonder he was afraid. But Jesus said to Pilate' "He that delivered me unto thee hath the greater sin."—Pilate was in trouble; for he was set to do justice between man and man; and this he would have done, but it wonld not have satisfied the Jews; and he could not satisfy them and do justice to Jesus and his own conscience.

But Pilate should not have taken counsel of sinners, when he knew that Jesus was innocent. But so it is: sinners in trouble will sometimes take counsel of sinners to do evil. But Pilate said, "I find no fault in the man: the governor said, "Whether of the twain will ye that I release unto you? They said, Barabbas. Pilate saith unto them, What then shall I do with Jesus?" They said, "Let him be crucified." The governor said, "Why, what evil hath he done?" The Jews said to Pilate, "If thou let this man go, thou art not Cesar's friend." This ended the discourse: Pilate to be a friend of Cesar and the wicked Jews, decided against Jesus; and oh! how many wicked sinners have decided like Pilate—against Jesus—to have the honor and glory of the world. But Pilate, in order to pacify his guilty conscience, took water and washed his hands, saying, "I am innocent of the blood of this just person; see ye to it." But the Jews said, "His blood be on us, and on our children;" which was partly fulfilled in the destruction of Jerusalem. Historians say Pilate died a hard and fearful death: his friends could not help him in his bed. Pilate and the Jews as a nation, decided against Jesus, to their own destruction.

Now let us make an application of the language of the text. What will you do with Jesus? Will you, my dear readers, now say what shall be done with Jesus? Will you decide in his favor, or against him? Oh! let not the honors ond glory of the world, keep you from deciding in favor of Jesus and your own salvation! Do it now, for you know not what hour the Son of Man cometh. Now is the day of salvation: harden not your hearts; make your calling and election sure; do not wait for the eleventh hour; that hour may be now for some of you. If you decide in favor of Jesus,—be-

lieving, repenting, not willing that he should be crucified afresh, but that he should be glorified, and reign over you and be your King and Savior,—then you may be adopted into the family of God, and be his sons and daughters, and have your sins washed away—your names written in the book of life, and be heirs to that inheritance which Jesus has prepared in heaven; but if you decide against Jesus, you will lose these blessings and favors—die in your sins—be lost, and where Jesus and the happy are, you can never come.

DANIEL LONGENECKER.

For the COMPANION.

Do Christians Ever Die.

It is very frequently said that man never dies, but we make this distinction, and say, Christians never die. The life of God's regenerated children only begins on earth. After men and women have once become filled with the Holy Spirit, their hearts actuated by the love of Jesus, and their wills brought into subjection to God's, they "arise from the dead," and enter a life, which, though begun on earth, fadeth not away nor withereth as the grass. "Awake thou that sleepest, arise from the dead, and Christ will give thee light." This light, friendly reader, will guide you safely across the surging waves and tossing billows, to a haven of rest. This light is heaven-born; and when it once hath lighted the benighted heart, it makes the way of eternal life so clear and joyous, that we, bearing the yoke of Jesus and shield of faith, can steadily march on to the crystal fountains of eternal life. It is only walking through the valley and shadow of death with Jesus as Pilot, that is termed death, to Christians. Then admitting the Christian never dies, is it not joyous to think that Christ only leads his followers through the dark and lonely grave that they may awake in glory, there open their eyes and behold the jasper walls of Zion, with the angels and the redeemed, marching upon streets of pure gold?

F. M. SNYDER.

LIVING BY THE DAY.—I compare, says John Newton, the troubles we have to undergo in the course of a year to a great bundle of fagots, far too heavy for us to lift. But God does not require us to carry the whole at once. He mercifully unties the bundle, and gives us first one bundle, which we are to carry to-day, and then another, which we are to carry to-morrow, and so on. This we might easily manage, if we would only take the burden appointed for us each day; but we choose to increase our troubles by carrying yesterday's stick over again to-day, and adding to-morrow's burden to our load before we are required to bear it.

William Jay puts the same truth in another way. We may consider the year before us a desk with three hundred and sixty-five letters addressed to us—one for each day announcing its trials and prescribing its employments, with an order to open daily but the letter for the day. Now we may be strongly tempted to unseal beforehand some of the remainder. This, however, would only serve to embarrass us, while we should violate the rule our Owner and Master has laid down for us; "Take, therefore, no thought for the morrow, [for the morrow shall take thought for the things of itself."

WHOSE SEED IS IN ITSELF.—How much is contained within the small acorn cup! When a little child holds an acorn in his hand, it holds not a small nut only, but a whole forest; for folded within its tiny shell lie trees and their children trees—even a whole forest.

How wonderful was the command of God!—"Let the earth bring forth. . . the tree yielding fruit whose seed is within itself." It is a great work to make a tree; but how much more wonderful to give to it the power of producing other trees for countless years!

There is this self-multiplying power in all our acts. Love begets love, hate produces hate, Christian patience and courage have in them the seed of future heroism. Of nothing is it more true than its seed is in itself, than of our moral influence. How careful, then, should we be of each trivial act, since in its minute compass is enfolded the forest of a thousand full grown deeds, each in its turn to fill the earth with germs of right and wrong.

The great man is he who chooses the right with invincible resolution; who resists the sorest temptations from without and from within; who bears the heaviest burdens cheerfully; who is calmest in storms and most fearless under menace & frowns; and whose reliance on truth, on virtue, on God, is most unfaltering.—*Channing.*

Christian Family Companion

Tyrone City, Pa., July 11, 1871.

Our New Home.

As announced last week, we had appointed twelve o'clock, noon, on the fourth instant, for deciding upon the location of our future and permanent home while sojourning in the terrestrial sphere. On the preceding day we had letters from both competing places, presenting their last and best offers and petitions. These places are: Martinsburg, Blair county, Penn'a., and Meyer's Mills, Somerset Co., Penn'a. Martinsburg is in Morrison's Cove, and in the bounds of the Clover Creek congregation. It is our old home, where we were raised, married, converted, and from whence we moved direct to this place. It is a beautiful location, fine, fertile, healthy country. There are many Brethren living in the country surrounding the town, and a few members residing in town. They are now finishing an excellent brick meeting-house in the town. Two miles and a half east, is the Brethren's large meeting-house, where the semi annual lovefeasts are held, and where the Annual Meeting convened in 1863. The place has many advantages, and but few disadvantages. It has no rail road yet, but one is in rapid construction, being a branch of the Pennsylvania R. R., intersecting it at Altoona, and running by way of Hollidaysburg, McKees Gap, Roaring Springs, Martinsburg, and in all probability, from thence to Woodberry, Loy's Gap, and Hopewell. From Martinsburg there will be a branch road to Leather Cracker, four or five miles South-east, of the richest iron mines is being opened, that has yet been discovered in the state.

The Brethren's invitations from Clover Creek were warm; their offers were generous. Martinsburg would have been a good location for us. The fact of its having been our native place, gave occasion for much serious thinking; but resulted with very little in its favor. Taking all things into consideration we could not decide not to go to Martinsburg.

Meyer's Mills is a station on the Pittsburg and Connellsville Railroad, about one hundred and thirty miles east of Pittsburg, and about forty miles west of Cumberland, Maryland. The town has lately been incorporated, and is now called Dale City. It is situated on the Casselman river, and is in the bounds of the Elk Lick congregation. Two and a half miles north of town is the Mechanicsburg Meeting-house, where the lovefeasts are held, and where the Annual Meeting was held in 1841, and 1859, and where it will most likely again be held in 1873, the Lord willing. We have before spoken of its advantages, and may do so again. For the present it will suffice to say: the invitations of the Brethren were warm and strong; their offers liberal and positive. The matter was taken into consideration at a church meeting, and their efforts were united. The place is new and strange to us; we thought that might be an advantage as it would afford us a suitable apportunity to raise the standard of our christian life. Taking all things into consideration the conclusion was forced upon us that Dale City is a very good location for our new home, and hence we said, with considerable emotion, at the appointed moment: "It is twelve o'clock, and now it is approaching one; so we are now at Tyrone, but henceforth we seek our earthly home at Dale City." It was the best we could say, under the circumstances, for our heart was as full as our mouth. We can not go to more than one place, which isthe only reason we are not going to Martinsburg.

May the good Lord bless the decision, that the change may be one of the best in our changeable life, and that it may result to our present and eternal welfare, and to his honor, is a prayer in which we invite all our friends to join us most fervently.

We shall aim to accomplish the removal by the middle of October next, of which due notice will be given.

Our Dues.

About one thousand dollars due us, in amounts ranging from fifty cents to one hundred dollars, would come very good to us just now. And as we have had a plentiful harvest, which is now about gathered, and both farmers and laborers have had an opportunity of accumulating some funds, we do hope that we will speedily receive our dues. Come friends help us along this time, and do not suffer all our appeals to be in vain.

Answers to Correspondents.

Elder Geo. Wolf: According to our books, $6 less $2 commission, equal to $4 is yet due us.

Peter Wolfe: We are square. When agents take no percentage, we freely allow them to deduct the cost of postal orders, and give our thanks to boot: thank you.

J. S. Keim: $8. 75.

Isaac Secrist: The Harp was mailed to you on the 9th inst. If it does not reach you, let us know.

Jacob Mohler: All right, with many thanks.

Alex. W. Miller: We find you credited on our book with money order, for $8. 50, on the 22nd of April. It was overlooked in the acknowledgements. Please excuse.

Jos. Stuckey. If we knew what numbers are wanting, we would try to send them.

F. A. Hendricks. Yes.

Solomon Horner. W. S. Haven & Co., Book Binders, Corner of Wood Street and Third Avenue.—Pittsburg, Pa.

C. W. Klippert. The $1.50 came to hand; and we have sent the back numbers except No. 20, which is exhausted.

J. J. Shively. G. W., according to our books, owes $1.10 on Vol. 6.

Thomas Berry. Your time expires with this No. To the end of the year will cost you 65 cents.

Letter from D. M. Holsinger, No 1.

Dear brethren and sisters:—Myself and wife, on our mission West, left Tyrone June 22d, (morning train;) arrived at Columbiana, Ohio, about 2 p. m.; made our way to old brother and sister Kurtz, from whom we received a hearty welcome, and all the attention that christian courtesy imposes or christian charity demands.—Old brother Henry is rather delicate, but with caution, is still able to attend to some domestic as will as religious duties. The old sister seems to enjoy rather better health than her companion. After enjoying their company and hospitality, and a good night's rest, we took leave and same evening landed at brother Daniel Leedy's, Richland, Co. Here we visited some of our friends, and on Saturday evening and Sunday attended meeting at the meeting-house near brother Henry Hess', where we formed acquaintance with many loving members and friends.

On Monday morning took leave of kind friends there, and about 4 p. m., landed at brother John Holsinger's, Henry county, Indiana. Found the friends and members generally in usual health here; had three evening meetings in this (Fall Creek) branch, but being mid-harvest here the attendance was not large. At 11:25 p. m., of the 28th took cars at Sulphur Spring, for Haldane, Illinois, via Chicago and Dixon, and landed on the 29th, at 2:14 p. m. Were met by brother John Diehl and conveyed to his house, and to this date have enjoyed the hospitality and care of the members of this arm of the church. Yesterday (Sunday,) we attended two meetings at the Silver Creek meeting house, where we enjoyed ourselves very much among our Father's children, and about His business.

We have so far realized the parting wishes, as well as the prayers of many dear members, enjoyed reasonable and good health, stood the fatigue of travel well, made connections, and reached points in good time; and now brethren and sisters, join with us to praise that God, who has thus watched over us, and do not cease to pray Him for a continuance of His mercies. Should any one write, address to Polo, Ogle county, Illinois, in care David Holsinger. Farewell, for the present.

D. M. Holsinger.

Polo, Ill., July 3.

MISCELLANEOUS

The Danger and the Remedy.

Persons who become Christians enter upon the road to wealth; for the road to wealth is simply the path of industry and frugality. It is true that rash and mad speculations may enrich one, while they impoverish thousands; but the legitimate path to competence and independence is the path of diligent and economical endeavor. A Christian man at once enters upon this road. He refrains from expensive vices. Habits of intemperance and dissipation are discarded. Recklessness and carelessness are foreign to his profession and character. Gluttony, luxury, and gaudy show, are alike contrary to his tastes and to the rules which guide his conduct. Idleness is forbidden. Everything which tends to impair vitality, deteriorate his physical powers, and destroy life, becomes to him a sin. His health is better, his services are more valuable in every point of view, and becoming diligent and frugal, he naturally increases in goods.

His danger is, that as riches increase, he will set his heart upon them, and to become, not only wealthy, but also worldly and covetous, and thus lose the peace of God. His danger is real, for our Saviour has warned us to beware of the enticements of wealth, and has perpetually spoken of the tendency of riches to corrupt and destroy their possessors. As wealth increases, men grow extravagant, wasteful and selfish; and indulge in the lust of the flesh, the lust of the eye and the pride of life; until the providence of God, to save them from utter ruin, sweeps away their hoarded gain, and leaves them to seek in poverty, the only wealth which can satisfy the soul.

What, then, is the remedy for this obvious evil? We cannot forbid men to be diligent, for this is expressly commanded; nor can we reprove them for temperance, fidelity, and frugality, all of which, in their case, tend to the accumulation of wealth. There are ways enough in which money might be squandered or wasted; but wastefulness as well as idleness is sin.

The gospel safeguard against this danger is simple: "Lay not up for yourselves treasures on the earth, where moth and rust doth corrupt, and where thieves break through and steal. Sell that ye have, and give alms." In a word, let it be said of you, as of the righteous man of old, "He hath dispersed, he hath given to the poor; His righteousness endureth forever."

Only in this way, can we guard against excessive and dangerous accumulations. We are not to leave our property to charitable uses when we are dead and can no longer hoard it, compelling our heirs to bestow what we were unwilling to give, nor allow lawyers and swindlers to divide it among themselves in law suits and quarrels. God does not ask for gifts in our last will. He asks for a *present will*, which consecrates our all to him. Nor are we to delay the performance of our duty in the hope of gaining vast wealth with which to do some great good at a future time. This suggestion is of the devil. Our money, given to the Lord to-day, may be as useful under His management, and return as large a dividend in His work, as under any direction of our own. And we may be dead and buried, and our property scattered and destroyed, before the time that we may set to devote it to o holier service. Said a man to a Christian laborer, "I thought, some weeks since that I ought to give five hundred dollars to your work; I did not do it, and the money is gone, and I am sorry. I am not sorry for anything that I have given away; but this money has been spent, and I am not satisfied with the dispesal that has been made of it."

Keep an accurate account of all receipts and expenditures. By this you will always see what you can afford to spend, and what of your expenditures you can curtail or cut off.

When a thing is well begun it is almost half finished

Selected for the COMPANION.

The Voice of Jesus.

I heard the voice of Jesus say,
Come unto Me and rest;
Lay down thou weary one, lay down,
Thy head upon my breast.

I came to Jesus as I was,
Weary, and worn, and sad,
I found in him a resting place,
And he has made me glad.

I heard the voice of Jesus say,
Behold I freely give
The living, water-thirsty ones,
Stoop down and drink and live.

I came to Jesus and I drank
Of that life-giving stream,
My thirst was quenched, my soul revived.
And now I live in him.

I heard the voice of Jesus say,
I am this dark world's light;
Look unto me thy morn shall rise.
And all thy day be bright.

I looked to Jesus and I found
In him, my Star, my Sun;
And in that light of life I'll walk
'Till traveling days are done.

JOHN P. NALLEY.

Mt Morris, Ill's.

For the COMPANION.

Evening Hymn.

Seal me, Lord, an heir of glory,
Seal my brethren with me, Lord,
Love we not those temples gory?
Bind our hearts in sweet accord.

Seal us: let thy signet cover
All thy children far and wide;
Thy blest arms extended over
All, when thou wast crucified.

There in agony extended,
Hatred sought thy overthrow;
Mercy for its own depended
On the dark abyss of woe.

Love we not those temples gory—
Hands, and wounded side, and feet?
Love we? let love tell the story—
Love, his dying love repeat.

In your actions, there repeat it:
Brightly shining let it be.
Trim your lamps, who would possess it,
Light your lamps with charity.

For the COMPANION.

Felix, Festus, Agrippha and Paul.

Nature in many respects, resembles divinity. When we enter a beautiful garden, we may pluck a single leaf of a flower and make it a subject of much examination and instruction; next the whole flower may be subjected to the same course of investigation; likewise the whole plant; next one or any other number of classes, and finally, the whole garden.

The natural philosopher sometimes takes for his subject a single grain of sand or the least visible particle of dust; next a field, then a continent, and by and by the whole globe.—Still he goes beyond, and beholds the beauty of the sun, moon, planets, stars and constellations, and finally he grasps at one view, the whole universe. And still he concludes there is something beyond; he almost comprehends infinity, still he cries, "Beyond." He may commence at either end of his knowledge, in the middle, or anywhere he chooses, and soon he goes beyond his finite conception, and finally concludes that nature and infinite space, like eternity and God, cannot be fathomed by mortals.

The christian philosopher may meditate upon a single word with much instruction and profit; he may take for his subject the expression of one idea—a paragraph or a circumstance—a chapter, then a whole book and finally the whole Bible at one view. He may also choose his subject where he will, still he finds the same "unsearchable wisdom of God," that his ways are past finding out.

In the four characters selected from the Bible for consideration, we have an applicable representation of man's disobedience and obedience to God. Paul represents the model of obedience, and the other three that of disobedience. In the character of Felix, fallen humanity is discovered in the most lamentable condition, a tyrant, a seducer, and an adulterer—not unconscious of his condition, still curious to know the uttermost of the matter, and when the truth was made to bear so vividly and with such power upon his mind that his sin-hardened heart could scarcely endure the shock, he answered, "Go thy way for this time, when I have a convenient season, I will call for thee." Paul reasoned before Felix "with power and in demonstration of the Spirit." It was not he who spake, but the Holy Ghost which was in him; being before a magistrate, in that hour it was given him what to say. He no doubt told Felix that righteousness consisted in prolonging and saving life, instead of shortening and destroying it, as he was doing; that it was to "undo the heavy burdens" entirely instead of increasing them as he was wont to do; "to let the oppressed go free," instead of enslaving them yet more, which he did in his government; that it was "to deal out thy bread to the hungry," instead of taking it out of their mouths as he did; and that it was "to do justly, to love mercy, and to walk humbly with thy God," instead of administering injustice, and showing no mercy, and disregarding the commandments of God; that in a kingdom of righteousness, he that was greatest was the servant of all, and not, as in his government, where the greatest is the terror and tyrant of all.

There is no doubt but the apostle reminded Felix of the fact that by his intemperate habits he was destroying his happiness, his body, and his life; that he was waring against the elements with which God had surrounded him to make him happy, by excessive indulgence in every liberty—he had become an abuser instead of a user of the world and its enjoyments—Doubtless he felt sensible of the certainty of the eternal consequences of such a course, and was heartily admonished to desist, and yield himself a servant of righteousness, but, true to his kind, he answered, trembling, "Go thy way for this time, when I have a convenient season I will call for thee." There was still too much avarice and love for the praise of men in his heart, consequently he did not yield. Alas, how often does the convicted sinner follow his example?

Festus was amiable, obliging, clever man; not openly wicked or malicious at heart—a man deserving of the epithet, gentleman. The trial of Paul before him was much like that of Jesus before Pilate. Paul had been left a prisoner, and it was said that he was not fit to live; but when his accusers brought him before Festus to have him legally condemned to death, they brought no doubt no uch accusations as he supposed they would bring; but certain questions of which he doubted, among which was the question of the resurrection of Jesus from the dead. When they had laid many and grievous complaints against Paul which they could not prove, Festus could find no fault in him, but being curious to bring the matter to a further test, and willing to do the Jews a pleasure did not

please Paul, though he could find no fault in him. And thus he relates the case to king Agrippa, who would hear the man himself In the character of Agrippa we have a striking view of the indisposition of men of worldly honor to become followers of the meek and lowly Jesus. He was intelligent—well versed in the scriptures, and Paul rejoices in the privilege of defending the truth before a king who knew it. After giving an outline of his manner of life, relating his almost miraculous conversion, and the cause of his bonds, namely, the affirming of the resurrection of the dead, Festus with a loud voice accused him of madness, but he boldly, yet amicably denies the charge, and appeals to the king's knowledge of what he spake, and of the scriptures for his evidence, following the appeal with an unrejected answer, "Then Agrippa said unto Paul, almost thou persuadest me to be a christian."

And Paul said, I would to God, that not only thou, but also all that hear me this day, were both almost and altogether such as I am, except these bonds—likely holding up the chain that bound him. Agrippa however did not consent to lay aside his royal robes and leave the pleasures of this life to suffer with Christ. Though it is evident not only from the preceding conversation, but from what followed, that both Agrippa and Festus were mightily convinced and convicted, yet they would not yield.

There is no rational person living where the gospel is preached, though he may now be a mocking skeptic, or even an infidel, who has not at some time, or at repeated times, had such convincing and convicting seasons.

Dear reader, whoever you may be, brother, sister, friend, foe, saint or sinner—your case is represented by at least one of the four characters of our text. Either like Felix, on account of your extreme wickedness and reprobacy of mind, you have been made to tremble under the reasoning "of righteousness, temperance, and judgment to come," by the Spirit of God; and have, like him, been disobedient saying, "Go thy way for this time: when I have a convenient season I will call for thee;" or perhaps like Festus, you have been so mightily convinced that you dared not give any audible answer against the truth, still, like him, you have left no account of your confession and conversion to God; or perhaps like Agrippa notwithstanding your many amiable qualifications and your very efficient knowledge of the Scriptures, when almost persuaded to become a Christian, you have refused to become altogether such; or happy thou, if like Paul, you have not been disobedient to heavenly visions, or the light and knowledge which God has given you, and have made an unconditional surrender to Christ, counting all things but loss that you may win Christ.

At least one of these calls and your answers are written in the books of eternal truth; like those of the characters under consideration.

Whether the account be like that which is favorable or like those that are unfavorable, the record is kept at all events. These drawings of the Father you have felt, perhaps in the dead hour of midnight, while lying upon your couch, when all nature was still and in darkness, and while, perhaps, for this very purpose, sleep was withdrawn from you. The spirit has wafted his way on wings of love and mercy, near to your side;—and has, in a still, small voice, whispered into the ear of your understanding, that there are some duties which you have left undone; or else with a voice more terrible than thunder, the powers of the everlasting truth of God have forced their way in upon your benighted understanding, warning and entreating you until you trembled.

By reason of fear, or curiosity or some other cause, you have meditated upon the scriptures of divine truth, and have been almost persuaded to become a Christian. Under some circumstance or other in your life, you have either been obedient or disobedient to these heavenly visions.—Perhaps in the hour of danger or remorse, after the commission of crimes; perhaps while wiping the last cold sweat from the brow of a dear kind mother, or a father, or a friend; or perhaps, when casting a last, long, lingering look upon the sweet, pale face of a dear, departed sister or brother, a child or a companion, at some time or other, I cannot tell exactly when, you have seen the necessity of turning to God and becoming a Christian. Perhaps while at a funeral, or while watching at the death-bed of some one, or when upon a bed of sickness yourself, thinking it might be your death-bed, or at preaching, perhaps when in conversation, or in company with Christians or sinners. Perhaps when you were attending at the altar of prayer, or after taking the advantage of and defrauding your neighbor, while pondering upon your reverses of fortune, the disappointments you have met, or the uncertainty of life,—at some time or other, you know best when—you have had these drawings; and the record is correctly kept by Him before whom all things lie naked and open

Dear reader, let me again ask the question, Which of the four characters represent your case? Have you like Felix, said to the convicting Spirit, "Go thy way for this time;—when I have a convenient season I will call for thee"? Or have you, like Festus, said or done nothing? Or, like Agrippa have you been almost, yet not altogether, persuaded to become a Christian? Or, like Paul, not been disobedient to the heavenly visions which you have certainly had. If Paul represents your case, then like him, your conscience is also void of offence toward God; and like him, though bound with chains, you are happy, rejoicing in the defence of the truth.

JOHN B. GARVER.

Shirleysburg, Pa.

LOOKING UPWARD.—"Our thoughts," says an eloquent divine, "like the waters of the sea, when exhaled toward heaven, will loose all their bitterness and saltness, and sweeten into an amiable humanity, until they descend in gentle showers of love and kindness upon our fellow men." —*Colton.*

"God known *in* the soul is God united *with* the soul: Christ revealed in the heart, is Christ formed upon the heart: there is life in this light—it is no other than the light of life. Woe to us that we know so much to so little purpose—that we should be bushels to hide, and not rather candlesticks to hold forth the candle of the Lord He has lighted in us!"

Economy and meanness are by no means identical. Judicious economy is necessary to large benevolence.

CORRESPONDENCE

Correspondence of church news solicited from all parts of the Brotherhood. Writer's name and address required on every communication as a guarantee of good faith. Rejected communications or manuscript used, not returned. All communications for publication should be written upon **one side** *of the sheet only.*

Salem College.

For the satisfaction of the many brethren and sisters that desire me to give the best information that I can of the College, I will now try to do so, since I have safely reached home again.

I will then state here, first, that the principal reason of my journey was to do all that I could, uprightly and consistently, for that institution, for reasons hereafter mentioned.

I left home on the 21st of April, for our Northern Indiana D. M., and attended at the same time a meeting about Salem College, where a report was made by its officers, showing that the school was in a prosperous condition, counting 86 scholars in attendance, and that all debts and obligations had been paid, or provided for, and a surplus of several thousand dollars in obligation in hand. At the same time a delegation from Warsaw, the county seat of Koscusko, making a very flattering offer if the College could be established in their place; but as the word was given to Bourbon, the brethren thought their word should stand.

I had been present at the time of the dedication of the house by the people of Bourbon, to the brethren of Northern Indiana. I there learned that thus far all that was done, was done outside, and brethren were not responsible for anything; and the pamphlet circulated was without the knowledge of the brethren, consequently fictitious, though we are not inclined to say that any other than good motives were intended.

On the second day after the dedication, the school was opened by singing, reading the first chapter of the Gospel of John, and prayer, all kneeling. Only seven scholars were registered, and after proper direction given by the Professor, were dismissed for a day. I attended again, and giving them a little talk, bade them farewell, with the promise to visit them again. This was done in about six weeks afterward, to mutual satisfaction. I formed the opinion that if all our children could have such discipline, and order, and moral training there might be a revolution for great good. Thus I left for this time, with the satisfaction within myself that this school is no nursery for pride and insolence, but the reverse.

The first term expired, and a second commenced; and when I paid a visit to the school just before I started for A. M, I had the pleasure to know that this first school of the Brethren was so far a success, and would answer the purpose for which its friends designed it; viz, an asylum or place of protection for brethren's sons and daughters, to be safe from the contaminating influences of a perverted Christianity, that is distilled into the minds of those who place themselves under the tuition of the world-teachers, by whom they imbibe pernicious doctrines and principles; and till they have their education, are ready to unite with them, and for filthy lucre deny the true and genuine doctrine embraced by their parents, of which number there are not a few, as I have learned in my tour east and back.

Having promised to be present at the close of the term, I had to deny myself the pleasure of paying some visits in the east, and so arrived on the 14th inst., at the College, and heard the closing of the examination, and the day following a number of addresses, made by the students, which would have done honor to men of higher attainments and standing; not only the substance, but the manner and spirit the speakers exhibited, were praiseworthy, and might be copied by older persons to profit. I shall perhaps be favored with some copies of those speeches, which shall be communicated.

But there was something in the demeanor of the whole of the students which was worth more to me than all, and that was, an attachment to one another and their teachers, which speaks volumes in favor of this school. There is certainly a spirit of dictation here, that secures respect and love to all that come in contact with this institution. The above sentiment is not mine alone, but was the expression of many.

The objection expressed to Salem College by some brethren, that it is called the Brethren's College, is, by no means, inappropriate, as long as it is under the sole direction and control of Brethren; and although it cannot be said who and how many there are that sustain the institution, it is, nevertheless, none but the Brethren's school, so long as we are not disowned by a proper course of gospel procedure, which, by the way, we will try to prevent by a Christian walk and conduct.

And as regards the fear that by giving our sons and daughters a collegiate education, the salary system will be introduced into our church;—let it be understood positively, by all our brethren, that Salem College is no manufactory of Preachers. But if it should produce a goodly number of teachers, to whom we can entrust our children in our Common Schools, to make them good boys and good girls, and good, law-abiding citizens,—which will certainly be the effect produced by precept and example—and the road paved to make them also obedient disciples of Christ, who will complain?

And if, in course of time, you should see proper to elect some of them to the ministry and make them proud by giving them a salary of a thousand or ten thousand dollars a year, it is *your* fault and not that of Salem College.

But for my part I have no such fears, so long as brethren see no danger in laying up for themselves and children by the thousand, and remain in fault to communicate in all good things to him that teacheth; and, "If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things?" 1 Cor. 9: 11. There are two extremes, let us avoid both; by so doing we shall act wisely and be safe.

Now because we cannot restrain our sons and daughters from having a thirst for knowledge any more than we can prevent the apple tree from showing blossoms, an indication of usefulness in bearing fruit, we thought it proper to erect an institution like Salem College; and if brethren will not nip it in the bud, but nurse and help to cultivate the same, and wait till the proper time, they may reap an abundant harvest with joy. Certain it is that many a son and daughter of ours might stand prominent for usefulness in the church now, who this day, to the grief of their parents, are attached to those who, as we have reason to believe, make some of the laws of God of

none effect, teaching for doctrine the commandments of men, if they had been educated by our own teachers.

I think my promise made to many brethren and sisters is now fulfiled; and I will only add that the next term commences on the 6th day of September next.

Yours fraternally,

F. P. LOEHR.

A Missive to Joseph Michael and Children.

Beloved Relatives: It is love which entwines around our hearts and draws us near to each other, notwithstanding the great distance between us; and it is this love which flows back and forth between kindred, that prompts us at present to devote a few moments in writing to those of our relatives who long since dwelt near us, but now are far from us. We will not murmur, but will try to be content with our lot, let it be what it may: but we regret that we were not permitted to bid you farewell, and we also regret that none of you ever visited us in our own home. Our Communion meeting has passed, we indeed enjoyed a good season, and truly a feast of love, and were richly and bountifully fed from the ministers lips with such food as maketh the soul glad. We enjoyed the best order ever known here at so large a meeting. There was a festival in Hudson the same evening;—consequently none attended the meeting only those who came from pure motives. There were three added to our number; namely, Mahala Burns, Bellinda Blough, Maggie Lyon.—Brother Philip A. Moore administered baptism, which was done in good order. Many times during our meeting our thoughts were directed to you all, knowing that at our former communions we feasted together, but we are now deprived of that pleasure. Also, during our meeting, the silent medium of the pen brought us the sad news of your wife's death, which caused us to deeply mourn and sympathize with you, knowing that you had scarcely reached your new home, when grim death stretched forth his strong, irresistible arm, and robbed you of your side companion, which was your dearest and most true, earthly friend; consequently it is the most sad misfortune that could have befallen you. But when we remember that this earth was only a place of suffering for her, we should say: Depart in peace, and go hence to drink of that never failing fountain of love and mercy, ready prepared for all Christians. How happy we are when we remember the good example that she set and left for her children, and that one has already followed the good example of her mother, and is now a comfort to her father, in his lonely, bereaved condition. Cousins, be encouraged, and put all your trust in our good Father above. He is able to heal every wound, and his love is sufficient to buoy you up, even in the saddest trials. Accept love and best wishes from your weak sister and cousin.

REBECCA SNAVELY.

DIED.

We admit no poetry under any circumstances in connection with obituary notices. We wish to use all alike, and we could not insert verses with all.

In the Codorus congregation, June 11th, sister LYDIA GRAY, wife of brother Thomas Gray, (minister); aged 55 years 9 months and 30 days. She leaves a sorrowing husband and one daughter to mourn their loss; but we should not mourn as those who have no hope; for, like Mary of old, she had chosen that good part that should never be taken from her. She was a beloved mother in the family, and also a faithful sister and mother in the house of God.

Funeral services by brethren Jacob Shamberger, Christian Ness, and the writer, from 2 Cor. 5: 1, to a large and attentive congregation. Andrew Myers.

In the Salamony Church, Huntington Co., Ind., May 6th, brother HENRY HOOVER; aged 57 years 1 month and 12 days. The deceased was born in Morrison's Cove, Pa., and emigrated to Indiana, in about 1847.—He joined the church about 15 years ago, lived an exemplary life, and died in the triumphs of a living faith. His funeral was attended on the 7th, by a large concourse of people. Discourse by Elder Samuel Murray. He leaves a wife and three children, all grown, and a large circle of friends, to mourn their loss, which is his eternal gain.

A. H. SNOWBERGER.

In the Philadelphia church, January 14th, our beloved brother GEORGE W. SPENCER in the 59th year of his age. He is one of whom we may say: he only bade farewell to his earthly home and friends, to depart to his heavenly home, there to meet with those who have gone before, and wait to welcome those from whom he parted here. He was loved by all in his church—loved and respected by all with whom he came in contact in his business and friendly relations outside the church.

C. C. SEIB.

Killed, in the Allison Prairie church, Lawrence county, Illinois, on the 6th inst., bro. IRA CALVERT, in the 52nd year of his age, by the running away of a team. His loss is much felt by the church, and by the community, as he was much esteemed. His funeral was attended by a large concourse of people. He leaves a wife and eight children to mourn their loss. Funeral services by brethren A. Hyer, P. Stoneberger.

LIST OF MONEYS received for subscription, books, &c.,

M. R. Charles,	$0.75	J. M. Messamer,	.75
D. J. Peck,	8.65	Jacob Hoff,	.75
Thomas Berry,	5.00	J. Bowman,	1.50
D. Vaniman,	1.50	J. Mohler,	6.50
Isaac Kulp,	5.00	E. Brandt,	1.00
A.H.Snowberger,	.50	Charles Hilary,	.75
D. Crofford,	2.00	W.Angle,by D. L.	1.50
D. A. Hufford,	.75	Thomas Gray,	1.00
J. G. Winey,	1.50	M. M. Mummert,	4.50
D.B.Puterbaugh,	5.00	Isaac Kulp,	1.20
Peter Wolf,	5.00	G. W. Hoxie,	1.50
Eld. J. I. Cover,	1.00	Wm. Moses,	1.00
J. S. Keim,	.75	S. G. Keller,	1.25
Dr. Solomon,	3.00	Amos Wright,	1.00

Advertisements.

WE will admit a limited number of select advertisements at the following rates.
One insertion, 20 cents a line.
Each subsequent insertion 15 cents a line.
Yearly advertisements, 10 cents a line.
No standing advertisement of more than 20 lines will be admitted, and no cuts will be inserted on any considerations.

SALEM COLLEGE.

The Fall Term of this Institution, (open for both sexes) situated at Bourbon, Marshall county, Ind., will begin Sept. 6th, 1871.
A class in Didactics will be organized for the special training of teachers.
For further particulars apply to
O. W. MILLER, *President.*
BOURBON, IND.

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One copy, post paid	0.75
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One copy, post paid,	$0.75
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One copy, post paid	$1.00
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Per dozen " "	$5 50

The Christian Harp, containing 32 pages of choice hymns set to music in character notes. Price per single copy, post paid 35 cents. $3.00 per dozen.

CERTIFICATES OF MEMBERSHIP.

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Marriage Certificates.

On good, heavy paper, per doz., post paid,	0.30
" " per hundred, "	2.40
COMPANION Volume 8, bound post paid,	$2.70
Reserved at the office.	2.25
NEAD'S THEOLOGY, Post Paid,	1.45
" Wisdom & Power of God Post Paid	1.40
BRETHREN'S ENCYCLOPEDIA.	
Single copy, Post Paid	$1.70
Treatise on Trine Immersion B. F. Moomaw, prepaid.	.75

The Song-Crowned King.—A new singing book set in character notes. 144 octavo pages, bound in boards. New and old tunes. Price $6.00 per dozen. One copy 60 cents.

TRACTS.—RELIGIOUS DIALOGUE, 12 pages five cents single copy; thirty cents a doz. All orders should be accompanied with the money,and the name of person, postoffices county & state written in unmistakable letters

Address,
H. R. HOLSINGER, Tyrone Pa

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Pure Italian Queen Bees for sale, at $2.25 each. Full directions sent with each order.

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Box 22, LEWISTOWN,
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To Nebraska, California, and Kansas, and the B. & M. R. R. Lands.

The "Burlington Route," as called, lies right in the path of the Star of Empire. It runs almost immediately in the center of the great westward movement of emigration. Crossing Illinois and Iowa, it strikes the Missouri river at three points.

These three points are the gateways into three great sections of the trans-Missouri region.

The Northern gate is Omaha, where the great Pacific road will take you to the land of gold and grapes, sunny mountains, and perpetual summer.

The middle gate is Plattsmouth, which opens upon the south half of Nebraska, south of the Platte river, a region unsurpassed on the continent for agriculture and grazing. Just here are the B. & M. Railroad lands, concerning which Geo. S. Harris, the land officer at Burlington, Iowa, can give you all information, and in the heart of them is Lincoln, the State Capital and present terminus of the road.

The Southern gate leads to Kansas, by connections with the St. Joe Road at Hamburg running direct to St. Joe and Kansas City

The trains of the Burlington run smoothlyq and safely, and make all connections. It runs the best of coaches, Pullman Palace and Pullman dining cars, and should you take the journey for the journey's sake alone, you will be repaid; or take it to find a home or a farm, and you cannot find either better than among the B. & M. lands. where you can buy on ten years' credit, and at a low price.

TYRONE BANK.
TYRONE, PA.

This Bank, intending to do a general banking business, solicits accounts from Banks' Bankers and others. Collections made on all points. Interest allowed on DEPOSITS left on time. Paper discounted on liberal terms.

Wm. P. Orbison,	D. I. Gwin,
John Scott,	H. G. Fisher,
Thomas Fisher,	J. H. Glazier,
Wm. Dorris,	G. C. Wilrins,
G. W. Garretson,	and others.

THE PIOUS YOUTH.

A MONTHLY PUBLICATION

Designed to Promote the Welfare, and enlarge the number, of the class of persons whose name it bears.

It comes about as near pleasing everybody as any paper published.

One dollar a year in advance.

Address H. R. HOLSINGER,

Beers' Expanding Scroll Waterwheel.

[Patented 1868] This wheel is now running with the overshot, in a Flouring Mill, and is using less water than the overshot. Inventor being a Millwright, and having seen and used all the new waterwheels, does not hesitate to say it is the first iron wheel that can compete with the overshot, and is one half cheaper, simpler and better. For farther information address J. L. Beers and Sons, Millwrights and Manufacturer's of wheel shafting and mill gearing of all kinds, continued Sawmill feed and Sawmill irons.

J. L. Beers & Sons
Cocolamus, Juniata Co. Pa.

ALDEN'S READY BOOK BINDER.—An article for universal use! For filing or Binding Books, Magazines, Papers, Music, Sermons, Manuscripts, etc., etc. See them at Book Stores and News Stands, or send stamp for circulars, or 25 cents for sample, saying where you saw this advertisement, to BRIGHT SIDE CO., Manufacturers, Chica-Co, Ill.

SHORT HAND WRITING.—Students of Phonography and all others who are interested in the art can obtain instruction books. Send stamp for price list and tracts.

"AMERICAN PHONETIC DEPOT.
TYRONE, PA.

J. S. THOMAS, & CO.
WHOLESALE GROCERS
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COMMISSION MERCHANTS,

No 305 RACE St. ABOVE 3RD, PHILADELPHIA,
N. B. Country Produce taken in exchange for goods or sold on commission.

The Finkle & Lyon Sewing Machine, with Drop Feed, new Take-up, new Hemmer, &c., is now offered to agents on more liberal terms. Also, Second-hand Machines taken in exchange, or the new improvements applied.

Every Machine is warranted FIRST CLASS, and if the purchaser does not so regard it after a fair trial, he can return it, and money refunded.

N. B. Wanted traveling agents to visit each town, distributing circulars, explaining the improvements, etc., etc., who can make $200 per month. Address LYON'S MUTUAL S. M. Co.

Union Square, 33 East 17th St., New York

For Sale.

The undersigned offers for sale his farms, situated in Oliver township, Mifflin county, Penna.

No. 1.—Containing about 196 acres, 2 1-2 miles from McVeytown, about 125 acres under cultivation, balance well timbered; two large orchards, grapes and cherries in abundance; three-story log-house, 32x34, fountain and well pumps at the door, barn 98x48, and all necessary outbuildings, all in good repair.

No. 2.—Within view of No. 1, contains 90 acres, 45 or 50 acres cleared, barn and house quite new, one of the finest orchards in the country, 130 apple trees, about 300 peach trees, pears, cherries, grapes, all coming into bearing, fountain and well pumps. This is considered one of the most desirable locations in the country. For further particulars, address,

PETER S. MYERS,
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Wm. M. Lloyd, D. T. Caldwell,
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LLOYD, CALDWELL & CO.,
BANKERS,

Receive monies on deposit, and pay interest if left 6 months, at 4 per cent per annum, or 5 per cent. If left one year.

Special contracts made with parties acting a administrators, executors, guardians, and persons holding monies in trust. Dealers in every description of Stocks and Bonds.—Government Securities made a speciality.

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The undersigned keeps on hand and manufactures to order all kinds of Furniture. He is also neatly fitted out for conveying the dead to their last resting place.

Manufacturer of the Common Sense Dasher Washing Machine. Shop at the Cross Roads, near Warrior's Mark, Pa.

JAMES S. COX.

A Washing Machine may be seen and purchased at this office. v6n48tf.

A Card.

Drs. D. Fahrney & Son, Uroscopian Physicians, continue the practice of Medicine at the old stand, near Boonsboro, Md. They treat all forms of Chronic Diseases with marked success. Can be addressed by letter, and they can send medicine to any part of the United States, wherever there is an express office. Post office address, Boonsboro, Washington County, Md.

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This hive being now well established is extensively manufactured, and for sale. $3 for single hive, also Bee-keepers Instruction, 15 cents single copy. Liberal inducements to agents. Address S. B. REPLOGLE,

RoaringSpring,
7-12-ms. *Blair Co. Pa.*

THE
Christian Family Companion

Is published every Tuesday, at $1.50 a year, by Henry R. Holsinger, who is a member of the Church of the Brethren, sometimes known by the name of "German Baptists," and vulgarly or maliciously called "*Dunkards.*"

The design of the work is to advocate truth, expose error, and encourage the true Christian on his way to Zion.

It assumes that the New Testament is the Will of God, and that no one can have the promise of salvation without observing *all its requirements;* that among these are Faith, Repentance, Prayer, Baptism by trine immersion, Feet Washing, the Lord's Supper, the Holy Communion, Charity, Non-conformity to the world, and a full resignation to the whole will of God as he has revealed it through his Son Jesus Christ.

So much of the affairs of this world as may be thought necessary to the proper observance of the signs of the times, or such as may tend to the moral, mental, or physical benefit of the Christian, will be published, thus removing all occasion for coming into contact with the so called Literary or Political journals.

Subscriptions may begin at any time.

For further particulars send for a specimen number, enclosing a stamp.

Address H. R. HOLSINGER,
TYRONE, PA.

ticed by our brethren in America: D. P. Saylor, Jacob Reiner, and J. Quinter.

Calls for Committees.

XXXVIII. 1. A request for a Committee to visit the West Branch church in Darke county, Ohio, to settle difficulties. This was granted and the following brethren were appointed: H. D. Davy, James Quinter, Samuel Mohler.

2. A request for a Committee to visit the Pine Creek Church, Ogle County, Illinois, for the same purpose. This was granted and the following brethren compose the Committee: Samuel Lehman, Martin Myers, and Michael Sisler

3. For a Committee to the West Conestoga and Chiques Creek Churches, in Lancaster county, Pa., to settle difficulties. The following are the brethren appointed: Jos. R. Hanawalt, Samuel Lehman, Daniel Fry, John G. Glock, John Metzger, and F. P. Loehr.

4. A request for a Committee to the Sugar Creek Church, Allen county, Ohio. The following brethren were appointed: Abraham Airbaugh, Abraham Flory, John Brillhart, Noah Henricks, and Samuel Mohler.

5. A request for a Committee to visit the Milmine church, in Piatt county, Illinois, to settle difficulties in said church. The following brethren were appointed: J. R. Gish, George Gish, Daniel Neher, and D. M. Holsinger.

6. A request from the Limestone Church, Washington county, Tenn., to settle difficulties. The following brethren were appointed on the Committee, Peter Crumpacker, Abraham Neff, and B. F. Moomrw.

7. For Elkhart Valley Congregation, for the same purpose. Jacob Berkey, C. Wenger, Jacob Miller, of Portage; D. B. Stutsman, and A. Whitmore.

Requests for the Annual Meeting.

XXXIX. 1. A request from the brethren in Northern Ohio, for the A. M. in 1872.

2. A request from the brethren in the Elklick Church, Somerset county, Pa., for the A. M. in 1873.

3. A request from Northern Indiana, for the A. M. in 1874.

There being but one request for the A. M. in 1872, and that from the brethren in Northern Ohio, the meeting will be held, the Lord willing, at the usual time, with the brethren in that part of the Brotherhood. Information in regard to the place at which it will be held, and other particulars, will be given in due time.

Brother Christian Custer, of Philadelphia, was appointed to confer with the R. R. Companies, in regard to obtaining half fare privileges.

The meeting closed as it commenced with devotional exercises. And after thanking the Lord for the pleasant season of Christian fellowship which many of his children enjoyed, and after commending ourselves to the protection of his providence and the word of his grace, the brethren and sisters separated with mingled feelings of joy and sorrow, produced by the reflections awakened by the occasion.

Standing Committee and Officers.

John Zug, Moses Miller, John Wise, D. P. Saylor, David Long, Peter Crumpacker, Solomon Garber, Martin Cossner, David Derrick, F. W. Dove, D. J. Peck, J. P. Ebersole, H. D. Davy, J. Miller, Jacob Karns, George Hoover, D. Fry, John Metzger, John Harshey, Benjamin Beeghly, and James Quinter.

Companion Steam Print, Tyrone, Pa.

MINUTES
OF THE
ANNUAL MEETING
OF THE
BRETHREN,

HELD IN

LITTLE SWATARA CHURCH, BERKS CO. PA

On the farm of Bro. Merkey, May 30, 31, and June 1, '71

On Monday afternoon the Standing Committee met, and organized by the appointment of the necessary officers.

On Tuesday morning the Meeting was opened with devotional exercises and the reading of the fifteenth chapter of the Acts of the Apostles; after which the business commenced. Upon the reception of the papers from the delegates from the District Meetings, it was ascertained that the following subjects were designed to come before the General Council. They were accordingly considered and acted upon as herein stated:

Query I. What is to be done when a church needs a brother in the second degree of the ministry, *but lacks confidence* to advance the one that is oldest in office; yet, out of necessity, the church has tried twice to advance him, but was opposed each time by the majority of the members voting against him?

Answer. The brother should be informed of the cause of such opposition, so that he may have an opportunity to remove it:—and if he can remove the cause then the church may and should advance him; but if the cause is not removed, then the church may advance the next one in office.

II. Inasmuch as the brethren assembled in Annual Council in 1868 saw no inconsistency in Deacons rising to their feet to exhort, and as some of the Elders, when installing Deacons still charge them to keep their seat, would it be inconsistent, when thus charged, for them to rise to exhort?

Answer. We think all Deacons should have the privilege to rise when it becomes their duty to speak, and that Elders, when installing Deacons, should observe this decision.

III. Does the Annual Meeting of 1871 claim Salem College, of Bearbon, Indiana, to be under the auspices of our Brotherhood?

Answer. It does not regard it as a Church-School, or conducted by the general Brotherhood, though it is under the auspices of members of the church, and is supported by those

who patronize it, and not by donations of the church.

IV. Will this District Meeting approve of the following amendment to the plan of holding Annual Meeting: Let the Districts send one delegate to represent them on the Standing Committee, and each congregation send one representative; and these to compose the Annual Meeting, and all queries to be decided by that body alone?

ANSWER. We think it best not to make the change asked for, at present.

V. Is it according to the Gospel for a brother to swear his life against a man for any cause?

ANSWER. Not according to the Gospel.

VI. Whereas, the Eastern District of Maryland has decided that our colored brother, Elias Fisher, be authorized to preach the gospel to the colored people, and since he was installed there have been exceptions taken to the manner of his promotion, will this Annual Meeting confirm the decision of the Eastern District of Maryland.

ANSWER. In relation to the above case it appears, from what this A. M. has learned, that there has been a failure on the part of the Elders in the District to authorize brother Fisher to preach, and owing to said failure, a brother in the second degree installed him, by the laying on of hands. As this was a departure from the practice of the church, we think it was very improper; and, while we recognize brother Fisher as a minister among us, we consider him only in the first degree, regarding the laying on of hands as conferring no official authority whatever.

VII. Should not this District adopt measures to provide and supply ministerial aids for churches where there is no preacher? and, also, to fill calls, and open missions, preach the gospel, and introduce the principles of the Brethren in the many sections within said District which they have not yet reached?

ANSWER. This Annual Meeting approves of the suggestions in the above query, as it is very necessary that churches or bodies of Brethren in which there are no resident ministers should be assisted. And, inasmuch as there are many localities where the Gospel, as preached and practiced by the Brethren, is not known, we think the District should adopt such measures as it judges best calculated to answer its purpose.

[NOTE.—This query came to the Annual Meeting without any answer.—It was the duty of the Standing Committee to form an answer to it, and submit said answer to the General Council. The above answer was accordingly formed and submitted to the Committee, and received the unanimous vote of the Committee. But, owing to the fact that it was not answered, it was deferred, when first introduced, and was afterwards overlooked. It then occurred to the mind of the Clerk that it had been overlooked, and he regretted it very much. Having an opportunity to do so, he mentioned the circumstances to several of the Standing Committee after the meeting closed, and they thought it might be put on the Minutes. We, accordingly, insert it, not as having received the sanction of the General Council, but that of the Standing Committee.—CLERK.]

VIII. Will the District Meeting petition the Annual Meeting to reconsider and revoke Article 27 of the Minutes of the Annual

debates, so that their influence extends into neighboring churches, causing trouble there?

ANSWER. We consider it the duty of the Elders of the surrounding churches to take notice of such churches and set them in order.

XXXIV. Inasmuch as the Annual meeting of 1870, Art. 12, has decided that applicants for baptism should be asked whether they belong to any secret order, and as our Fraternity is opposed to all secret societies, would it not be well be adopt some plan by which the members may be interrogated yearly, before we hold our communion meetings upon the subject of secret organizations?

ANSWER. We consider it necessary to interrogate members upon the subject alluded to in the query, where there is any reason to believe they belong to secret societies, but any thing further we think unnecessary.

XXXV. According to Art. 14, in Minutes of 1869, can the Church tolerate a brother who assails the Annual Meeting by writing against its decisions in the periodicals of the Brotherhood?

ANSWER. We think it is wrong for a brother to do so, and any doing it, should make satisfaction to the Church.

XXXVI. Would it not be more consistent with the gospel for the brethren to adopt a difinite name in writing letters of recommendations?

ANSWER. We think it would be good to head all our letters of recommendations as follows: We, the German Baptists, send greeting.

XXXVII. *Whereas*, This A. M. finds to its great regret, that the subject of Feetwashing in its single and double mode, as the difference is called, has produced serious difficulty already among us, and threatens still greater difficulties in the future. Questions relating to this subject have come from different localities in the Brotherhood, and it has assumed such a degree of importance, as to commend it to the serious and prayerful attention of the Brotherhood. Under these considerations, with much prayerful reflection, the propriety has suggested itself to us of calling the Elders of the Brotherhood together to consider this matter, as the Apostles and Elders did to consider the case of circumcision, Acts 15: 6. We have, therefore, concluded to request all the ordained Elders of the Brotherhood to meet in the fear of the Lord, and under a due sense of their responsibility, in solemn assembly, on Whit-Monday, 1872, at the place of our next Annual Meeting, to dispose of this subject as the peace and prosperity of the Fraternity require.

In the meantime, no church should be organized under the single mode, neither should any church change from the double to the single mode.

And in order to obtain all the information possible to present unto the Council of Elders above alluded to, we appoint the following brethren as a Committee to ascertain as far as possible which was the first mode prac-

See also minutes of 1866, and a paragraph under the heading, "The Organization of the Annual Meeting."

XXVII. Is it advisable for a brother to serve as manager or teacher of a college or high school, as the tendency thereof is to lead many of the brethren from the simplicity that is in Christ, and also to divide the brotherhood?

ANSWER. Inasmuch as the A. M. has admitted the propriety of a high school as a private enterprise, see Art. 51, 1868, we cannot prohibit a brother from engaging in teaching in such an institution. And as it regards the fears that many entertain of the tendency of such an institution to lead the brethren from the simplicity of the Church, this will depend upon the character of the institution. And to guard the Salem College against any such tendency, this Annual Meeting advises the Elders of the Church District in which the college is located, to take into its charge all the teachers and scholars of said college, who are members of the Church, and require of them to conform to the general order of the Drotherhood.

XXVIII. Would it not be better to dispense with the District meetings entirely, and go back to the plan of 1848 for holding the Annual Meeting?

ANSWER. We think it best not to make the change asked for.

XXIX. Will not the Annual Meeting make it binding on all the churches to furnish all members moving from one place to another with letters of recommendation, or a reason why not when asked?

ANSWER. The churches shall give recommendations, or a lawful reason why not.

XXX. Inasmuch as the brethren are misrepresented and abused by enemies saying the Brethren's Encyclopedia is our discipline kept secret by a few leading brethren, would it not be better to advise the publisher to have no more bound?

ANSWER. We do not recognize the brethren's Encyclopedia to be a discipline of the Church, but we consider the reasons given in the query insufficient for making any change in regard to publishing it.

XXXI. Would it not be best to allow all brethren in the second degree of the ministry, to represent the churches in Annual Meeting, and sit on the Standing Committees if sent by the District Meeting?

ANSWER. We think it best to make no change.

XXXII. In order to avoid imposition on churches, should not all the members of the Church, and especially travelling preachers be furnished with a certificate properly signed, showing their standing in the church?

ANSWER. We consider it advisable that members of the church under the circumstances alluded to should be supplied with certificates.

XXXIII. What course should be taken to bring into order an individual arm of the Church, which is much out of order in regard to wearing of apparel, and implicated with the world in attending school exhibitions, and

Meeting passed A. D. 1856, relative to the Holy Kiss.

ANSWER. This Annual Meeting thinks it best to make no change of Article 27, 1856.

IX. Is it in accordance with the gospel for the brethren to belong to the Building and Loan Associations now organized in different parts of the country?

ANSWER. We advise the brethren not to unite with such Associations until they understand them properly, and are satisfied that uniting with them does not conflict with the Gospel.

X. Is it the duty of the church to support a widowed sister over three score years old, and who has nephews who are members of the church, and these nephews being able to support her?

ANSWER. We agree to defer this subject to our next Annual Meeting

XI. Is it according to the gospel and the order of the brethren in case a member wishes outside testimony to prove his position in a matter of difference between members in the church, to have said testimony qualified by an oath or affirmation?

ANSWER. We consider it not according to the gospel for members to require outside evidence under oath or affirmation.

XII. Does the gospel teach that the brethren are bound (by the gospel) to aid one another in case of loss, and if so, ought they not to establish their own insurance companies, and not in those of the world?

ANSWER. We conclude to defer this question unto our next Annual Meeting.

XIII. Would it not be in harmony with the Scriptures and the counsels of our brethren, when there is considerable difficulty in a church, and the cause of the Master suffers in consequence thereof, for the Elders of the adjoining churches to visit said church and set things that are necessary in order?

ANSWER. We consider it would be in harmony with the Scriptures and the order of the brethren to do so.

XIV. Is it considered right for a brother in the ministry to exercise his own judgment in reference to remaining in or moving out of the church in which he was chosen; or must he remain in said church or district until the brethren there see proper to let him go?

ANSWER. We consider that it would be best for all ministering brethren, before leaving a church, to counsel it; and it should spare him if it can do so.

XV. Would it not render more general satisfaction if churches which have difficulties to settle would, when they fail to settle them, call upon the Elders in the adjoining churches to come to their assistance; and if, in case a committee be after that needed, let them apply to their Annual District Meeting instead of our General Conference for said committee; and let it be selected from the churches which compose said District Meeting, saving much expenses,

ANSWER. We think it best to make no change in regard to the authority for appointing committees to make a final settlement of difficulties.

XVI. When a brother has fallen into the judgment of the church, and it takes an action in his case to the dissatisfaction of the brother, and he wants a rehearing, or an investigation of the church's proceedings, what is the proper course to be pursued to get a rehearing?

Answer. The expelled member shall first apply, through the officers, to the church which acted on the case; if, however the officers refuse to bring it before the church, the Elders in the adjoining churches may call said church together, to ascertain whether it will grant a rehearing to the expelled member.—But, if the church refuses to grant a rehearing, then the expelled member should obtain what names of the members in the church he can to a petition to the Annual Meeting for a committee to investigate the case.

XVII. Will not this Annual Meeting recall the privilege granted to establish Sunday Schools, especially where the church is not entirely unanimous?

Answer. We do not recall the above privilege; but where the establishing of Sunday Schools would cause trouble or divisions, brethren had better desist from introducing them.

XVIII. Is it right for members of the church, even Elders and Deacons, to make dinners or feasts on Sundays, or on other days, spending much time in baking and cooking, and setting their tables with many luxuries, and then inviting other members and such as are not members, to come and feast with them; and then, while eating, be engaged in vain conversation, such as jesting and joking, and perhaps eating to excess?

Answer. We consider it utterly wrong for brethren to do so. See Eph. 5; 1 Peter, 4.

XIX. How is it considered for members of the church to attach themselves to the Washingtonion Mutual Live Stock Insurance Company?

Answer. We consider that brethren should not join any society by which they jeopardize their non-resistant principles.

XX. Can the church hold a man and his wife both members of the church, when the one will not live with the other under any circumstances whatever.

Answer. We consider that the Elders in the adjoining church shall investigate the case and dispose of it according to its merits and the principles of the gospel. Being informed of the case that gave rise to the above query, we name John Metzger, Samuel Lehman and Daniel Fry to attend to it.

XXI. Inasmuch as the Annual meeting has decided that it is not improper to secure a debt by mortgage, (See Minutes A. M., 1825, Art. 2,) would it be proper for a brother to close such mortgage when the debt is not paid according to contract?

Answer. We have no objection for brethren to secure money by mortgage, but we cannot advise brethren to close a mortgage by a process of law.

XII. We desire an explanation, with an answer, on the words "again and again" used in answer to query 27 of A. M., 1866, as the word or words again and again is or are not Scripture language. Hence, how often must an offending member be admonished, to be admonished again and again, before an action can be taken against him?

Answer. We still feel, as the brethren have always felt, that is difficult to lay down a definite rule to apply to all cases concerning the subject alluded to in the query. We think that the wisdom of the churches should dictate the proper method of treating such cases. Where the general conduct of members is such as becomes the Gospel of Christ, and there seems to be no inclination to follow the fashions of the world, and their apparel is modest and not gay, forbearance should be exercised toward such members, hoping they will in time adopt the plain garment, as this is considered one of the peculiarities of our fraternity, and in accordance with the Christian grace of simplicity taught in the gospel. In cases, however, where members, instead of conforming to the order of the brethren in plainness of dress, conform to and follow the fashions of the world, such should be dealt with more rigorously; and if, after several admonitions, there seems to be no improvement, they should be dealt according to Matt. 18. And in dealing with such cases, both the salvation of souls and the purity of the church should be kept in view.

XXIII. If a speaker's or visiting brother's wife dies and he marries a woman that is not a member of the Church, can he still officiate in his office? A scriptural decision is requested.

Answer. We think he can, for where there is no law, there is no trangression.

XXIV. *Whereas* it is generally understood by the brethren, that members of the Church are not permitted to attend places of merriment, such as State and County Fairs, celebrations, circus shows, mass-meetings, and political conventions, etc., and as we cannot find any thing in the minutes on the subject, a decision from the A. M. is desired.

Answer. We consider that the answer given by the Annual Meeting of 1859, Art. 14 covers and applies to all the cases referred to in the query.

The answer to query 14, in the minutes of 1859, reads as follows: "Such brethren should be admonished not to attend such places, and if they still persist in doing so, they should be dealt with according to Matt. 18 ch."

XXV. Will the Annual Meeting permit brethren and sisters to attend animal shows?

Answer. This A. M. can give no such permit.

XXVI. Is there not some way of bringing members to an account who speak disrespectfully of, and disregard the counsels of A. M. and District and Sub-district meetings?

Answer. Such members should be admonished, and if they will not hear, they should be dealt with as transgressors.—

Christian Family Companion.

BY I. R. HOLSINGER. "Whosoever loveth me keepeth my commandments"—JESUS. At $1.50 Per Annum

VOLUME VII. TYRONE, PA. TUESDAY, JULY 18, 1871. NUMBER 29.

The Christian's Departure.

SELECTED BY D. B. SELL.

Here is a hymn which transends anything I have seen in school poetry, and I think you will concur with me that there are few things in poetry half so beautiful. The heart must be cold indeed which can read or hear it without emotion :

"The hour of my departure's come,
I hear the voice that calls me home;
At last, O Lord, let trouble cease,
And let thy servant die in peace.

The race appointed I have run,
The combat's o'er, the prize is won ;
And now my witness is on high,
And now my record's in the sky.

Not in mine innocence I trust,
I bow before Thee in the dust ;
And through my Savior's blood alone
I look for mercy at Thy throne.

I leave the world without a tear,
Save for the friends I held so dear,
To heal their sorrows, Lord descend,
And to the friendless prove a friend.

I come, I come, at Thy command,
I give my spirit to Thy hand ;
Stretch forth Thine everlasting arms,
And shield me from the last alarms.

The hour of my departure's come,
I hear the voice that calls me home ;
Now, O my God, let trouble cease !
Now let thy servant die in peace."

Hamilton, Mo.

Selected for the COMPANION.

The Land Beyond.

When trials thickly strew our path,
And earthly comforts fail,
'Tis sweet to raise the eye of faith,
And look beyond the vale.

Here joy is but a passing day,
And darkness follows light ;
But of the land beyond we read,
"And there shall be no night."

Here sickness bows the forms we love ;
We watch the couch beside ;
And see the last long labored breath,
The ebbing of life's tide.

We press the cold and pallid brow ;
We close the beamless eye ;
And think how sweet will heaven be ;
Where loved ones never die.

As precious blessings in disguise,
Our sore afflictions come ;
And how they worked out good for us,
We'll know when we get home.

The tokens of a Father's love,
Should be a heavenly chain,
To bind our hearts to other scenes—
The rest that doth remain.

How great, how wondrous great the love,
That did for us prepare
In the good land that lies beyond,
A home so bright and fair.

Oh, let us press more earnest on !
The rest will soon be found,
What, though this be a troubled vale,
All, all is peace beyond.

B. A. STONER.

Union Bridge, Md.

Selected for the Companion.

Longing for Home.

Longing for home—for that peaceful home,
Where there is rest forever more,
Where white-robed ones forever roam ;
Along the radiant shore.

My soul grows weary 'mid the strife,
And conflict here below ;--
Up yonder lie the fields of life –
And how I long to go.

Longing for home—for the happy home,
Where tears are never shed ;
Where loving hearts shall never weep
Afore their ghastly dead.

No sorrow shall be felt above,
No sickness and no pain,
But all shall blend in perfect love
Beneath Messiah's reign.

Longing for home—that beautiful home,
The city of crystaline gold,
Where glorious scenes, and blissful joys
Man's lips have never told.

A million harps with music ring,
By angel fingers pressed—
The song of the Lamb, they sweetly sing,
In that sweet home of the blest.

Longing for home, yet I would say: –
My Father, thy sweet will,
And if thou bid thy servant stay,
'Mid scenes and conflict still.

I'll labor in thy vineyard here
Till thou dost bid me come;
Then heaven I know will seem more dear,
When thou has called me home.

POLLY ULLERY.

Something You Can Do.

If you cannot speak like angels,
If you cannot preach like Paul,
You can tell the love of Jesus,
You can say he died for all.
If you cannot rouse the wicked
With the judgment's dread alarms,
You can lead the little children
To the Savior's waiting arms.
Let none hear you idly saying
There is nothing I can do,
While the sons of men are dying,
And the Master calls for you,
Take the task he gives you gladly,
Let his work your pleasure be,
Answer quickly when he calleth,
Here am I, send me, send me.

Melchisedek.

There have been different articles written upon the above subject ; and although I do not consider myself more wise than my brethren who have written, yet I hope my understanding may not darken the subject, or make it more "mysterious."

To begin with, I will say, I understand the Bible does give his parentage, birth and death ; but the Jews' record of their priests does not, because he was not of the order of Aaron, and died long before Aaron was born.

His proper and individual name was Shem. He was the son of Noah Now brethren, don't be excited above measure, we can give good reasons for our conclusion

Shem lived until Isaac, Abraham's son, was fifty years old He was living, therefore, when Abraham returned from the slaughter of the four kings. Shem, "without contradiction," was greater than Abraham. Shem spent ninety-eight years of his life with Methuselah, and hence had time to become acquainted with that venerable man, who had seen Adam, the first man; for Methuselah was born 243 years before the death of Adam Hence Shem could have re-

received such information from Methusela, which Methusela received from Adam; and no doubt did receive such information. Therefore, in point of knowledge, Shem was greater than Abraham, and the less was blest of the greater.

But some say "Abraham is called the friend of God." Very true, and Shem is called, in the Bible Melchisedek, which is as Adam Clark gives the interpretation of the Hebrew *Malchi tsedek*, my righteous king or king of righteousness. Hence he is made like unto the Son of man, as his type or representative. In his office he was a priest of the most high God. Kohen, which has its root in the Arabic kahana, signifies to approach, draw near, have intimate access to; and from hence, to officiate as priest before God; and thus have intimate access to the divine presence; and by means of the sacrifices which he offered and received counsel, and information relative to what was yet to take place."

Thus we find that Melchisedek, being a priest of the most high God, represents Christ in his sacerdotal character. Melchisedek was not of the order of Aaron, or of the Levitical priesthood. Therefore, in the Jewish Record of Priests, he is "without father, without mother, without descent, &c." But if I am correct, and I think I am, that Shem is called *Malchi tsedek*, or in English, Melchisedek, then there is not much difficulty in the matter; the apparent "mystery" vanishes at once."

Written in love by

JOHN WISE.

Searcy Hill, Pa.

For the Companion.

Christ the Great Physician, No 3.

Having now briefly noticed that there is but one great Physician that can cure the sin-sick soul—the soul languishes, sickens and dies in sin, without divine aid—we will in this No. endeavor to show the reader the necessity and importance of applying to this great Physician at once. Delay is dangerous: "Now is the accepted time." Has your soul been diseased but a short time, your salvation is near: a cure is easily effected. But have you been long in the service of Satan, laboring for that hard paymaster, whose service has gradually worn from your innocent natures the heavenly beauty of the Divine image, the soul's wants will not be so easily alleviated. Therefore, young readers, it is to you we shall make our brief, but earnest appeal.

We will suppose you to be within easy reach of God's saving grace; not having been long subject to vice and its allurements, you are not far from the kingdom of God. Therefore though the poison of asps be upon your tongues, having already swallowed the bitter dregs of his abominable cup until your inmost souls are contamnated with sin, Jesus is able, and Oh! how willing, too, to save you.

Like an invalid whose case may be very critical, but who has been afflicted but a short time, is deemed curable by practical physicians, so you may, if you at once apply to the great Physician of souls, be saved from condemnation, by freeing yourselves from sin and purifying yourselves in obeying the truth.

How frequently do we hear of the condition of invalids becoming so critical that the aid of physicians is all in vain, all for the want of proper treatment in the first stages of disease. "You waited too long;" "you, perhaps did not call in the physician soon enough," is often said while looking upon the lingering patient, scorched with burning fever or languishing with the dreaded consumption. And you, my dear travelers to the bar of God, will you let the soul-destroying hand of Satan press you down deeper and deeper in guilt, until your condition becomes unsafe, until you are no more able to rise from your sinful slumbers and obtain the aid of Him who is now so able and willing to save you?

Will you suffer sin to reign in your mortal bodies, until that deceiver at last ensnares you in his great net and drags you down the vortex of black depair? Notice, for once, the fatal effects of sin upon old age—upon those who have suffered the wasting and sin-oppressing hand of the enemy to bear them down in iniquity until their very hoary headed appearance is enough to make one's blood run cold. Their disheveled locks are silvered over for the grave, while their hearts are full of the deceitfulness of sin, their souls,—I shudder to speak it,—contaminated with sin. Their tired limbs and faltering steps will soon cease to bear up their frail bodies; and then the silent tomb must be their abode. Bid them look up higher if you will and you will be wasting words. This evidently has been the case.

Just now the case of an invalid (an aged sinner) reaches my memory.—For over three score years he has toiled in the service of Satan. And what has he gained to boast of?—Nothing at all. Though he has heaped unto himself riches until his store house and barns are full, his labors have been in vain; and undoubtedly his life will be a failure. But let me tell you know his life might have been a success. Had he in the days of his youth obeyed the commands of the great Physician of souls, and not slighted the counsels of him whose merciful hand—that once bleeding hand—held forth a crown of life, he would have been eternally blessed.—But the still small voice of Jesus he heeded not. Straws (riches) he foolishly heaped up, while mercy and a crown of life was offered him; and now he is wont to die as he lived.—And shall it be so? Shall mortal man end his days in sorrow, and take up his abode in deep dispair? "Is there not balm in Gilead?" "Is there no Physician there?" Jer. 8: 22—Yes, reader, Jesus has a balm for every wound. Seek him at the foot of His cross and live. "Will ye die when there is a universal remedy?—Jesus has it.

F. M. SNYDER.

For the Companion.

One Lord.

"One Lord, one faith, one baptism.—Eph. 4: 5.

Every unprejudiced mind, we believe, is capable of understanding this plain declaration, found in the word of the Lord, in its true light. It has been spoken by the authority of him that has commanded, and it must be done.

The word of the one Lord is not yea and nay, but yea and Amen.—Jesus is the one Lord, because he is the "Author of eternal salvatian to all them that obey him" He is Master in authority, because he is the Son of the Eternal, who has given into his hands all power; and with him he was "well pleased."

Jesus is the one Lord; we need none other: he has done all that will be done on the part of God. If Je-

sus is Lord in commanding, we should be servants in obeying; and if he is the only Lord dwelling in our hearts, there is nothing which he has commanded that we feel ourselves unwilling to obey. There is but one way that we can prove ourselves servants of the one Lord, and that is by a full observance of his commandments are adapted to our wants. This carnal propensity, which is imbibed from our federal head—implanted in our hearts—must be subdued: this must be rooted up. The commandments of our Lord are calculated to bring the carnal mind into subjection. We should not treat the commands of Jesus with disrespect; for they are intended to lead us in the ways of the Lord. We may sometimes get out of the way by feeling a little proud—a little above our Lord; but there is a remedy in the commands of Jesus to bring us down: "If I your Lord and Master have washed your feet, ye also ought to wash one another's feet." "The servant is not above his Lord." This is what this simple command is for. And so it is in every degenerate principle in the heart of man.—The Word of God is intended to separate carnality from the heaven-born principle; and if we have the one living faith rightly applied, his commandments are not grievous. Jesus is not a hard master; but with pleasure and delight we will go on serving our Master in patience and delight.

But poor man has lifted the puny arm of rebellion against God. One step after another he is leaving the simplicity of the Gospel. Truth and error are interwoven in their hearts; and to them they are as twin sisters; they cannot discern between the two principles. At them the plain declarations of the word of God are hurled in full force, "He that saieh he loveth God and keepeth not his commandments is a liar and the truth is not in him." In the face of all such plain declarations, is it possible that men have became so stiff-necked and uncircumcised in heart, that they will reject what they can see and might understand, and cleave to that which they cannot honestly see nor rightly understand? But such is the way with men; and awful is the responsibility resting upon such. It is very reasonable that where there is more than one Lord harbored in the heart there are diver faiths, which lead to more than one mode of baptism. But my Brethren, especially my young brethren and sisters the right and best way for us is to have the one Lord, and we will be sure to have but the one faith, and the one mode of baptism.

SAMUEL C. BASHOR.

Whitesville, Mo.

For the COMPANION.

Who Are the Least Esteemed?

The apostle directs the church at Corinth, when they have matters pertaing to this life, to set them to judge who are least esteemed in the church. The new translation renders it: "Set them to judge who are of no esteem." He ridicules the idea that they cannot judge such small matters. He makes use of both sarcasm and irony; and exclaims, "I speak to your shame, is it so that there is not a wise man among you, no not even one that shall be able to judge between his brethren." He alludes, no doubt, to things of this life, to money or property, whether it be of small or large amount, and calls them the smallest matters, and very reasonably concludes that small matters should be judged by suitable agencies.

"Set them to judge who are least esteemed in the church." Who does the apostle mean by the least esteemed in the church? Does he allude to the heathen? Certainly not, they are not in the church, and of course cannot be esteemed in the church.—They may be esteemed by brethren who are in the church. The brethren also have no control of them. His language also is imperative; he speaks of a controversy about things of this life, and orders an umpire to be set, and the church is to set it. He unmistakably interdicts their going before the heathen

Does he mean the preachers and other officers of the church? Not at all; because they were in his day, and also are now, the least esteemed in the church; and the apostle directs that in certain cases some should be doubly honored.

And also the officers of the church are ordained, are already set for work and labor, and more important matters than to set as judges between their brethren in things pertaining to this life. The apostle in all his writings seems to set a very low estimate on all perishable objects; and his instructions in the text would indicate that the cultivation of this principle was in his heart at the time the ink flowed from his pen and the text was formed: a proper estimate of all earthly things, and a tribunal to adjust disputes arising from them, on the same level of importance with them, dissuades and discourages men from litigation and controversy, when the agents and means of judgment are very humble and of no esteem, as the new translation has it.

Yes the litigants would conclude we can do better by settling our difficulty ourselves, than to appear before such an humble tribunal. But the more esteemed in the church are averse to appointing such ordinary brethren to set as judges We fear for justice sake, we have a sacred zeal that things should go right. We feel that apart from ourselves a case of wisdom in a man is exceedingly rare; but the apostle would have confidence. It is to be regretted that many very good meaning people differ with the apostle in some other things also. We know that letters are not wisdom, and learning is not judgment. The apostle does not allude to persons outside the church, neither does he mean the officers of the church.

Now these include all mankind, except the private members of the church. And this is the class the apostle has allusion to in the text.—Now is not there a wise man among them?

HENRY NEIKIRK

Sharpsburg, Md.

The universal want is love. Christ is the exhibition of love. Love is above everything else. There may be reverence, there may be fear, and they may be filial; but they are not to be compared with love. Christ was made to love. He is the very incarnation of the soul.

Laziness begins in cobwebs and ends in iron chains. It creeps over a man so slowly and imperceptibly that he is bound before he knows it.

Hold on to the truth for it will serve you well.

A man may well bear his cross patiently while on the road to wear his crown.

For the *Companion*.

Look Up.

"And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh." Luke 21: 28.

The above words were spoken by our Lord and Master, in answer to a question asked by some, about the sign of the destruction of the temple. The first he said was, "Take heed that ye be not deceived;" and after telling them what shall happen before his second coming, he said: "Then look up." I understand him to mean that we then shall watch and pray, that we may be ready to meet him in the air.

Brethren and sisters, if we look back, we must believe that the time is near at hand when he will come again and will not tarry. Then let us "look up" and try and be ready, when our redemption draweth nigh; that is, when our Redeemer will come and gather his elect from the four winds of the earth. Let us look up and behold our Savior, with an eye of faith, at the right hand of God, there intereeding for us.

We also learn in the word of God, that when the children of Israel, journeyed through the wilderness, fiery serpents were sent among them, and when they were bitten by the serpents they died. When Moses prayed for the people, the Lord told him to make a fiery serpent and set it upon a pole; and he made a serpent of brass, and if any was bitten, when he looked upon it he lived. And we also learn in the word of God, that, "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up."

From the foregoing passage we learn, that as the serpent was lifted up, for the saving of those that were bitten, so must the Son of man be lifted up for the saving of all those that were bitten with sin, through our first parents. But if the children of Israel had not looked up and behold the serpent, they would not have been cured of of their bites. And just so with us, if we who are sinners by nature, do not "look up" with an eye of faith and behold our Savior on the cross, and become true followers of him in all things, his dying upon the cross will avail us nothing.

And as we learn that the same Jesus that was nailed to the cross will come again and receive his elect to himself, so, brethren and sisters, let us "look up," with an eye of faith, and behold him in his mansions above, which he went to prepare for us, if we hold out faithful to our end; and we must believe that the time is near at hand, that we must all meet at the judgment bar of God, and there receive our reward according to our labors. So let us all "look up" and try and be ready whenour Redeemer doth come.

NOAH B. BLOUGH.

For the COMPANION.

An Incident.

In this vicinity some years ago, a man with horses and wagon, drove into a large stream of water which had overflowed its banks. The man was a stranger, and instead of inquiring whether the stream was fordable, boldly drove in. But oh, horror! the strong deep current overthrew his wagon, and emptied its contents into the stream. The horses and wagon finally swam to the shore, but the man who caught hold at some bushes, was left standing in the water above his waist, calling for help. It was in December: the water was cold and the stream was rising; and as it was near a village, it was not long until a multitude of spectators were gathered on the shore, and the man still calling for help. The deep muddy stream, rising higher and higher, came up under his arms, and he was still calling for help. The spectators on the shore took counsel what to do to save him. Some thought so, and others so. Finally they agreed, that if they had a horse which could swim, some one would venture his own life to go into the stream and try to save the man from drowning.

Then, a neighbor who owned a strong trusty horse nineteen hands high, a good swimmer, soon had his beast on the shore. By this time the stream had risen up to the man's neck, who still held on to the bush calling for help. There was not a moment's time for delay: an effort must be made to save the man or he will drown. But who would risk his own life? At first when the horse was ready, no one seemed willing: but finally a young man stepped forward, mounted the horse, rode into the flood and safely reached the man; when, after several efforts he succeeded in getting the man, cold and stiff, behind him on his horse, and then safely swam his horse ashore. A kind neighbor took the man to his home, made him comfortable, changed his wet clothing and dried them for him, so that in a few days he went his way.

But what do you think? That ungrateful man whose life was saved, never offered his benefactors the smallest thanks for their kindness. He is a man still living in good circumstances. He gave the man who had risked his life to save him from the flood, two dollars. Oh, how ungrateful! Is a man's life worth only two dollars? Is not every man who saves another's life, a savior? And should he not even now yet bring good gifts to his savior? I think he should. It is only he who has a tender feeling for his fellow man, who will risk his own life to save the life of a stranger. Should this saved man ever come to a state of sensibility, I think he will be ashamed of himself, and, going to his savior and benefactors, he will ask forgiveness for his ingratitude, and will also do all in his power to make amends.

And now the whole world is standing in the water, but how few are calling for help, while the stream is bearing along thousands upon thousands of Adam's race? The stream is running down, *down*, DOWN to the dreadful gulf—to everlasting destruction, "Where their worm dieth not and the fire is not quenched!" The Most High has taken counsel, and sent his own Son into the waters, not upon a big horse, but riding upon "a colt, the foal of an ass," to be a Savior and a Deliverer, of all those who call for help. And will we who estimate the value of life, after our salvation on the shore of everlasting deliverance be ungrateful to our Benefactors? No; there we will see and understand what an inestimable price was paid for our deliverance from eternal woe, and we cannot cease praising and adoring our Savior for our so great salvation.

JAS. Y. HECKLER.

Harleysville, Pa.

For the Companion.

The Faith and Patience of the Saints.

BY EMMANUEL UMBAUGH.

The lives of the early christians are often referred to as instances of remarkable zeal for the cause of their blessed Master; yet we believe that their zeal was according to knowledge—that the knowledge which they obtained by being inspired with wisdom from heaven, through the agency of that blessed Word which was made flesh and dwelt among men, forcibly impressed them with the important truth that Jesus was the only teacher whose teachings they could safely receive—the only friend in whom they could confidentially confide, and the only king under whom they could faithfully live. They felt that heaven is the only place of real enjoyment and the only place of lasting pleasure; hence they considered the pleasures and excitements of this world of no value to them, and their minds were entirely absorbed in the great work of getting themselves ready and urging others to prepare to enter the "house not made with hands," which is as durable as the rock of eternal ages, and the walls of which the unpolluted hands of holy saints can never wear. They made this their life-work and formed resolutions that they would pursue their calling openly and vigorously before the world, with the determination that they would boldly oppose wicked men, the powers of Hell and the Devil, even if they should be obliged to sacrifice their lives in the mighty struggle.

That they were true to their profession is evident from the fact that many of them sealed their faith in Christ with their own blood, which also manifested their patience. Peter, it is true, appeared to be too weak to march bravely through the storm and temptation and fire of persecution, when in the presence of his Master he was overcome by the spirit of fear and denied him three times. This, however, was designed to show him that his conversion was not yet complete—that his faith was not quite strong enough, and that he should form a new and stronger resolution to serve his master faithfully. We think that this circumstance brought about a complete change in Peter's heart, for he wept bitterly. Perhaps his cheeks were now more tender with penitential tears than ever before.

Sometime after this, the blessed Savior, who had now extracted from Death his venomed sting, asked Peter whether he loved him. Since he denied him three times, our Lord asked Peter three times whether he loved him. It seemed to grieve Peter when the Savior asked him this question three times, thinking, perhaps, that because he had so shamefully denied him before his crucifixion, the Lord had lost confidence in him, yet he said "Lord thou knowest that I love thee." We know that Peter was numbered with the apostles, and became a zealous worker in

the Church of Christ, and possessed the power of healing by miracles. He was an earnest missionary and labored faithfully in advancing the kingdom of Christ throughout the world; and it is said that he preached and established churches in England.

After having returned to Rome, Peter found the people strangely drawn away from the teachings of the gospel, by a false teacher, (we find there were false teachers then as well as now, who objected, perhaps, to Christ's ordinances as being essential,) who was trying to get the people prejudiced against the gospel of Christ. This impostor was called Simon Magus who was so bold that he even attempted to deceive the two apostles, Peter and Paul, by trying to make them believe that he was the Savior; but by this attempt to convince them of the truth of his statement, combined with the stability of the two apostles, he lost his power; for while by some secret contrivance he caused himself to ascend toward the heavens Paul and Peter prayed that, for the good of the cause of Christ, the Lord should speedily expose his vile imposture; whereupon he fell to the ground and was so badly bruised that he died in a short time afterward. This impostor was a friend of the emperor of Rome, who, when he heard what was done determined to have revenge. It is true that this is only a historical account, but it so completely agrees with, and fits every corner of what is said by St. Ambrose a writer of the third century, that we have no very good grounds for disputing it.

There is no doubt but St. Ambrose was acquainted with those who personally knew both Paul and Peter. Here is a part of the history of Ambrose relative to the matter at issue:— "When the people perceived the danger to which St. Peter was now subjected, they prayed him to quit Rome and repair for awhile to some secure retreat that his life might be spared for the benefit of the church. Peter, with great reluctance, yielded, and made his escape by night, but as he passed the gate,he was met by a person in the form of his great Master, and on asking him whither he was going, answered, "to Rome, to be crucified a second time;" which Peter taking for a reproof of his cowardice, returned into the city, and was soon after apprehended and cast, together with St. Paul into the Mamertime prison. Here the two faithful apostles spent the greater part of a year, during the latter end of their lives, singing and praising God. This is the patience of the Saints. Paul was beheaded while Peter was crucified with his head downward. This is the faith of the Saints. St. Andrew, Peter's brother, was also crucified, but was fastened to the cross with cords, instead of nails in order that his death might be the more tedious and lingering. When he came near the cross he said: "I have long desired this happy hour. The cross has been consecrated by the body of Christ hanging on it. I come, therefore, joyfully and triumphing to it, that it may receive me as a disciple and follower of him who once hung upon it, and be the means of carrying me safe to my Master." After having offered up his prayer to God, he was fastened to the cross upon which he hung teaching and instructing the people during two whole days, after which his spirit fled. This is a combination of the faith and patience of the Saints.

For the COMPANION.

Crime Succeeded By Remorse.

The conscience of the sinner speaks to his soul with a keen, piercing voice, the echo of which reverberates with a hollow, condemning sound upon the ears of his understanding.— When once subdued, his crimes resolve into a trickling remorse; his heart vibrates in a broken mass; loose tears descend from his melted eyes, as tokens of the anguish within. His being swells of wicked spirits, threatening momentarily his eternal destruction. Suddenly a thousand fiery darts, discharged from the weapons of demons, pierce his aching heart at once, drinking up, with a thrilling, hissing noise, his very life. Many sullen, fiendish spirits watch over him while he groans beneath the shackles of mighty bondage; rousing all their power, they rush upon him irresistibly with all their influence of torture and destruction, and hark! the continuous roar of his torment still increases!— Thus he is borne across the limit of time to the brink of hell; and if not delivered and rescued from his enemies by an Almighty hand, his existence is torn into a thousand fragments, each of which is forced to endure greater punishment than the whole had suffered. Thus lost without hope, he is tossed amidst the floating clouds of

smoke and fire, in which is heard the hungry howl of distant famished monsters, waiting for their prey; while eternity overwhelms the scene and horror looks more horrible. Heart gnawing anguish, fainting, weariness, weeping, wailing and gnashing of teeth, commingled with the roar of flames and frightful demons, sometimes decreasing, then renewed with a louder rage, and in direful echoes, bellowing round through all the dreary labyrinth of the fate of the wicked. And are these the awful consequences that await the sinner? Oh! how can the human mind endure the thought of its fellows suffering the assembled mischiefs that await, and finally and eternally besiege the souls of the guilty, without laboring and sacrificing all to save them? JOHN B. GARVER.

Shirleysburg, Pa.

For the COMPANION.

Partiality Of The Brethren.

This expression is frequently made against the brethren; that they are too partial, because they do not consent to the principles that are taught among the different denominations. The principles of popular religion are such as to meet the approbation of the people at large; preaching for doctrine the invention of men. Solomon says, when searching for wisdom, "Lo! this only have I found, that God hath made man upright; but they have sought out many inventions;" working for the popularity of their institutions, and not for to save the people from their sins. The definition of the word partial, is more strongly inclined to one thing than to others. And if we are strongly inclined to do the will of God, desiring the sincere milk of the word instead of following the traditions of men, let us suffer for well doing. When Christ asked his apostles, "But whom say ye that I am? Peter answered and said, thou art the Christ, the son of the living God. Christ answered and said, And I say also unto thee, that thou art Peter, and upon this rock I will build my church: and the gates of hell shall not prevail against it." And if the gates of hell shall not prevail against the house of God, or his church, it will and must stand forever. And there is but one church; he has but one kingdom upon earth: "Therefore, whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock; namely, upon that foundation which no other man can lay. "In the beginning was the word, and the word was God; and Christ says, "I and the Father are one;" hence the word is Christ and is the rock. Christ never appointed two ways to Heaven, nor did he build a church to save some, and make another institution for other men's salvation. "There is no other name under heaven given among men, whereby we must be saved, but the name of Jesus:" and that name is not otherwise given under heaven, than in the church. Christ has appointed his kingdom upon earth as the only way unto eternal life; and if an angel will preach a doctrine different from Christ, let him be cursed. Hence it becomes us to be partial against that which is contrary to the word of God; but let us not be partial amongst the brethren.

We find the word partiality, but three times in the New Testament. When Paul charged Timothy with certain rules that he was to observe, in reproving, at the conclusion he said that he should "observe these things without preferring one before another, do nothing by partiality."—1 Tim. 5: 21, meaning amongst the brethren. And again in the 2d chapter of James 17th verse, referring again to the brethren, that we shall not have more respect for the rich brethren than for the poor, but rather be loving and merciful. The wisdom from above is pure, peaceable, gentle, full of mercy and good fruit, without partiality, and without hyprocrisy, and this is required of us as christians, to exercise towards all mankind, without distinction as to color or sect.

"And without hypocrisy;" not consenting to erroneous doctrine, "be ye steadfast and unmovable," possess Jesus Christ in deeds and words.

How do we know that we are in the church of God? He that keepeth Christ's commandments, dwelleth in him and he in him.1 John 3:24. If we keep his commandments we know that we are his sons and daughters.

It has been said that the Brethren have only the shell and not the kernel. But where there is no shell there cannot be a kernel; and where there is a shell there may be a kernel.

Can no person be saved except he belongs to the Brethren? is a question that I am frequently asked.—Jesus Christ did not come into the world to judge, (why shall I judge?) but the words that he spoke shall judge the people: they have the power to save and to condemn; "for the gifts and calling of God are without repentance." "Let God be true and every man be a liar." Let a man compare himself with the word of God, and he will judge himself. B. F. MASTERSON.

For the COMPANION.

Is Methodism of Christ?

Being now about to enter upon a series of investigations, we desire to do it in the fear of God, through love of the truth and good will to man, earnestly desiring not to offend, but to seek and search after the truth as it is in Christ Jesus our Lord; for he tells us that his words are truth: even in his prayer to his Heavenly Father, saying, "Father, sanctify them through thy truth: thy word is truth." And says again, that the words that he spake were not his, but the Father's which sent him.

When we look around and see the many so-called Christian organizations, which, of late, have been instituted by man, and so antagonistic to the plain and simple instructions of Christ, we are compelled to gaze with awe and amazement to witness the fallibility and weekness of man. While beholding the many large revivals around us, even in these our West Virginia hills, claiming they are doing many wonderful works, we cannot help but think of the Saviour's language: "Many will say to me in that day, Lord, Lord, have we not prophesied in thy name, and in thy name have cast out devils, and in thy name done many wonderful work? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity."—Mat. 7: 22, 23. Who can keep silence under those serious reflections, seeing that many will be deceived in the great day of accounts?

We are informed from the history of the Methodists themselves, that Methodism is of John Wesley, and also hear them instruct their large audiences that John Wesley is the founder of Methodism. During the past few years we have repeatedly weighed serious objections against many of the doctrines and peculiar features of Methodism. I being born of Methodist parentage, taught and brought up under the faith; but being convinced of the error by the word of God, have, for some years past, tried to examine the Scriptural claims, polity, and influence of the system of Methodism, in a calm, candid manner, and can see nothing in it corroborating with the teachings of Christ.

It was claimed some time ago, to me by an Elder in the M. E. church, when he ascertained that I was not a member of his fraternity, that God had given to himself the different kind of fruit trees, and different kinds of vegetation, for his own glory; even so had he given to himself the different denominations; for they were all aiming at the same place, and would ultimately get home to heaven if they were right at heart; if the heart is right, that is all that is necessary.—Then he went on to state the large membership now on this American continent, and the large amount of good his society had accomplished in the last few years. Now the fact that a society has accomplished a large amount of good, is not sufficient to prove that it is a Christian society, or church of Christ, or even entitled to the name of a church. If so, we might canonize heathen philosophers, and modern sinners, and pronounce our Bible and Tract societies scriptural churches of the Lord Jesus.—The Romish Apostacy has in its time accomplished much good, and Martin Luther in his day vastly more; yet the former is "the man of sin," and the latter, a manifest harlot, the fruitful mother of infidelity, and the curse and bane of religion in Germany. A man, or society, propagating a wrong system, or practice, always does more evil than good.

We only drop these remarks to connect the impression that it matters little what we believe, so we are sincere; and that there is no doubt about a man's salvation, if he has done a great deal of good. Let us say to our friendly readers that we find no such doctrine taught in the New Testament scriptures; but it is there taught us by the Apostle, that "because they receive not the love of the truth," God shall send them strong delusion, that they should believe a lie: that they all might be damned who believed not the truth. And Peter also says: "But there were false prophets also among the people, even as there shall be false teachers among you." Paul also says, by the spirit of inspiration, Eph. 4: 13, 14: "Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ: That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive." And further, 1 Cor. 3: 11, "For other foundation can no man lay than that is laid, which is Jesus Christ." "But let every man take heed how he buildeth thereupon." 2d Tim. 3: 1–5, "This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy. Without natural affection, truce breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasure more than lovers of God; having a form of godliness, but denying the power thereof; from such turn away." And in the fourth chapter, "I charge thee, therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine. For the time will come when they will not endure sound doctrine; but upon their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth."

And yet in the face of all these witnesses that we have just quoted, our Methodist friends will tell you that it is no difference what you believe, so the heart is right. I tell you nay, never, until the earnest seeker asks the question as did Saul of Tarsus, when on his road from Jerusalem to Damascus: "Lord, what wilt thou have me to do?"

Look with me, if you please, on the wide domain of America, and see the distracted state of Christendom, and see the many so-called churches in vile hostility to each other! Will the world ever believe on Christ aright, while there are so many antagonistic to the true and fundamental principles of religion? If all the world were this day converted and banded under the colors of these hostile parties, would it be a millennium? Peace would no more be restored than now, since opposites and contradictions must of necessity antagonize.

The state of things as they now exist, is frightful to the biblical scholar indeed; but storms of tenfold fury await the time to come, "when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire, taking vengance on them

that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power." What we now feel is but the gentle breathings of a zephyr in comparison to the whirlwind that is rushing upon us. The language that fell from the lips of the Savior himself, "Many will say unto me in that day, Lord, Lord, have we not prophesied in thy name, and in thy name cast out devils, and in thy name done many wonderful works? Then will I profess unto them, I never knew you; depart from me ye that work iniquity."

The great questions of this age are which of the claimants, out of so many, is the true church of Christ? Ought Christ alone to be obeyed in religious matters, or should the authority of Bishops and Elders in the Methodist society be regarded? The contest in a word is between Bibleism and Manism, between Christ and John Wesley, between the followers of Christ and those of Wesley; Christ says, "If I your Lord and Master have washed your feet, ye also ought to wash one another's feet," and further says, "He that loveth me keepeth my commandments, he that loveth me not, keepeth not my sayings."—Wesley says the injunction is not necessary—it is one of these little nonessentials—if only they are right at heart; and his followers still will tell you the same. And when they tell us these things we can't help but think the passage of scripture is fulfilling in our ears where it says, they shall teach for doctrines the commandments of men, and make the word of God of none effect. The two contradictory propositions cannot be equally true. If Christ has set up a visible kingdom in the world, never to have an end, and which the gates of hell should not prevail against, he must have given a definite organization: he surely has given a rule, an example, a pattern for its building and government.

We understand the term kingdom to embrace three particulars; first a king, second, a law, and third, subjects. The history of the past few years, and the present posture of affairs convince us that the principles and practices of our relative societies are fiercely antagonistic. The kingdom of Christ is not thus divided against itself. Both are not—cannot be—Scriptural Churches. The Savior tells us that a kingdom divided against itself cannot stand. And the kingdom of Christ is not thus divided. The mechanic will tell you that two, seven or twenty things cut after the same pattern will be alike and bear the image of the original.—The Mathematician will tell you that things equal to the same thing, are equal to each other. If churches were organized according to Divine authority, immediately under his direction and pattern, would they not be in all respects similar and bear the same image, and we be one people, in one fold, under one Shephard, obeying the law of the King alike, and be of one mind, and be in the unity of the faith as the law of our King directs us? To bring this serious and solemn subject to our own business and bosoms. If Episcopacy is right, I am wrog; or if I am right, Episcocy is wrong. If they are the true followers of Christ I am anti-Christ and *vice versa*; since are opposing each other and so antagonistic to each other's practical faith.

A follower of Anti-Christ! fearful, awful thought indeed! Lord, is it I? I make tis appeal as a serious inquirer, occupying life's honest place—the steps to the tomb. But thanks be to God for a revelation of his will, as revealed in the New Testament Scriptures, there giving us the law of his kingdom to perform literally as fellow laborers in the Lord's vineyard. Oh, let us be up and doing, seeing there is so much to do. Can our ministerial brethren, under those solemn reflections, keep still, and cease to proclaim the whole counsel of God to a gain-saying and stiff-necked people? May the Lord give us wisdom from above, with an understanding heart and willing mind to render humble obedience in all things whatsoever he hath commanded is, that he may be with us always, even unto the end of the world.

ANDREW STALNAKER.

[*To be Continued.*]

THE faith that unites to Christ, separates from iniquity.

PROUD hearts and lofty mountains are always barren.

YOUTH'S DEPARTMENT.

For the COMPANION.

Be Kind.

Dear young readers of the *Companion*; I say to you with a sincere heart, be kind to each other. You cannot know how soon the Angel Death may come into your midst, and take the dear one to whom you spoke so harshly but a short time ago; and O! what sorrow, what anguish of spirit, what a lifetime of sadness, will be yours, as you reflect, conscience stricken, upon that last unkind word, spoken in anger to a dear little brother or sister, or perhaps a kind father or mother, upon whom you look for the last time, and who now lies pale and motionless before you in the embrace of death. You had not time, or were not willing to ask forgiveness, and now it is forever too late.

Again I say, be kind to each other. I love you, I desire to see you happy. I long ond pray for your salvation. I hope olso, that all who read this paper, or hear it read, will also desire and long for eternal life; or in the words of our Savior, "hunger and thirst after righteousness." I often imagine that I see an older sister or brother reading aloud to the younger members of the family.—This is a lovely sight to see. What is more pleasant to behold than a group of happy children, united in love and harmony. It gives joy to the parent's hearts, and their friends will all love them God will be pleased with them, and will favor them with mercy and loving kindness all the days of their lives. May the Lord grant us all his peace while we live, and after death a rest at his right hand in heaven, is the prayer of your friend.

NANCY A. YODER.

Somerset, Pa.

Hold On.

Hold on to your tongue when you are ready to swear, lie, or speak harshly.

Hold on to your hand when you are about to strike or steal.

Hold on to your temper when you are angry, excited or imposed upon.

Hold on to your heart when evil rssociates seek your company.

Hold on to your good name, for it is more precious than gold.

Christian Family Companion

Tyrone City, Pa., July 18, 1871.

Brethren's Almanac for 1872.

The time has now fully arrived for collecting and compiling matter for our Almanac for 1872. We therefore invite the attention of every one who feels interested in the enterprise, to our wants in this matter.

1. We make the list of the address of ministers one of the leading features in the work, and desire to make it as accurate as possible. In accomplishing this we must depend entirely upon correspondents. We therefore request some one from every congregation to give us, 1st, The names and addresses of ministers in said congregation, that are not in the Almanac for the present year. 2nd, The name and address of the housekeeper, or elder. 3rd, The names and addresses of ministers who have died since Jan. 1870, with the date of their death. 4th, Give the names and particulars of ministers in adjoining congregations, where you are not certain that some one else is attending to it.

Brethren please help us to make our next list complete and accurate, or as nearly so as possible.

2. We solicit brief biographies of prominent brethren in the early history of the Church; reminiscences of peculiarities, remarkable circumstances, incidents, anecdotes, and stories of the Brethren, either individually or collectively, such as would be proper to relate or read at the most refined and devotional fireside.

3. The names of the Districts and the number of congregations in each District, with the place and time of their next counsel meeting, with the name and address of the Secretary.—This is an important and useful item, and we trust the particulars will be promptly furnished us.

4. Contributions of Essays, Sketches, Poems, and Selections.

Now brethren and sisters, "strike while the iron is hot." All matter for publication should be in our hands by the twentieth (20th) of August. Do it at once, while the matter is on our mind.

Consistent advertisements will be inserted at twenty cents a line, minion type.

Obituary.

It becoms our duty this week to chronicle the death of a worthy citizen, Mr. S. C. Laird, who departed this life on the 5th instant, aged 29 years. Disease, Dysentery, of which he suffered about eight days. He was for several years Principal of the Common Schools of this place, and was an able and efficient instructor. Latterly he was engaged in the Book and Stationary business; and was an enterprising citizen, and a kind and obliging neighbor, just such as we regret most to lose. Peace be to his ashes.

"It has been suggested to our mind that the article in No. 24, headed "Dunkers" should be printed in tract form, and sent free, or at small cost, to every member or friend of the cause. "Sow the good seed."

Landon West.

It might do much good to circulate the article referred to more widely, by adding foot notes, and explanations. Well, we are ready for any good work, and will do our share in this. We will get up the article with necessary corrections, in good style, at $31 for 5000 copies, and retail them at 75 cents a 100, postpaid.—Who will go our surity for $31, for the said purpose?

Newspaper Extract.

By request we insert the following from the Kansas City *Bulletin*. It was written by a special correspondent, who set out on a Sunday morning in search of instruction in regard to the Brethren. We condense and extract the following:

Having heard that there is in this city a congregation of the curious people called by the world "Dunkards," by themselves Brethren, and by history "German Baptists," which sometimes worships in the Milton st. Methodist Church, the Lounger betook himself last Sabbath morning toward the Southeast and in search of instruction. We learned that a number of

GERMAN BAPTISTS.

of whom we were in search, resides at 1606 Hackberry street, which is a sort of headquarters for that denomination. Leaving the devout Minister to talk to his little audience, we repaired to the designated house and were speedily introduced to the presence of quiet George R. Holsinger and his soft-voiced wife. Father Holsinger informed us that the congregation numbers about seventeen. They have lately been to a communion meeting in Clinton county. Some of them attended a meeting on the line between Douglass and Franklin counties, Kansas. The yearly meeting this year is held at Myerstown, a pleasant village of 1300 inhabitants in Lebanon valley, Berks county, Pennsylvania. Father Holsinger kindly gave us a copy of the Brethren's Almanac for 1871, which contains much statistical matter concerning the denomination and referred to Brother George Myers, the Minister, who resides at 1826 Walnut street for further information. Bro. Myers has recently come from Pennsylvania, and has a large and interesting family.—The ministers of the Brethren are not ordained in the sense commonly understood, and are not paid for their labors; but they are selected from the congregation in consideration of their especial fitness for the ministry. The Brethren take care of their own poor, almost working up to the Quaker standard in this respect. They have one missionary, who is supported by voluntary contributions. Father Holsinger is well known in this city, and his name is influential among his people. His son, Colonel Frank Holsinger, is also one of our leading men. He was connected with the Eighth Pennsylvania regiment, and was badly wounded during the war. Another son was with the One Hundred and Tenth Pennsylvania.

* * * * *

"The "Dunkers" have many peculiarities which they strictly observe.—

It is to some extent their intention to be a "peculiar people," believing it both a privilege and a dudy. They are, with here and there a few exceptions, non-resistants, and will not bear arms under any circumstances. [We are aware of no exemptions from the principles of non-resistance. "Here and there" a few break over and violate those principles, as others do also by going to war, swearing, conforming to the world, and by other transgressions, but those generally go out from us, for they are not of us.—We no more tolerate resistance than we do war; in fact it is our non-resistant principles that keep us out of war.—EDITOR C. F. C.] They believe in implicit obedience to the government. [Implicit submision would be more applicable. We do not believe in implicit obedience to the government when it demands anything of us that conflicts with our implicit obedience to the Gospel; but when we cannot obey we nevertheless can and must submit. Ed. C. F. C.]

They were the staunchest of Union people during the late war, and contrived to find ways to manifest their sympathy, although they would not fight. They vote, but donot generally take a very active part in politics.

Excepting the first paragraph, the article is copied from the correspondence to the Philadelphia *Press*, and published in *Companion* No. 24.

Fearful Riot.

A terrible riot occured in New York city, on last Wednesday, 12th instant. The Orangemen which is the name of a society having for its object the upholding of the Protestant religion, and opposition of the Catholics, and instituted in 1795, in Ireland. had appointed the day for a general parade.

The catholics threatened interference, whereupon the Mayor and city authorities forbade the parade; but the Governor, believing that such interference by the municipal authorities was not in accordance with our boasted freedom, gave orders that the Orangemen should be protected in their rights.

At the appointed time the procession was formed, and the riot ensued, resulting in the killing and wounding of a number of persons. Great excitement prevailed during the entire day. These religious riots we fear augur no good to the peace-loving citizens of the country.

American Sunday School Worker—We learn from the Publisher, J. W. McIntyre, Saint Louis, that the above named Magazine is constanly receiving subscriptions from all portions of the country. It deserves it. We advise schools to try the Lesson papers, to be used with or without the Magazine. Specimens of either, no doubt, the Publisher would forward on application; or what would be better still, order them three months on trial.

Answers to Correspondents.

S. A. MOORE: You say, "Enclosed please find seventy-five cents."—Cant see it.

WM. H. PULLEN: Only one dollar and a half.

THE FAMILY CIRCLE.

The Footprint.

"What is that, father?"

"It is a footprint, my son, and is a sign that some one came into our front yard last night."

"It must be," replied Benny, "for there could not be a footprint without there had been somebody there to make it."

"That is true, Benjamin; and now show me some of the footprints of the Creator!"

Benny looked up in surprise.

"I don't understand you, father," he said.

"Well, who made all these beautiful flowers? Who made all these splendid trees? Who hung the clouds up in the sky? Who made this great round earth? Who set the mighty sun flaming in the heavens, and started the bright moon to rolling round the world?"

"Why, God to be sure!"

"Then all these things are but footprints of the Creator. They are a sign that there is a Creator, and that he has been here. See this ice-plant I hold—man never could have made it; notice that beautiful lady-bug crawling on the leaves—man could not have made it; see all the glistening grass, hear all the chirping birds—man did not, could not make them! God made them, and they are all simple footprints of the great Creator, to prove to us that there is a great and good God, whom we should love, worship and obey. Do you understand?"

"Yes, sir, I understand very well now, and I thank you for teaching me that lesson."—*Kind Words.*

"I Am Not Afraid."

BY MRS. J. E. M'CONAUGHY.

A happy time little Robbie and Rosy were having "see-sawing" on a board laid across a big log. At first both were very timid, and clung on tight to the board. But by and by little Robbie grew bolder, and would let go his hold when he went up "sky-high." Just as he began his descent, however, his chubby hands were pretty sure to come down too. After a few such daring flights, he grew still more careless, despite little sister's cautions.

Just as he was laughing and tossing his arms the gayest, saying, "I ain't afraid," a sudden jolt brought him tumbling to the ground "all in a heap." Little Rosy too got a bad fall, and mother had various little bruises to doctor that evening. If Robbie's daring never brings him into worse troubles, we shall be glad.

When a boy says, "I ain't afraid," when there is real danger ahead, which he might as well avoid, it is no sign of bravery, but of foolishness.

A lad once was playing about on board a vessel in Buffalo harbor. He was very daring in his feats up in the rigging, and more than once was cautioned by the sailors. But he wasn't afraid. Presently there was a crash, and on looking around there lay the poor lad's crushed and bleeding body dead on the deck.

A great many boys have gone down to their death because they were not afraid to go into the rum shop and billiard-saloon. Always remember it is manly and noble to be afraid of sin in all its forms.

CORRESPONDENCE

Correspondence of church news solicited from all parts of the Brotherhood. Writer's name and address required on every communication as guarantee of good faith. Rejected communications or manuscript used, not returned. All communications for publication should be written upon **one side** *of the sheet only.*

Notes of Travel.—J. S. Flory.

Left home May 19th. On the 20th attended a church meeting with the brethren at Meadow Bluff, Greenbriar county, W. Va.; 21st, public preaching at the Blue Sulphur Springs;—large attendance, 6 additions by baptism. Same evening went to Lewisburg.

On the 22nd went by stage to the celebrated White Sulphur Springs, at which point, on the morning of the 23d, at 3 o'clock, set out by Railroad for Pa.; passed through the great Blue Ridge tunnel; thence, via. Washington city and Baltimore, to York, Pa., where I arrived same night. Next morning at nine o'clock, arrived at Lancaster City, went to the house of Eld. Jacob Reinhold, with whose kind family I tarried until next morning, the 25th, when I went out by railroad to the communion meeting in the White Oak branch near Manor. At this meeting several additions by baptism. Next morning went farther on to the communion meeting near Ephrata.

From said communion was taken by brother Joseph F. Royer to his home. Meeting at night near by.—Next morning was taken by brother Royer across the mountain to meeting in the Brethren's meeting-house. Thence to Richland, meeting in the afternoon in the Brethren's meeting-house in town. After meeting five additions by baptism. Meeting at night in the Tulpenhocken meeting-house.

Next morning was taken by brother Royer to place of Annual Meeting, where I tarried until Thursday the 1st of June, when, about noon, was taken by brother Jacob Reinhold to Richland, where I got aboard the train for Harrisburg, at which point I tarried until next morning, when I went by railroad to Baltimore, thence to Washington city, and up the beautiful Shenandoah Valley to Harrisonburg, where we arrived about sundown.

Took the stage for Stanton, but lay over on the road at the house of cousin and brother John Young, where we had a pleasant sojourn for the night.

Next morning went on to Stanton by stage, where we tarried until 4 P. M., when we set out by rail for White Sulphur Springs. Arrived there at 10 P. M.; by stage to Lewisburg where we arrived Sunday morning at 2 o'clock. At 8 o'clock set out afoot for Blue Sulphur Springs; was soon met on the way by a son of bro. J. Forrer, who kindly took me to the Springs, where I met a large congregation and preached a funeral discourse.

Next morning set out for home, where I arrived at night, and found all well; thanks to the Lord. Many pleasant recollections recur to our mind, in consideration of the many kind favors shown us by the dear ones we were permitted to associate with. We saw many loved ones we had not seen for a long while, and formed the acquaintance of many whom we shall ever hold in high esteem. Once more were we permitted to look upon the blue mountains, that border on the Shenandoah Valley, that brought to our remembrance our youthful days, days of joys and sorrows, past but not forgotten.

On the morning of the 16th of June, in company with brother Elias Maffit, we set out on a trip down the Valley of the Great Kanawha River. The evening of the 17th, arrived at the house of brother J. Starkey, Kanawha county. Meeting in the evening in the Methodist meeting-house at Cross Lanes. Evening rainy, but a small congregation. Next day I had to fill three appointments in the neighborhood: one at 11 A. M., one at 4 P. M., and one at night. Good turn-out of people and quite an interest manifested.

Next day we spent in viewing some of the lands for sale in that section. Brother Maffit, late from Pa., had some idea of making a purchase, as the country is a good one, and lands cheap. At night we had meeting again in the neighborhood. Had an interesting meeting. Next morning we came to Charleston and in the evening set out for home where we arrived next evening.

I would call the attention of brethren who contemplate making a move, to that section of country. It lies bordering on the Kanawha River on which steamboats ply daily, and on the bank of which a railroad is now being constructed. The lands are naturally productive, (good, healthy climate,) and lie a short distance below Charleston the capital of our growing state; which place is destined to make a large city. The lands are as yet cheap; they can be had, 2 to 4 miles back of the river, at from six to 20 dollars per acre. Some farms, with considerable improvement, can be had for from eight to ten dollars per acre.

There are four members of the Brethren there now, and a prospect for a good congregation, could there be regular preaching there. A ministering brother is much needed there. I pray the Lord may influence some one to go there and be instrumental in building up Zion.

Brother Henry: We are, thanks to our heavenly Father, enjoying good health. I have very little church news, save that we have visited our brethren in their seasons of love, in Clinton county, Mo., while others of us have attended a love-feast in Douglass county, Kansas. All seem to feel refreshed and strengthened thereby, and encouraged to press forward in the discharge of every known duty. Our little meetings have their influence, as the enclosed article in the Kansas City Daily Bulletin of June 18th will show, as it treats mostly of the Brethren.—Straws are said to tell the course of the wind. When we awaken a respectful attention to our creed, our point is more than half gained. Many and varied are the remarks concerning the "Dunkards." Some are inclined to laugh at us, for (as they call them) "our simple ways"; but all give us credit for candor.

It will require time to make much progress in this city. All know the difficulties to encounter in the large towns, as our people are mostly agricultural in their tendencies, and seek rather the rural districts. I think this will be overcome eventually, and the first great difficulty is being surmounted by the instrumentality of Salem College. When our young men and women of all classes of industry are educated, many of them will doubtless select other pursuits, and become citizens of our towns and cities, and serve to build up Zion's cause among a class that among us have not been reached. I do not

think that we should disparage those of our speakers who have not been educated, and hope I will not be considered as doing so if I say that, had a good education accompanied all their honest zeal in behalf of Christ's kingdom, they would be much more useful. Take for instance our preachers: do not brethren so and so exert a greater influence than this brother or that? Why is it? Because this brother has greater advantages natural or acquired. Hence I hold that to do the greatest amount of good, we should secure all the advantages of the means which we possess. This subject has long been engrossing my attention. When a youth of 19, I attended an institution—Mount Morris Seminary, Ill's. It was a Methodist seminary. It is astonishing to see the means they employed to proselyte the youth who came within their reach, and I do not wonder that our church has lost so many of the young, who should be among the chief snpporters of the cause of Christ. Brethren, arouse to the importance of this subject, and assist the good brethren in Indiana in bearing their cross. I know none of the brethren engaged in this good work, but can bid them God-speed in their undertakings. Should it result in an educated ministry, so much the better,—if in a supported ministry, I have no objection, as I believe the laborer is worthy of his hire.

Yours in the bonds of love.

FRANK HOLSINGER.

Kansas City, Mo.

Visit to Edgar Co., Ill's.

Brother William Hartzler's appeal in the C. F. C. caused us to make a trip to find those brethren and sisters who moved from Pa., and settled in Edgar county, Ill's. So we left home on Monday morning, June 12th. Took the cars at Lima for Fort Wayne, thence on the Wabash Valley R. R., for Danville, Illinois. We however stopped off at Logansport and staid over night with our cousin Joseph Uhl: had a short but quite pleasant interview; then next next morning took the train again, and arrived at Danville at about 11 o'clock. To our great disappointment, the new Railroad south for Paris, was only staked out, instead of cars running; so we took the good and safe old way for it—on foot, 36 miles to Paris; arrived there on Wednesday about 11 o'clock;—went to post office and made inquiry for Philip Siders or George Hess. I was told that Siders lived 11 miles N. E., and brother Hess some nine miles. Thinking that brother Siders could not live that distance from Paris, going to different places, we met a woman in a store that gave us more correct information, who said as soon as her husband came in, they would start with a team in that direction, and could take us to Kline's, who could tell us where to find them.—So we passed brother Sider's, not knowing. They only live five miles N. E. from Paris. Got to brother Kline's about three o'clock, talked a few minutes, then he started out to have meeting that evening, and to our surprise gathered nearly a schoolhouse full. We spoke to the people the best we could, and left an appointment for next evening. Found there members living in a fine country, harvest just commencing, season rather dry. These members need a speaker. They are in general well and alive to their eternal interest.—I made inquiry whether any of our periodicals were read among them, and found none; but got brother Siders to subscribe for the *Companion*, for balance of the year. I hereby ask our Owen county, Ind. brethren to pay those brethren and sisters an occasional visit. The brethren's names living in that vicinity are, Philip Siders, John Kline, John Darney, George Hess, and others. Geo. Hess lives 7 miles nearly due north of Vermillion station, west of Terrehaute, and Philip Siders, 4 miles north and 1 mile east from Paris. Now brethren from Owen, don't forget this address: Philip Siders at Paris, and George Hess at Vermillion, both in Edgar county, Ill's.

GEORGE LONG.

The War in Kansas.

In an article in the *Companion* some time ago, on the subject of this "WAR," I asked the question, "Who will be next to say, 'I have quit the use of tobacco, and who next?'" Soon after, however, a brother writes from Kansas, and through the *Companion* says, "I used the article for twenty two years, and I was induced to quit by reading your paper." And again, quite recently, I received a letter from another brother in Kansas, a minister, who, after writing to us an interesting letter, says, "I have the best of all yet to tell, and that is that I have left off using the weed. I quit about two months ago, and if the temptation never becomes greater than it has been yet, I shall never buy any mor tobacco. He is also a reader of your paper.

Now brethren and sisters, you who have been engaged in this great work for good, are not the above facts again more evidence that our labors thus far in so great a cause, have not been altogether in vain? Brethren let us have more such persuasive, convincing, and heart-gaining articles on this subject as those we have from brethren Lœhr and Bahr. The use of tobacco is one of those evils which sound reason only forbids, and hence we can but reason together on the subject. Could this evil be reached as those of murder, adultery, theft, drunkenness, &c., then would this war be a short one; then this would never at all have become a national affair.

But sound reason teaches us that the common prevalent use of tobacco is a sin of uncleanness; that it is intemperance; that it is idolatry; and since the law does not specify of what those sins consist, sound logic, and common sense must be left to convince its lovers and its slaves that its use may be brought under the head of either of these latter evils.—Then brethren, then sisters, fight on! But use not only those weapons of gold and steel, but also fight as Jacob did of old, leaving Leah and Rachel, the women-servants, and the sons, this side of Jabbok, and there in loneliness wrestle with God till you overcome, and your name shall be called Israel.

With these thoughts let us "trust in the Lord and take courage."

C. C. ROOT

Mirabile, Mo.

JONESBOROUGH, TENN., June 26th, 1871.

To all whom it may concern:—

Dear Brethren and Sisters, having announced in the *Companion* some time ago my purpose of spending the latter part of the Summer in the north-western states, if I could raise the means to do so again the 15th of

June. I therefore take the present method of saying, that I have not as yet been able to raise the requisite amount, as I would not like to start with less than $50.00, and money is very hard to raise in this part of the country.

True, I have received a few dollars from brethren and sisters from a distance, and for which I tender them my sincere thanks, and hope they will yet realize that "it is more blessed to give than to receive."

I have now concluded to postpone the time of starting until the 1st of September, when, the Lord willing, I shall start on the proposed journey; and in the mean time, any remittance however small, will be thankfully received.

The programme is as follows: To visit the brethren in the Valley of Va., thence to Md., thence to Pa., thence to Ohio, thence to Ind., thence to Mo., and back to Alabama again Winter.

It may be that some would be curious to know how I propose traveling over so large a scope of country on the small sum of fifty dollars. To all such I would just say, that I do not expect any thing of the kind: I mean that before I start, I must have fifty dollars at my own option to depend upon in cases of emergency, where there are no Brethren. Paul says, "No man goeth a warfare at his own charges"; consequently I expect the brethren to forward me on from one place to another; but when I get around into Alabama, where there are but few if any Brethren, then I will expect to bear my own expenses.

I would just say in conclusion, to any and all who may correspond with me or remit me money, to be careful to give me their name and address plainly, so that I may be able to return their money if I never use it as intended. I have already received one anonymous letter, enclosing three dollars, from Lancaster, Pa., and signed, "Three sisters in Christ."

Now, dear sisters, please write to me and give your names, so that I may return your money if I never make the proposed journey.

Yours in "the one hope."

JESSE CROSSWHITE.

Dear Brother: On Friday morning the 7th, I received a letter written by order of brother Daniel J. Peck, requesting me to come to his house by Saturday evening, that he was lying sick with Typhoid Fever, and desired to see me. I accordingly went to see him, and to my sorrow found him on his sick bed quite poorly, yet not altogether helpless.—He thought he was some better than he had been a few days before, and felt very happy to see me, and soon told me what his great desire was. He said that he had also ordered bro. Josiah Keim to write to brethren Conrad Kahler and John Swihart to meet me here; that he wished to be anointed "with oil, in the name of the Lord." Shortly after, brother John Swihart came; but brother Conrad did not come: why, I have not learned. As soon as the family could be collected together, the ordinance was attended to. He was anointed with oil in the name of the Lord. Then he told me he had one more trouble on his mind, that he wish to be released of; namely, that he and C. Kahler were appointed to transact business relative to the next Annual Meeting, and now he is not able to attend to it, or to assist brother Conrad as he ought to. He desired me to take his place and assist brother C. Kahler all I can. When looking over the list of business, I find that a great many of the churches of North-eastern Ohio have not reported yet. Now we desire them to report as soon as possible, and address Conrad Kahler, or J. B. Shoemaker, Smithville, Ohio.

The place selected by the brethren of N. E. Ohio, for the next Annual Meeting, (1872) is brother Cyrus Hoover's, Chippeway church, Wayne county. It is considered by all who are acquainted with the place, to be a very suitable one: plenty of water—nice and level to get about, and only one-half mile from Wooster Summit, on the Pittsburg, Fort Wayne and Chicago R. R.

J. B. SHOEMAKER.

Smithville, Ohio.

MARRIED.

By the undersigned, at the residence of Samuel M. Burger, July the 2nd, 1871, Mr. ABRAHAM J. CLAAR, and Miss MARY M. MOCK, both of Bedford county, Pa.

S. A. Moore.

By Elder Jesse Crosswhite, at the residence of the bride, in Ashe county, North Carolina, on the 28th of May, 1871, Mr. DANIEL B. BOWMAN of Knob Creek, Washington Co., Tenn., and Miss MARGARETTA MILLER, of Ashe county, N. C.

By the undersigned, July 6th, 1871, brother JACOB LIVENGOOD, of Elklick, Somerset county, Pa., and sister ELIZABETH ROMESBURG, of Fayette county, Pa.

S. C. Keim.

DIED.

We admit no poetry under any circumstances in connection with obituary notices. We wish to use all alike, and we could not insert verses with all.

In the Salamoney arm of the church, Huntington county, Ind., MINNIE A. PURVIANS, infant daughter of James and Elizabeth Purvians; aged 8 months and 19 days. Funeral improved by the writer from Matth. 18: 2, 3.

SAMUEL MURRAY.

In Nettle Creek Church, Wayne co., Ind., April 13th, of Diptheria, CATHARINE ELIZABETH, daughter of brother Edward and sister Catharine Raffe: aged 1 year 7 months, and 25 days.

Also in the same place, same disease, ANNA MARY, daughter of brother Joseph and sister Christena MYERS, grand child of Edward Raffe: aged 4 years 5 months and 19 days. Funeral services by brethren Daniel Bowman, Daniel Smith, and others.

E. & C. RAFFE.

In the bounds of the Clover Creek congregation, Blair county, Pa., sister SALLY SMITH, consort of brother John Smith;—aged, 65 years 2 months and 10 days. The occasion was improved by G. W. and J. W. Brumbaugh, from the words "Therefore be ye also ready," 24th chapter of Matthew, first clause of the 44th verse.

J. L. Wineland.

In the TulpeChocken church, Lebanon co., Pa., July 3d, sister CATHARINE ZUG, daughter of the late Elder Abraham Zug, deceased, and sister of the undersigned;—aged 71 years and 2 days. Her remains were taken to their resting place, on the 5th, at the TulpeChocken meeting-house, where the occasion was improved by brother C. Bucher from the words, "For whatsoever a man soweth, that shall he also reap," Galations 6th chapter, latter part of 7th verse. Visitor please copy.

Eld. John Zug.

In the West Conestoga church, Lancaster county, Pa., May 24th, sister CATHARINE SHERK, consort of brother Emanuel Sherk, and daughter of brother John and sister Elizabeth Royer; aged 53 years 2 months & 9 days.

The said sister and her husband left their home on the above day to visit some of their children and attend meeting appointed for brethren going to Annual Meeting. When they had gone several miles they had to cross the Reading and Columbia Railroad.—A freight train was approaching; the brother got out to hold the horse, which he was unable to do. The horse passed the train, ran up a bank, threw the sister against the last car and killed her instantly. She was a worthy mother and sister. Her remains were brought to rest on the 27th of May, at the Middle Creek meeting-house, in the presence of the largest funeral assemblage witnessed at this place. Text: Mark 13: 33. Speakers, brethren C. Bucher, Jacob Reinhold, and ——— Garber from Ohio.

Our much beloved and dear sister CATHA-

RINE HAINES, relict of Israel P. Haines fell asleep in Christ, on the 30th of January, after an illness of eleven days, aged 77 years 4 months and 36 days. She bore her sufferings with Christian fortitude and resignation, and we believe died in peace with God and all men.

Funeral services by the Brethren, at the Pipe Creek meeting-house, Md. It has pleased God to take from our midst a very kind mother in Israel, and we confidently trust that she has gone to the mansions of rest, to enjoy the fruit of her labors.

David Johnson.

Of Consumption, in Lower Deer Creek congregation, on the 3d of June DAVID MUSSELMAN, Son of brother John and sister Nancy Musselman ; aged 18 years 10 months and 7 days. Before his departure he called some of the Brethren together and made a confession of faith, but too late for the ordinance of Baptism to be performed.

We leave him in the hands of God to await the coming of Christ, when he will gather his jewels home.

Funeral discourse by Elder Jacob Flory & Henry Gish, from 1 Cor. 5 : 12—20.

In the Huntington arm of the Church, Huntington county, Ind , June 25th, of Consumption, BENJAMIN FRANKLIN, son of brother and sister OLIVER ; aged 22 years 2 months and 10 days.

In the bloom of youth he was snatched from among his own associates· A while before he died,he and all the friends thought he was getting better. Perhaps a week before his death he told his aunt that when I would come to my next appointment in their neighborhood he was going to meeting to be baptized ; but alas, just two weeks one day less, before my regular appointment I preached his funeral discourse, from Romans 5 : 12. Young people, warning take.—Surely in the midst of life we are in death.

Samuel Murray.

LIST OF MONEYS received for subscription, books, &c.,

Eld. Geo. Wolf,	$6,00	K. Heckmaa,	1,50
D. B. Klein,	2,00	B. S. Whitten,	1,50
W. H. Landis,	,75	Joseph Myers,	4,00
S. Eiller,	,75	D. B. Gerber,	,75
S. H. Caylor,	2,25	Daniel Artz,	1,50
N. A. Cover,	,75	J. J. Solomon,	,75
E. Williams,	,75	D. Workman	1,20
P. Fahnestock,	1,50	J. S. Thomas,	3,75
David Eshelman,	1,00	J. J. Cover,	,75
J. M. Masemore,	,75	Jane Reinhart,	,63
J. Harley,	1,50	Samuel Lidy,	,75
A. H. Cassel,	,75	Daniel Rodes,	,75
S. Beaver,	3,00	A. Pearsall,	,75

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THE
Christian Family Companion

Is published every Tuesday, at $1.50 a year, by Henry R. Holsinger, who is a member of the Church of the Brethren, sometimes known by the name of "German Baptists," and vulgarly or maliciously called "*Dunkards.*"

The design of the work is to advocate truth, expose error, and encourage the true Christian on his way to Zion.

It assumes that the New Testament is the Will of God, and that no one can have the promise of salvation without observing *all its requirements;* that among these are Faith, Repentance, Prayer, Baptism by trine immersion, Feet Washing, the Lord's Supper, the Holy Communion, Charity, Non-conformity to the world, and a full resignation to the whole will of God as he has revealed it through his Son Jesus Christ.

So much of the affairs of this world as may be thought necessary to the proper observance of the signs of the times, or such as may tend to the moral, mental, or physical benefit of the Christian, will be published, thus removing all occasion for coming into contact with the so called Literary or Political journals.

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Christian Family Companion.

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For the *Companion*.

The Narrow Way.

The path of life is said to be a narrow way. A narrow way, unless it is hedged, is easily departed from, and may be difficult to regain: it requires a watchful eye and steady step. But a narrow way is not necessarily a rough one, on which, while he keeps it, the traveler finds it difficult to walk. It is worth while to study the scriptural account of the path of life, contrasted with the broad road that leads to destruction; for it seems that men have by some means found a third way, which answers to neither the one nor the other, and which, if less narrow and exclusive than the former, and less broad and well-peopled than the latter, is more difficult than either. And besides, they are those who call themselves Christians that are toiling on this difficult and dangerous road, mistaking it for the one appointed them.

Jesus tells of two ways only, and throughout the scriptures there is no mention made of any other. He says that one is broad—full, because the gate is wide, easily entered; and because the way is broad, not easily departed from without design. Some have therefore concluded that this way is smooth, pleasant, unobstructed. Jesus does not say so. He speaks of the largeness of the entrance, the plentitude of space, the multitude who walk there, and the destruction in which it terminates. The scriptures speak of it as a crooked, dark, miry, thorny and slippery way. Let not the inexperienced deceive themselves about this road; it is easily found, and easily kept, but an easy walk it is not.

Jesus tells of but one other; and because it is narrow, men have concluded that it is difficult. Jesus does not say so. The scriptures declare that the way of holiness is plain—"a fool need not err therein;" that it is a way of pleasantness and peace, lighted by the dayspring from on high.

The way by which some Christians try to reach their end is a difficult one indeed; but it is not of God's appointing. There is no way-mark of his upon it but what bids them leave it. The erratic traveler, less mindful of the "which he makes for" than of the objects by the way, choosing to forsake the beaten track, trying every defile and plunging into every thicket, meets a thousand dangers that were not in his path. If Christians choose to travel forward thus, it is no wonder that their way is difficult; but it is not religion makes it so. Such is not the path the Savior trod: His is a way of uprightness—straight, direct, uniform; their's is a way of compromise and equivocation; it is neither the broad road of the world, nor the narrow road of the gospel; and since there is no other, it is no road at all, but a traceless and inextricable wilderness. They who stray into it, never know where they are; they see not which way to turn; all is uncertainty.

The word of God is a lamp unto the feet, and a light unto the path of the Christian; but the lamp of God is fixed where he lighted it; it sheds a steady blaze on the heavenward track, wherein they who walk can never be in darkness. But it is a lamp that cannot be removed: men cannot take it down and carry it with them wherever they choose to go. There was a straight way from Egypt to Cannaan; sooner must the Red Sea part its waters, than Israel's steps be turned aside; hosts of armed enemies could not have said to him, "Go around." It was his unfaithfulness that caused him to wander forty years in the wilderness. When spiritual adventurers, who have involved themselves in mazes of doctrinal error, with weariness, fatigue, and many hurts, come back again and find themselves no farther on their way to heaven than if they had walked forward with the company whose sobriety they despised, let them never say they got their hurts, and dangers, and fatigues on the narrow path to Heaven.

N. J. GILLISS.

Ohio, July 13, 1871.

"Jesus Wept:" shall our cheeks be dry?

Selected for the COMPANION.

Portuguese Hymn and Scriptural Reflections.

How firm a foundation, ye saints of the Lord,
Is laid for your faith in his excellent word!
What more can he say than to you he hath said—
You who unto Jesus for refuge have fled?

"The eyes of the Lord are over the righteous, and his ears are open unto their prayers; but face of the Lord is against them that do evil.—And who is he that will harm you, if ye be followers of that which is good?" 1 Pet 3: 12,13.

In every condition—in sickness, in health,
In poverty's vale or abounding in wealth,
At home and abroad, on the land, on the sea—
As thy day may demand, so thy succor shall be.

"The God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered awhile, make you perfect, establish, strengthen, settle you."—1 Peter 5:10.

Fear not, I am with thee; O be not dismayed!
I, I am thy God, I will still give the aid;
I'll strengthen thee, help thee, and cause the to stand,
Upheld by my righteous omnipotent hand.

When through the deep waters I call thee to go,
The rivers of sorrow shall not overflow;
For I will be with thee, thy troubles to bless,
And sanctify to thee thy deepest distress.

"Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you." 1 Peter 4: 12. "Though now for a season, if need be, ye are in heaviness through manifold temptations; that the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise, and honor, and glory, at the appearing of Jesus Christ." 1 Peter, 1: 6, 7.

When through fiery trials thy pathway shall lie,
My grace, all sufficient, shall be thy supply;
The flame shall not hurt thee, I only design
Thy dross to consume and thy gold to refine.

E'en down to old age, all my people shall prove
My sovreign, eternal, unchangeable love;
And when hoary hairs shall thy temples adorn,
Like lambs they shall still in my bosom be borne.

"Give diligence to make your calling and election sure; for if ye do these things ye shall never fall; for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ.—2d Peter 1: 10—21.

[Let all sing triumphantly the song of the Lord.]

The soul that to Jesus hath fled for repose,
I will not, I will not desert to its foes;
That soul, though all hell should endeavor to shake,
I'll never, no, never, no, never forsake!

WILLIAM H. QUINN.

Tyrone, Pa.

For the Companion.

SUICIDE.

Two Great Men Kill Themselves With Their Own Swords.

It may be almost too late to apprise the public of the mad career of two of the most learned men of the present century, but as many of the readers of the *Companion* may not yet have learned that they have killed themselves, we will relate the circumstance which is as follows:—Two men, Campbell and Rice, who could not agree, met for the purpose of fighting a duel. Campbell drew his sword and threw it at his antagonist, (inflicting a deadly wound,) who in turn hurled it back at Campbell, when both found that they were mortally wounded. This circumstance, which is a spiritual affair, is published, for the benefit of the world, in a work entitled "Campbell and Rice's Debate." Turn to the 252 page of this debate, and you will find that Rice not only gives to *Campbell* the deathblow, but also kills himself. Campbell, also, wounded himself, and we think mortally too, when he referred to Tertullian, the historian, to prove single immersion; but Rice admits that neither single immersion or sprinkling and pouring are of divine origin. Hence Rice, at least, admits that trine immersion is the only apostolic mode of baptism. Such admissions are not very common among those who advocate the institutions of papal authority. If they are not careful many of them will, perhaps, unintentionally make a dmissions similar to that of Rice, and thus expose Satan, their real author, and cause him to lose so much power that he will be caught and bound. May God speed the day.

E. UMBAUGH.

Collamer, Ind.

A beautiful life—a life of truth and purity, and affection.

For the Companion.

Pure Religion.

What is the religion of the gospel? It is pure and undefiled; and the individual who is in possession of it, can boast of wealth superior to all the gold of California. And the beauty of the whole is, this is the gift of God—a free gift, purchased for poor, fallen, rebellious man, by the death of Jesus Christ. Had man been left to run over the sea of life without a guide, or compass, he would have been in a sad condition; but thank God we are not left without a pilot to guide our barque over the tempestuous sea of life. What a glorious hope is the Christian's! When he has true religion for his covering, we need no other; but he can journey safely all through his pilgrimage—his eye rests undeviatingly on that heavenly world, where the wicked cease from troubling, and the weary are at rest.

Then, fellow travellers, secure this glorious covering, and you need not go astray; but faith and hope will buoy you up; difficulties will vanish away.

Trembling Christian, gird on your armor. Be firm in your course; search your directory prayerfully; understand its teaching; receive the engrafted word, and it will cause fresh hope to spring up in your pathway; and you will discover new beauties arising on your journey, which will be encouraging to you. But bear in mind that you, in order to become a good soldier of the cross, must be firm and unyielding when you are surrounded by temptations, which often will assail you as you journey over the restless sea of life.

But be not discouraged. Aim after that high and noble state in an humble, confiding manner, and you will discover to the joy and comfort of your soul, that the God of all grace will sustain you; and bright hopes will take possession of your heart, and you will be encouraged to go onward. Remember, my dear friend, at the same time to study your Bible, which is a true guide, and will be a safe directory. All you have to do is to obey its pious teachings, and follow its wise instruction; and a halo of light will go with you all along your journey, and a holy guide will be your attendant.

But alas! Sad will be our condition if procrastination seizes upon us and we neglect to keep our lamps trimmed and burning. But we hope better things and trust we feel like saying as did Joshua, "As for me and my house, we will serve the Lord." Then, my friends, let hope buoy us up, and the great love of God inspire us with humble aspiration to press forward to the mark of our high calling in Christ Jesus. Life is the time given unto us to prepare for that bright home; and why should we neglect to secure unto ourselves that rich inheritance, which is incorruptible and which fades not away! The door of mercy is still open, and the invitation is still given, "Come unto me, all ye that are heavy laden and I will give you rest." May God's love encourage our hearts to search after the hidden treasure, which will be of more value than rubies, is my humble prayer.

W. B. Shane.

Luna, Ohio.

A Plea for a Popular Bible.

A writer in the *Watchman and Reflector*, taking up the suggestion of Hawthorne, that the Scriptures should be issued, like other books, in portable volumes, says:

"God's book has suffered much from its enemies in the world; But its friends are not guiltless. Few books could endure what it has passed through. Take any book you please—or, better, take the masterpieces of many authors—History, philosophy, poetry, laws, letters—jumble them together with little regard to order; slice them all alike into paragraphs three or four lines long; print them in small type two columns to a page; begin two chapters at tolerably regular intervals, without regard to connection, and head each with an absurd summary of its contents, repeating parts of this for a running title; and then bind it into a volume of inconvenient shape or unwieldy size, and expect a large circulation for it. Why can we not have our histories of the Jews in handy, large-paged, clear-typed volumes like our Macaulays or Prescotts? our Life of Christ, by Matthew, Mark, Luke or John, as attractive in typography as the same life—or the life of the same person—written by Strauss or Renan? our copies of Paul's and Peter's Letters in as good shape as Cowper's or Daniel Webster's? Why must David's poetry be printed like prose, any more than Longfellow's?"

Selected for the COMPANION.

The Hour of Prayer.

Child, amid the flower at play,
While the red light fades away;
Mother, with thine earnest eye,
Ever following silently;
Father, by the breeze of eve,
Called thy harvest work to leave;
Pray!—ere yet the dark hours be,
Lift the hand and bend the knee.

Traveler, in the stranger's land,
Far from thine own household band;
Mourner, haunted by the tone
Of a voice from this world gone;
Captive, in whose narrow cell
Sunshine hath not leave to dwell;
Sailor, on the darkening sea,
Lift the heart and bend the knee.

Warrior, that from battle won,
Breathest now at set of sun;
Woman, o'er the lowly slain,
Weeping on his burial plain;
Ye that triumph, ye that sigh,
Kindred by one holy tie;
Heaven's first star alike ye see—
Lift the heart and bend the knee.

H. FORNEY.

Hudson, Ill.

For the COMPANION.

An Appeal to the Young Brethren and Sisters.

BY J. S. FLORY.

Having the welfare of the church at heart, I have for some time felt like making an earnest appeal to the beloved young members of the body of Christ, that they, with me, as well as all others of the household of faith, might labor more earnestly for that oneness of mind, that characterized the church in days of yore more than at the present day; and to do all in our power to kindle and keep burning that love which neutralizes all isms and divisions, and cements together in one universal compact of brotherly regard and affection, every member, whether old or young, of the body of our Lord Jesus Christ. Oh, the value of sincere, brotherly love! it is a gem of inestimable worth—being a counter part of God, "who is love."

First, let us duly and solemnly consider the important fact, that the care and government of the Church will ere long pass from the hands of our dear old fathers, who are now instruments in the hands of God, working the welfare of Zion, over into ours, who are yet struggling up the steep of life. A weighty influence is now being exerted upon the church and would by the consistent, humble, and godly walk and conversation of our fathers and mothers in Israel; but alas! these temples, wherein dwells the light of divine influence, must go down to the grave, and from us will be expected to emanate that light, love, and zeal sufficient to the furtherance of the cause of Christ. Yea, to us will be entrusted the Church of the Living God! O then, dear brethren and sisters, feeling that these weighty obligations must eventually fall upon us, how willing we should be to learn of those who have had experience in the controlling of church affairs. Deep in our very souls, let their counsels and warnings take root. As the last words of a dear, dying parent, fall on the ears of the weeping children, let their admonitions fall with lasting remembrance on our hearts. Let us now earnestly contend, by word and example, for that faith and simplicity of church government and order, that has ever caused us to be a "peculiar" and distinct people from the world.—Let us be content to run safely, rather than with dangerous speed. Outside pressure is getting heavier and harder to resist; but for the sake of our holy religion, and in keeping with the spirit of Christ, let us keep within the bounds of the simplicity of the Gospel; and if we do this, we will be in union and harmony with "old, established customs."

And now, dearly beloved in the Lord, permit me in the spirit of love to present a few pointed ideas. I freely confess that there was a time with me when something within seemed to whisper: "Need not be so precise," and "those peculiarities do not belong to the religion of Jesus," &c., &c. But experience, observation, and other things, have pressed home to my heart the conviction that that voice savored not of the true Spirit of God. There is really more in outward appearances than I at one time was willing to admit, or is admitted now by many. The adapting principles of the gospel are such, that whosoever accepts of them becomes a cross-bearer. The cross is the crucible in which pride and self-will are cast, which are by the fire of the Holy Spirit burned up, and humility is brought to view, if there be any in the lump. The hotter the fire the more brightly shine the christian graces.

The order of the Brethren relative to dress is consistent with the principles of the Gospel. To adopt the established uniform is not at all times congenial to our carnal feelings;—therefore there is a cross here. But to dress to please our fancy, or that of the world, or as *self-will* dictates, there is no cross; consequently *pride* and *self*, to some extent, are manifest and live; and if humility does exist in the heart, it is not apparent in this respect.

I know the adversary has a sterotyped saying: "Religion is not in outward appearance, but in the heart." When there is true religion in the heart, there will be a true evidence of its existence manifest outwardly;—even in the habiliments of the outer man, and a willingness to submit to such rules of the church as are found to be good, and in harmony with the spirit of the Gospel. As with true religion, so it is with a religion that is false. Both are manifest, as a general thing by outward appearances. The heart that accepts of a religion that admits of a free indulgence of the lust of the eye, lust of the flesh, and pride of life, soon gives evidence of such a religion being in the heart, from outside appearances and practices. If Satan has a foot-hold in the heart, he will have a hand-hold in the dress! and if Jesus Christ is all in all clothing the inner man, he will have an influence in "adorning" the outward man.

Again, I must believe these peculiarities are of much benefit to the church, and have the sanction of high heaven. They are as bars set in the boundary of Christ's kingdom here on earth, just as God designed there should be. The proud and worldly minded cannot stoop to them, because they are too "stiff-necked"; consequently they are in the main kept out. But the soul that has become humble meek, and lowly, can enter gladly.—I have heard it said that those customs and restrictions keep our neighbors and our children from entering the church. Not so, because any one can enter, just as soon as they come where Christ would have them come. He is "the door," not a high door, but "meek and lowly." It is true it keeps them from entering with a proud and self-willed spirit; but just so soon as they stoop just so low as

the cross will bend them, they can enter, "and go in and out and find pasture." God forbid that we should ask a soul to stoop lower than the testimony of God demands. And God forbid, that I, or you, dear brethren or sisters, should lend a helping hand to tear down those bars one after another, and then say:—"Come all ye proud and gay, we have made the gate as wide as others have theirs! Oh, yes, truly we might get large numbers then, but methinks it would be like turning a herd of wolves into a sheep-fold!

It may be, dear brethren and sisters, some of you can see no use in conforming to the order of the Brethren in all these things; but let me appeal to you to look at the matter as having a greater bearing on your welfare and the welfare of Zion than you may have imagined. You cannot possibly lose anything that pertains to your eternal interest, and in all probability will gain a greater respect with all the members you come in contact with than otherwise you would. No brother that is a brother indeed, will think any the less of you for being in plain, tidy uniform; but many may think less of you if you have been a member for a long time and yet have the mark of the body of the world. Even the world frequently has a higher respect and confidence in those that are consistent to all the rules and regulations of the church. Such cases have come to my notice.

Ordinarily there is no good reason why every brother or sister should not have the same mind and spirit of obedience in these matters. There is nothing in the order of dress that will debar a brother or sister from entering the most worthy society even in our social intercouse with the world. Have not brethren, in their "peculiar" dress, entered the legislative halls on business, and been listened to with attention and respect—even been received into the house of the President of the United States, and treated with cordial politeness by the chief magistrate of our country?

Oh, then, come, one and all, and bear the cross in all things; and you will never regret it. Greater will be your reward in heaven.

Now, brethren and sisters, it is within our power, by the help of God, to perpetuate the time-honored mark, that we may know where we belong when we meet. In this respect we find it a good thing to be uniform. Of course, we do not claim that our religion is in our clothes, but if the cpirit of true religien is in our hearts we have the right and privilege to dress according to the spirit of that religion. A true soldier that goes forth to war, has courage in his heart; putting on his uniform makes him not a better soldier, but an obedient heart prompts him to draw on just such a uniform as is specified, whether he likes it or not: then he is known where the belowing.

It makes us "thank God and take courage," when we meet congregations that give evidence of being of one mind in all these things; especially to see the young brethren and sisters bearing the cross, shoulder to shoulder with their fathers and mothers. O, may they continue in these things! Let every member use the power and influence he has at command, to perpetuate these, all things, and the work is done; that is, each one "heal thyself," and the body will be whole. Otherwise, if we let go of those things that we think of little importance, by and by we may lament the sad condition of the church; for one departure follows another, and should we live to see so sad a state as the "glory of Israel departed," truth and conviction may point to us as aiding in her downfall. But we hope better things; so once more let me appeal to one and all to come to the rescue. Let us not offend, neither in word nor deed, but with one mind and one heart for the welfare of Zion, and manifest such a zeal for the "old land-marks," that our fathers may have a hope that their sacred charge may fall into the hands of such as will continue to to contend for that "faith once delivered to the saints." And now is the time to learn in the school of Christ, that we may be qualified for the duties that now do, and hereafter will devolve upon us; and then when we must be called home, oh, may we leave the church in no worse condition than we found it.

This appeal goes forth with the prayer that God will bless it to the stirring up of many minds to a remembrance of their promises and duty to do all in their power for love and union in the Brotherhood.

May the communion of God's Holy Spirit be with you all, now and forever!

Fayetteville, W. Va.

Mammon of Unrighteousness.

Brother Holsinger: In perusing one of your papers of the 6th volume, No. 32, I found a query asking an explanation on Luke 16: 6—9.

"Mammon of unrighteousness," as it stands connected in this passage, may mean that we should so wisely use the mammon of unrighteousness, or the unsatisfying riches of this world, that we may secure friends in God and Christ, and in sinners saved and blessed by our instrumentality.

Do not keep thy pound laid up in a napkin, "but rather give alms of such things as ye have; and behold, all things are clean unto you." Luke 11: 41. "Charge them that are rich in this world, that they be not high minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; that they do good, that they be rich in good works, ready to distribute, willing to communicate; laying up in store for themselves a good fonndation against the time to come, that they may lay hold on eternal life." 1 Tim. 6: 17-19. And in Daniel you may read: "Wherefore, O king, let my counsel be acceptable unto thee, and break off thy sins by righteousness, and thine iniquities by showing mercy to the poor, if it may be a lengthening of thy tranquility."

ROMULUS HARRY.

Feetwashing and Kissing.

In Rome, on Holy Thursday, the Pope washes the feet of twelve persons, in commemoration of the Savior washing the feet of his disciples. This unique ceremony,—a novelty on this side of the Atlantic,—was performed on Thursday, April 14th, in New York City, in the church of St. Anthony, belonging to the Franciscans. Immediately after the high mass, the pastor, Rev. J. Guerrini, disrobed himself of his principal vestments, and girt on a linen apron—Twelve persons took their seats on a platform, and each bared his right foot of boot and stocking. The pastor then took a basin of water and a towel, knelt down and washed the feet, and after wiping, kissed them—*Prot. Christmas*

For the Companion.

This World is not our Home.

I feel to-day after reading the *Companion*—I scarcely can tell how—it it a mingling of joy and sorrow; but whether it will benefit any one to write it on paper, I cannot tell. Were it not that Christians are anticipating the joys of a future and permanent home, we would indeed be unhappy: but with the mind fixed on our future home, we can enjoy our earthly homes to great advantage. And why should we not improve the opportunity to prepare ourselves for that home, "Eternal in the Heavens!" Who that has ever looked yonder with the eye of faith, and beheld the glories of the home that our Redeemer has purchased for all the faithful, would wish to remain always here in this polluted world?

O, home! sweet home, where all the ransomed of every age and clime will meet never more to part again! Not like our Annual Meetings from which, as soon as they are over, all scatter, each one to his earthly home, some never to meet in this world again. Nevertheless I greatly injoy those annual meetings: they give us an opportunity to become acquainted with brethren and sisters from all parts of the union; it is such a sweet foretaste of the great family of brethren and sisters meeting. That will be permanent, lasting through all Eternity.

Oh! that I could oftener feel as I do just now, looking forward to that happy time! It creates such pleasant feelings that we really wish we were in the enjoyment of it already. But we must await our time, and, perhaps, that won't be long. We have no assurance how long we may continue here. One after another is dropping off; and the time will come, when my soul too, must leave this tenement of clay.

I see in *Companion* a notice of the death of sister Gray. It is just what I expected to hear before long. We visited her on our way home from Annual Meeting. I had never visited any sick, with more assurance that death was near at hand. But our sister seemed willing to submit herself to him who knows all things best; and was willing to leave this world, if it was his will; and no doubt she will be one of the family that will meet in that beautiful home —the New Jerusalem—City of our God.

I said my feelings were mingled with joy and sorrow, after reading a about the future home of the COMPANION family. The editor had set the time, fourth of July, twelve o'clock, noon, to decide what to do. We anxiously awaited the decision and now we have it; and were it not that the COMPANION can reach us as well from Dale City as from Tyrone, I would have made it my business to bring in some objections to the decision.

But the editor says it is the best he can do; if so, why not enjoy it? All I have to say is, that I wish that God might bless them in their incoming and in their outgoing, and also bless him with health both in soul and body, and that he may live long to be an instrument in the hands of God for the furtherance of the gospel truth, and the salvation of souls, and for the benefit and consolation of Zion's children.

Yours Truly, in Christian Love,
MARGARET DEARDORFF.

For the COMPANION.

Election of Speakers.

"And straightway he preached Christ in the Synagogues, that he is the Son of God." Acts 9: 20.

The above is part of Paul's history; and as we think Paul good authority in some cases, so I will try by the help of God to take him as such in what I intend to say in this article.

But before entering on the subject, I will say, that I hope that no one will take offence at what I say, much less do I hope that it will be taken as finding fault with the Church or Annual Council, but let me assure all that I am and claim to be, in full harmony with the church, and firmly hope that I will be so unto my end, as I firmly believe there is no salvation any where else.

The subject on which I wish to write, is often not examined or considered as carefully as it should be; and it may be one of those we do not care about. Let it be as it may, one thing is certain, there are points contained in it which are not so easily explained.

It may be said it is the rule to elect preachers by vote. But will this be satisfactory? It will, if such rules are founded on the Word of God; otherwise they are worthless. We claim that all our rules are gospel rules,—and well with us if they are, —but, as I said, there are some dark points in this subject, and I would like to have light on them.

In our congregation we have a young brother, who says God wants him to preach; but the church is not willing to give him the privilege, or elect him, and consequently he preaches contrary to our rules; and it seems there will be some trouble concerning him.

Of course some make light of it:—they say, put him out. Yes, that is easy to say; but will it meet the approval of the Lord, our Head? When we are referred to the case of Paul, the apostle, it is said, that if a brother would come and bring such proof as Paul that the Lord wanted him to preach, the church would be satisfied. Now let us examine this point, not only carefully, but prayerfully, and see what can be made of the case.—Read the chapter until you come to the 26th verse, when Paul came to Jerusalem, they were afraid of him. Why? Because they knew of what character he had been the last time they saw him; and having heard nothing concerning his conversion, they had cause for fearing him: but when Barnabas explained to them, all their fear vanished. Neither did say, "You have not been elected by the Church, therefore you cannot preach." Oh, no! they were glad, not only to accept him as a brother, but as a minister, or speaker in the church.

It is claimed that the church has the power to elect their speakers.—Where and when this power was given to the church is not known to me. Our Master says, "All power is given unto me, therefore go ye—Who? Of course those whom he had selected; and nowhere, I believe, we read that any other should go. We may say the church says so. But we ought to have a "Thus saith the Lord."

A brother a few days ago said to me: "The church does not follow the example of the Lord in electing her speakers; she generally elects the rich, where Christ took men from the poor. Brethren be careful in the matter. The principles of our church are right; let us carry them out or we may get astray. When you want

to set brethren apart for that noble work, take nothing like wealth or relationship, &c., into consideration. Follow Jesus; take him for a pattern in all things, and we are right; else the poor will be discourged their faith weakened, and who can tell the consequences? Ask yourself the question, what shall a poor brother do? He may be certain that the Lord hath called him; but let him do like Paul, go and preach, and what will be the consequences? Now let us look at it. Do we not then fight against the Lord, and by doing so can we claim to be God's peculiar people? will he claim us as such? are questions which we should consider well. May the Lord help us to see and feel as we should; and then be obedient, so that we can indeed claim to be Christ's church is my prayer.

For the COMPANION.

Sinners Awake.

Awake thou that sleepest, and arise from the dead, and Christ shall give thee light."—Eph. 5:11.

Death is compared to sleep, and sleep is compared to death. By the apostle men are said to be dead in sin and trespassers. Sleep is an unconscious state—a state in the which we know nothing of what is passing on around us. Now sinner, this is your condition. You are in a state of spiritual unconsciousness—spiritually asleep. Then awake from thy slumbers of carnal security; awake to a true sense of thy condition; awake, put on the armor of light; arouse thyself from the sleep into which the tempter has lulled you; "Awake to righteousness, and sin not."

In our natural slumbers we sometimes have dreams that disturb our rest. Perhaps this is the case with you, in your slumbers of sin; perhaps the Spirit has been striving with you, and has disturbed your rest and caused you to dream. God grant that you may have one more dream and that it will arouse you to a sense of your awful condition, and awaken you to a full sense of your duty; so that you may arise from the dead, and come to Christ for light—arise from a state into which sin has brought you, to a union with Christ. Arise, then, and come to Christ, and he will give you light. Remember Jesus is the light of the world; "The true light that lighteth every man that cometh into the world." Then arise, and come to Christ; throw off your load of guilt and sin; take upon you the yoke of Jesus: his yoke is easy, and his burden light. Awake to the glorious light and liberty of the gospel: arise now, and say, with the prodigal of old, "Arise now, and come to Jesus, whilst all heaven is waiting to carry home the glad tidings, "sinners are turning to God." Now is the accepted time; to-day is the day of salvation. Jesus says, "Come unto me, and I will give you rest." "The Spirit and the bride say come. And let him that heareth say, come. And whosoever will let him take the water of life freely.' Jesus turns none empty away; then why will you not come to him, and seek an interest in his blood that cleanseth from all sin?—Come while there is time and opportunity to make your calling and election sure, before the night of death cometh in wherein no man can work. O, sinners, how can you bear the thought of going down to people the regions of despair—to take up your abode with the damned, to be shut out from Heaven and all blessed consequences—to hear the awful sentence, "Depart ye cursed into everlasting fire, prepared for the devil and his angels." Remember God has said that the "wicked shall be turned into Hell with all the nations that forget God." Then awake, thou that sleepest: arise and come to Christ. O sleeper, arise, and call upon thy God. May God help you to awake from your slumber.

AMOS S. CHAMBERLAIN.
Locktown, N. J.

FAITH AND BAPTISM.—"He that believeth and is baptized shall be saved: he that believeth not shall be damned." "He that believeth and is baptized"—we omit nothing that God has said. "He that believeth and is baptized"—not he that is baptized and believeth (which were to reverse God's order.) "He that believeth is baptized"—not he that is baptized without believing, but the two joined together. He that believeth with his heart and is baptized, confessing with his mouth—"he that believeth and is baptized shall be saved." Do you neglect one part of it? it is at your peril, sir! "He that believeth and is baptized," says God. If any of you have neglected one portion of it, you have believed and have not been baptized, God shall save you.—Still this promise saith not so. "He that believeth and is baptized" It says the two together; and "what God hath joined together let no man put asunder;" what he hath ordered let no man disarrange.—SPURGEON.

A Great Curiosity in Florida.

Silver Springs, Florida, is one of the greatest curiosities in the South. It bursts forth in the midst of the most fertile country in the State. It bubbles up in a basin near one hundred feet deep, and about an acre in extent, sending from it a deep stream sixty to one hundred feet wide, and extending six to eight miles to the Ocklawaha river. In the spring itself fifty boats may lie at anchor—quite a fleet. The Spring thus forms a natural inland port, to which three steamers now run regularly from the St. John's making close connections with the ocean steamers at Palatka. The clearness of the water is truly wonderful. It seems even more transparent than air; you see the bottom ninety feet below the surface of your boat, the exact form of the smallest pebble, the outline and color of the leaf that has sunk, and all the prismatic colors of the rainbow are reflected. Large fish swim in it, every scale visible and every movement distinctly seen. If you go over the spring in a boat you will see fissures in the rocks, from which the river pours upward like an inverted cataract.

IMMORTALITY. Turn whitheresover we will, we find the belief in immortality. In every nation ever known in every race that has ever lived, in every age of this changing world, we find it. Every language known to man, as now or heretofore spoken among the babblers of this earth, is constructed in accordance with it. In all ages, men in dying have looked on death as simply the soul's putting off its tabernacle. There are exceptions, but they are so few that they hardly attract our attention, and do not destroy the practical accuracy of our statement. The belief in immortality is one of universal convictions of the race.

A beautiful life—a life of truth and purity, and affection.

For the Companion.

Is Methodism of Christ, No. 2.

We take the position that the Christian Church was visibly set up; and consequently must have had a definite organization, laws, or ordinances, to be perpetuated. When was the visible Church of Christ set up? In what period of the world was it originated and made manifest? The Jewish commonwealth was no Christian church, as many Methodists claim now a days; because that was an imperfect type—a dim shadow of the Church of Christ, and not the very image. How, in the name of reason, could it be both type and anti-type—the shadow and the reality—at the same time? It is to secure grounds for infantile rites that this Judaistic position is urged. Jeremiah says, "Behold the days come, saith the Lord, when I will make *a new covenant* with the house of Israel and the house of Judah: not according to the covenant that I made with their father's in the day when I took them by the hand and led them out of the land of Egypt; because they continued not in my covenant." The prophet Daniel, speaks of the *setting up* of a kingdom by the God of Heaven, in the day of the fourth Universal Empire, which all writers admit was the Roman. It had not been in existence previous to Daniel's day, else he would not have spoken of it as to be set up at a period six hundred years in the future. We pass to Malchi, four hundred years before the advent of the Savior, who foretells his coming as the messenger of the covenant, and promises to send a herald to announce his approach.—What next do we hear? Lo! we hear the following language: "Blessed be the Lord God of Israel; for he hath visited and redeemed his people, and hath raised up an hour of salvation for us in the house of his servant David: As he spake by the mouth of his holy prophets, which have been since the world began; that we should be saved from our enemies, and from the hand of all that hate us; to perform the mercy promised to our father, and remember his holy covenant; the oath which he swore to our Father Abraham. * * * * * And thou, child, shalt be called the phophet of the Highest; for thou shalt go before the face of the Lord to prepare his ways."—Luke 1: 68–76.

Next we hear the declaration from the great harbinger himself: "I am the voice of one crying in the wilderness, prepare ye the way of the Lord, make his paths straight."

We find the King born in Bethlehem of Judea, (see Matthew 2: 5,) "And thou, Bethlehem, in the land of Juda, are not the least among the princes of Juda; for out of thee shall come a Governor that shall rule my people Israel." This Governor (king,) positively declares that his kingdom is not of this world: but he institutes certain laws in his kingdom, by which his subjects are to be governed, and which the world does not engage. He tells us how to enter his kingdom, saying: "Except a man be born of water, and of the Spirit, he cannot enter into the kingdom of God.' I understand the term "born" to mean, emerge from, (out of) into a new state of being—simply, life brought to light. So we see the legitimate heir is begotten by the word of God which liveth and abideth forever; is quickened by the spirit, and born of water in the ordinance of baptism. So here we see their illegitimacy by not entering the kingdom according to the law prescribed by this Governor, who should rule his people Israel. But I pass on.

We see on the pages of his law, at last, when he ate the supper with his disciples, he institutes three prominent injunctions, which should be perpetuated in his kingdom till he should come again. And the three injunctions are so plainly, and explicitly set forth, that the wayfaring man though a fool, should not err therein; viz., the washing of feet, the Christian Supper, and the communion; and it seems, with these completed the setting up and setting in order of his kingdom: for we find no change made from his ascension until Pentecost, and nothing new was added to a Savior's finished work upon that day. It only received its world wide commission, and was endorsed with the Spirit's power; and Peter declared the terms of admission to its blessings, by saying to the multitude: "Repent, and be baptized every one of you in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost." But the church of Christ was to be unchangeable, and permanent, and to be perpetuated through succeeding ages, and ultimately fill the whole world.

The prophet Daniel declares that the God of Heaven shall set up a kingdom, "which shall never be destroyed; and the kingdom shall not be left to other people,"—no change in the character of its citizens, or members,—"and it shall stand forever and ever." The Savior also asserts the fact: "Upon this rock will I build my church, and the gates of hell shall not prevail against it." It is upon these plain, unmistakable predictions, that I base my assertions that the kingdom of Christ has existed entire and unchangeable as the Allwise Father finished it; as he ordained it so will go on more and still more gloriously, until it shall have redeemed his precious jewels and filled the whole world, and restored the sceptre of its loyalty to the hands of the Prince of Peace, when he "shall descend from Heaven with a shout, with the voice of the arch-angel, and with the trump of God, and the dead in Christ shall rise first. Then we which are alive and remain shall be caught up together with them in the cloud to meet the Lord in the air; and so shall we ever be with the Lord. Wherefore comfort one another with these words." Oh! is it not enough to fill the breast of the loyal of his kingdom with emotions of joy unspeakable and full of glory?—"Wherefore, comfort one another with these words." What a consoling passage.

But again, in the Acts, and in the Epistles of the Apostles, we have the history of the Christian Church down to the death of John A. D. 100. But where shall we find their history for a period of 1260 years after? In their history given by Christ in Revelations of things which must shortly come to pass. In the 12th and 13th Chapters we have the history of the Red Draggon, (Pagan Rome) and his conflict with the Church; and of his being cast out. In the 13th and 14th verses, "And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men, and deceiveth them that dwell on the earth by the means of those miracle which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image of the beast, which had the wound by a sword and did live." Can we not

see the image? do we not see the day of Papal Rome (the Methodist) in the image of the Mother of harlots and abominations (the Catholic?)—See again the 17th chapter: "So he carried me away in the spirit into the wilderness; and I saw a woman sit upon a scarlet-colored beast, full of names of blasphemy, having seven heads and ten horns. And the woman was arrayed in purple and scarlet color and decked with gold and precious stones and pearls, having a golden cup in her hand, full of abominations and filthiness of her fornication: And upon her forehead was a name written MYSTERY, BABYLON, THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH."

This woman, (Popery) is "the mother of harlots and abominations." Are there not many in the world now, and even on this American continent who are committing fornication with the woman,"—the mother of harlots', by many new births, new organizations, or splitting off and framing new societies and claiming to be followers of Christ, while at the same time they repudiate strongly the very door by which we are commanded to enter the kingdom, as does "the mother of harlots?" Are those different branches of the so-called Christian Church, not decking themselves with gold and precious stones; viz., the rich luxuries and fashions of earth, and using the golden cup which is full of abominations and filthiness?—Yea, they will tell you that anyway a man thinks is right, just so the heart is right. In the name of reason, can the heart be right while they are not willing to render due obedience to the law of this mighty Governor, who was born in Bethlehem, who died upon the cross, who arose from the dead, and who is set on the right hand of the throne of the Majesty in the heavens?

Who were the saints and martyrs of Jesus, with whose blood the whore was drunken? They could not have been Methodists. Ask Mr. Wesley, and he will tell you, A. D. 1739, and that it never ought to claim to be a church, yet fears his followers would make it one. Ask the Methodist Discipline of this matter; I think it will tell you that in 1739 it was a society, and in '84 it was established a church.

Again ask Mr. Wesley about the apostolic method of baptism, he will tell you it was done by dipping the candidate thrice face forward into the water, once after the utterance of each name of the holy Trinity. And even when he baptised adults he chose to do it by trine-immersion, if the persons would submit to it. For proof of the above, see the life of Wesley, by Henry Moore, vol. 1, p. 425, published for the M. E. Church in 1824. This Mr. Moore was the only surviving trustee of Mr. Wesley's MSS. So we see they are too young for any of their members to be old martyrs, and from Mr. Moore's account of John Wesley, that his words and actions prove the illegitimacy of his organizations. And in answer to the question above, who were the saints and martyrs of Jesus? does not Mr. Wesley answer the question in his language when he says, "The apostles and primitive christians baptized by trine immersion." It would then be reasonably supposed that they were of those despised "Dunkards."

Truth forces us to decide that their claim to the title and consideration of a christian church is wholly groundless and invalid: since their organization is not old enough by almost 1754 years; and being only 84 years old since it was called a church. And more than this, the lineage of their society is very obnoxious and repugnant. Why, modesty alone ought to forbid their claim to fellowship with the Church of Christ; according to their own frank admission of being a derivative from the old Romish Church, the great whore and mother of harlots—anti-christ, which is the child of that serpent, the Devil and Satan. And while we write and meditate upon those solemn reflections, we are aware they are, to some, offensive facts— unwelcome truths; but if the mere mention of them be offensive, how much more awful their reality! So we conclude from every investigation that we have seriously and candidly made for some years, as a sincere seeker for truth, that it is a mere human institution—a man-invented society—an organization similar to the institutions of Odd-Fellowship and Masonry, and like them subject to all the modifications of man's ever fluctuating and capricious fancy.

Dear reader, please bear in mind the language of the Savior of world when he says, "Except a man be born of water, and of the Spirit, he cannot enter into the kingdom of God." The laws of his kingdom must be obeyed I care not how good and moral any society or organization may appear to the eyes of the world, which has been invented by man, they cannot save a soul. God has invented a plan, whereby we shall be saved if we render obedience to that plan: "Blessed are they that do his commandments, that they may have a right to the tree of life, and may enter in through the gates into the City."

A STALNAKER.

[To be Continued.]

The Sacred Scriptures.

To every man who feels the need of religion and cannot surrender his reason to the tyrannical and preposterous claims of the papacy, the four gospels, as we now have them in the New Testament, are of priceless value. The human soul in its wants, and sorrows, and conscious weakness in view of its brief existence on earth and the dread unknown which awaits it beyond the grave, is greatly in want of some objective truth to rest upon, and without it the only wise philosophy is that which says, "Let us eat and drink, for to-morrow we die." If the four gospels be received as objoetively true; if Jesus Christ, as therein described, be an actually existing personage and our ever-living, ever present friend and guide, then we have what we need: then the soul can rest and rejoice; then the spiritual can gain a permanent ascendency over the physical—our life on earth can be made a time of usefulness and peace, and our death a season of triumph and joy. Moreover having Jesus, and the gospels objectively true on their authority, we have also the other writings of the New Testament, and the historians, the poets, and the prophets of the Old; and now with an unmutilated, unimpeachable Bible in our hands, we, like our fathers, can march through the world with heads erect, and joyous courage, bidding defiance to Satan and sorrows and wicked men.

WM. H. PULLEN.

Parkersburg, Ill.

One of the finest qualities in a human being is that nice sense of delicacy which renders it impossible for him ever to be an intruder or a bore

Christian Family Companion

Tyrone City, Pa., July 25, 1871.

The Lord's Supper.
Number 1.

We do not use the expression, "the Lord's supper," in the popular sense, as referring to the communion, or bread and wine; but in the scriptural sense, as meaning a full meal to be eaten in the evening.

As introductory to the subject we will quote a part of the eleventh chapter of 1 Corinthians.

Verse 1. "Be ye followers of me, even as I also am of Christ.

2 Now I praise you, brethren, that ye remember me in all things, and keep the ordinances, as I delivered them to you.

17 Now in this that I declare unto you, I praise you not, that ye come together not for the better, but for the worse.

18 For first of all, when ye come together in the church, I hear that there be divisions among you; and I partly believe it.

19 For there must be also heresies among you, that they which are approved may be made manifest among you.

20 When ye come together therefore into one place, this is not to eat the Lord's supper.

21 For in eating every one taketh before other his own supper: and one is hungry and another is drunken.

22 What! have ye not houses to eat and drink in? or despise ye the church of God, and shame them that have not? What shall I say to you? shall I praise you in this? I praise you not.

23 For I have received of the Lord, that which also I delivered unto you, That the Lord Jesus the same night in which he was betrayed took bread:

24 And when he had given thanks he brake it, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me.

25 After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me.

26 For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come.

27 Wherefore, whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord.

28 But let a man examine himself, and so let him eat of that bread, and drink of that cup.

29 For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body.

30 For this cause many are weak and sickly among you, and many sleep.

31 For if we would judge ourselves, we should not be judged.

32 But when we are judged, we are chastened of the Lord, that we should not be condemned with the world.

33 Wherefore, my brethren, when ye come together to eat, tarry one for another.

34 And if any man hunger, let him eat at home: that ye come not together unto condemnation. And the rest will I set in order when I come."

It is to be observed that the letter of which the foregoing is a part, was addressed to the church of God at Corinth—to those who were "sanctified in Christ Jesus—called to be saints."

In the Corinthian church there was much that was worthy of commendation, but also much deserving of censure; hence this first inspired epistle to this congregation, abounds with praises and reproofs, encouragements and corrections, eulogies and criticisms: in the same chapter, and in close connection, the apostle expresses approbation and blame, all, however, accompanied by wholesome directions and admonitions. Paul thanks God for the grace given them by Jesus Christ, but deplores their carnality; he rejoices that in every thing they were enriched by Christ "in all utterance, and in all knowledge," yet in sorrow he must speak to them "even as unto babes in Christ; he commends them for not falling behind in any good gift, and is hopeful that they may be confirmed unto the end, that they "may be blameless in the day of our Lord Jesus Christ," still he must denounce "envying, and strife, and divisions," which had made inroads among them to their hurt, and entreats them to "speak the same thing," to do away with divisions, and to be "perfectly joined together in the same mind and in the same judgment."

The church at Corinth had been built up under the labors of different ministers, among whom the principal were Paul, Apollos, and Peter; and as some admired the vast reasoning powers of Paul, so others were captivated by the fascinating eloquence of Apollos, and others were best suited by the simple, straight-forward, bold, yet unpolished style of Cephas; but there were others again, who were more interested in the important doctrine taught, than they were in these excellent accomplishments in the ministers: these looked through the ministers up to Christ; but the first three classes saw little beyond their favorite men. These divisions into parties gave rise to the contentions of which Paul speaks when he says:—"Every one of you saith I am of Paul, and I of Apollos, and I of Cephas, and I of Christ." This was indeed a sad state of affairs, as it detracted from their religious enjoyment and was a great hindrance to the progress of the gospel. Let us consider these facts as beacons, that we may sail free of the rocks which so

harrassed and retarded them ; let us be careful how we cling to "pet ministers," lest we too, be divided into schisms and become contentious, to our own detriment and to the great hindrance of the cause of Christ

Accident.

The COMPANION family came very nearly losing one of its young members, by one of those sudden accidents that we are always in danger of. As our little Lottie was merrily tripping down the stairs from our Sanctum, and when (perhaps—for no one saw her,) within five or six steps from the foot, she stumbled and fell to the floor. She was picked up by a neighbor who happened to stand by, and hearing the commotion, we ran to the scene. For several minutes we believed her to be dead ; then respiration returned, but for near eight hours there was no hopes of consciousness. Then hope began to dawn, and she has been constantly regaining her mind and strength, though she is still (Friday eve,) confined to her couch. The accident occured on Wednesday morning.—Thank God for restoring her to us again.

Quotas Again.

No doubt some of our readers are anxious to see our list of quotas ; so here it is :

M. R. Charles,	1	J. S. Thomas,	2
Dr. J. J. Solomon,	5	J. J. Cover,	1
J. M. Messamer,	1	J. R. Rinehart,	1
J. Hoff,	1	S. Lidy,	1
R. H. Miller,	2	Ellie Williams,	2
Jos. Bowman,	2	J. M Masemore,	1
J. S. Flory,	1	John Harley,	1
J. Mohler,	1	A. H. Cassel,	3
M. M. Mummert,	3	J. M. Elliott,	1
Wm. Stephens,	1	B. F. Masterson,	1
J. Kessler,	1	John Fisher,	1
Wm. Moser,	1	John Crowel,	2
Amos Wright,	1	S. A. Moore,	1
J. Miller,	1		
D. B. Gerber,	1		
Total			41
Reported before,			300
Grand Total,			341

Just six hundred and fifty-nine more. Another effort and then——

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A Good Book.

The American Peace Society, will send "Dymond on War," a book of 124 octavo pages, price 50 cents. FREE to every minister who will send six cents with which to pay the postage on it. The same offer is made to the Librarian of every public library in the country; To others it will be forwarded postpaid on reception of the price.

They will also send packages of Peace Tracts free to any one who will agree to distribute them judiciously after reading them.

Address Rev. H. C. Dunham, at 36 Bromfield Street, Boston.

Friend Holsinger :—Permit me to ask, through your *Companion*, "Is sin FINITE or INFINITE?

MOSES CLAPPER.

Des Moines, Iowa.

ANSWER.

It is somewhat difficult to apply the term finite or infinite to sin. Sin is a violation of law. If, therefore, we violate a finite law, or sin against a finite being, the sin finite; but if we break an infinite law, or sin against the infinite Being, the sin will be infinite. For this reason we need not so much fear them which kill the body ; but are not able to kill the soul ; but rather fear him fer him who is able to destroy both soul and body in hell." We know that "sin when it is finished, brings forth death; therefore we should avoid it.

Editor Companion :—Please answer through the *Companion*, without giving name or locality, whether it is bound in Heaven, according to Matt. 18 : 18, when a District Meeting disowns a member, he neither being present, nor having any previous notice of the charge, or of what it consisted; and to report in the church where such a member had membership, through a committee of its own appointing, or at least not by the counsel of District Meeting, that if said disowned member be reconciled to two brethren, living in two other different congregations, he could be a member at home. And whose duty is it to go, and try to effect said reconciliation? The accused or the offended? Offense seems to consist in writing private letters regard to the case, by disowned to those who led the case disowning him. They themselves made the contents known to others, as far as it is known. It is admitted that the letters contained some good, but the wrong has not been pointed out. Are such proceedings legal?

ANSWER.

We would say such proceedings are not right. In the first place, no District Meeting, we think, has any right to exclude a member. Such business belongs to the congregations. So we view it. 2. No meeting of any kind has a right, according to the Gospel, and the decisions of the Annual Meeting, to expel a member without giving the accused a hearing first. 3. Self-appointed committees have authority to act for themselves, but for no other body. 4. The Savior says : "If thy brother sin *against thee*, go and tell him," &c. Again, he directs, that if we are about to make an offering, and should remember that a brother had something against us we should leave our gift and *go* and be reconciled to our brother, and then make our offering. In the one case the offended is to *go* and in the other the offender. So that the duty devolves upon both, and neither is exempted. It would be a good rule to say that it is the duty of the party who is in possession of the greatest supply of love and self-denial, and who feels the greatest concern for the peace and prosperity of the Church. And there could be no serious results if both parties should meet by the way, like the two honest Quakers who had "swapped" horses.

The above are our answers to the questions propounded. We do not pretend to decide the case for we have heard only one side. If the questions have not been properly stated, as they relate to the circumstances alluded to, then the answers do not reach the case.

Answers to Correspondents.

D. B. KLEIN. The subscription for the *Youth* for E. M. K and A. K. G. expired with April number.

S. Z. SHARP : One dollar and eighty-one cents.

ROGERSVILLE, TENN. Why is Lydia Baker's C. F. C. not taken out of the office?

CORRESPONDENCE

Correspondence of church news solicited from all parts of the Brotherhood. Writer's name and address required on every communication as guarantee of good faith. Rejected communications or manuscript used, not returned. All communications for publication should be written upon **one side** *of the sheet only.*

Brother Holsinger: I submit to you the following for the C. F. C.—Brother Quinter was with us and preached for us, commencing March 3rd, and continued for one week; in which time he preached thirteen sermons: presenting many practical and useful ideas in the most forcible manner, so that the attentive hearer could not fail to comprehend them properly. And as an evidence that some did come to a saving knowledge of the truth, two young maids were received into the church by baptism in brother Quinter's presence; and in a few days, some more, and so on;—never very many at one time; evidently they have been weighing the matter and counting the cost. Up to this date there have been thirty-one received by baptism.

On last Saturday two came in, as we might say, at the eleventh hour; one of them being in the seventy-second year of his age, the other probably about sixty. And as the angels in heaven rejoice when sinners turn to God, so also does the church; and if the seeds sown are fallen "into good ground" and bring forth fruit, there is a continual rejoicing; but on the other hand, if they are fallen "upon stony places," and "among thorns," and soon begin to fall away—mixing light with darkness—endeavoring to carry Christ in one hand and the world in the other, that continual rejoicing is turned into continual sorrow.

Now I would say to all young members, with myself: If we want to live respected by the church, and become "vessels of honor" in the church, we must live in strict compliance with the order of the "Brethren," as we promised to do when we were received into the church; if we do not, we break the covenant that we made with God and the church; and we deceive the church; for had we given a negative answer when we were asked those important questions, whether we would conform to the order of the church, they never would have received us. Therefore let us have respect for ourselves—do what we promised to do and also for those old gray-headed fathers and mothers and not grieve them with our fopperies, and nonessentials; and become objects of offence to them. Had we not rather have the mind of Paul? He says, "if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend." The world even will not respect us when we are out of order in the church; it knows just as well as we do that it is an impossibility to serve "God and mammon"; and when we try to do that, it is to them a strong evidence that there is something wrong with us; that we are spiritually insane; which really is the case. Therefore let us subject ourselves strictly to the order of the church, for our mutual benefit;—knowing that it will have a tendency to make us humble, and at the same time be ensamples to others; let our chief object be, not to offend the church, and to endeavor to walk "in all the commandments and ordinances of the Lord blameless."

LEWIS W. TEETER.

Hagerstown, Ind.

Brother Henry: Although the rod of affliction is laid upon me at present, I feel like writing a few lines for the *Companion*, since I believe all your readers are fond of reading church news; and as we are isolated from the main body, it would be interesting, perhaps, to your readers to hear from this branch of the church.

Our lovefeast came off on the 11th and 12th of June; and we have good reason to believe that it was a lovefeast in truth—that it was good for us to be there. Brethren James Miller from Indiana, and John Stretch from this state, were the only strange speakers with us. Brother Miller being the only elder a good share of the labor was resting upon him.—They labored however faithfully in the cause of Zion.

I would here say that we have a very extensive field to labor in: The harvest truly is plenteous, but the laborers are few. We have frequently petitioned the Lord of the harvest to send more faithful laborers into his vineyard: and we trust divine Providence will grant our petitions in his own appointed time. I will give you the bounds, if there are any, of our field of labor: bounded on the south by the M. C. R. R., on the west by Lake Michigan, on the north by Lakes Michigan and Huron, and on the east by Lakes St. Clair, Huron, &c. We have members living in the counties of Ionia, Kent, Clinton, Barry, Gratiot, and Eaton, that we know of, and perhaps in many more.

I am writing these lines to try to impress upon the Brotherhood the necessity of preaching the Gospel in its purity to the scattered members and to the kind people of Michigan. Brethren, who will fill this "Macedonian" call, your labor is solicited, and I presume would be appreciated by the people of Michigan. There are some five or six organized districts in the state, with her 1,200,000 inhabitants. Think of this, brethren. "Preach the gospel to every creature," is the holy behest given by the great head of the Church. I sometimes think, if those who profess to be the followers of the Lamb of God, would use a little more energy, and improve some of those talents that are perhaps rusting in the earth, and appropriate some of their spare dimes to defray expenses, much good might be accomplished. Dear brethren let us be up and a doing. We ought to be earnestly engaged in so glorious a cause, while we know that at some day we must give an account for our stewardship here; and oh! what joy and gladness when we shall hear that welcome plaudid, "Well done thou good and faithful servant enter thou into the joys of thy Lord."

But on the other hand when the unjust steward buried his talent in the earth, it was said, "Bind him hand and foot and cast him into outer darkness; where there is weeping and gnashing of teeth."

Brethren let us work while it is called to-day; for the night will come when no man can work. I said in the start I would give the readers of the *Companion* some church news; but I have not much of importance, more than we are made to rejoice that once in a while one or more makes application to be received into the fold; so you see, amid all ado, the children of God are made to rejoice at times. The ark of the Lord is moving on slowly; and, considering the trying circumstances we are laboring under, it goes about as well as can be expected.

Brethren let your prayers ascend

to a throne of mercy in our behalf, if you cannot come in person to help us.

J. G. WINEY,

Campbell, Michigan.

Answer to Query signed "A Sister," No. 27.

Dear Sister in the bonds of the Gospel :—Your query is one of vast importance, yet it is so much neglected that I will not consult my own feelings concerning my incapacity, but by the grace of Him with whom we have to do, I will present a few facts of my experience and realization. You ask advice about attending churches of the popular religion. I am young in years, also but a babe in Christ, and during this time, until the last few weeks, I have lived among those of the popular sects, and was isolated from the Brethren, and consequently I could not attend our meetings often. Since my baptism I lived with a preacher of another denomination and attended their meetings very frequently. I felt since that there was no harm in going to hear a discourse delivered by a minister of any kind; but soon I found by the word of God, that my precious time was being wasted in going to hear that which I did not believe; and I hope that I have repented of giving my presence to hear God's word misrepresented.

You say you have no desire to go. Then don't cultivate one. Jesus will tell us our duty. "He that gatherth not with me, scattereth abroad."—Mat. 12:30. Luke 11:23, Paul will tell us, as he told or notified Timothy "If any man teach otherwise and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness, he is proud, knowing nothing, but doting about questions and strifes of words, whereof cometh, envy, strife, railings, evil surmisings, perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness; from such withdraw thyself.—1st Tim. 6:35.

Paul says: "He that doubted is damned if he eat."—Rom. 14:22. So we doubting, or rather knowing that they do not worship God in his appointed way, let us not eat of the food they call spiritual food. "But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed." As we said before, so say I now again, if any man preach any other gospel unto you than that, ye have received, let him be accursed."—Gal. 1:8, 9 Jesus says: "Let them alone," Matt. 15:14. I begin to feel like Paul when telling the Hebrews of the faith of those of olden times; but the time fails me to tell, as it is a late hour in the night, and I feel like resting, after performing the duties of the day. Let this suffice, "Above all things hold fast to the good." My experience has taught me that it has caused harder feelings by answering their questions after going to their meetings, (which will be asked) than by at once saying that we did serve the same God.

May God's blessing rest upon us, and keep us with him, that we scatter not abroad.

A YOUNG SISTER.

Dear Editors : I would like to send you more names to your list, but the brethren here would rather spend their money for tobacco. May the Lord forgive them. There are one hundred members belonging to this congregation, and only about three subscribers to the *Companion*. I believe that seventy-five to eighty of the members are slaves to the filthy weed, and had rather satisfy the lusts of the flesh, than save the amount for a good purpose. Can you fail to still cry aloud and spare not. for the people are still in idolatry. I know some of the brethren have flinched, but so do children when their parents chastise them for doing wrong. We must continue to do our duty if somebody does complain. May the Lord bless all our brethren and sisters who do not see as we do in this matter, and may the time come when they will hunger after a knowledge of God's truth, and an acquaintance with his people, much more than they now lust after the filthy weed.

THOMAS BERRY.

White Horn, Tenn.

Change of Address.

Sister Lydia Jordon, wishes us to say for the satisfaction of her friends, that she has changed her address from Penn's Creek, Snyder county, Pa., to Hartleton, Union county, Pa.

Mammon of Unrighteousness.

I find a query in *Companion*, No. 27, which reads as follows: "And I say unto you, make to yourselves friends of the mammon of unrighteousness: that when ye fail, they may receive you into everlasting habitations." Luke 17:9.

I will in short give my humble views of the mammon of unrighteousness, and of the right use of it. As the original implies, mammon is a word signifying riches. It is called the mammon of unrighteousness, as being with unrighteous men the great object of pursuit, and too commonly sought, morever, by unrighteous means. "That when ye fail,"—are discharged from your stewardship by death,—"they may receive you";—that is, the friends whom you have made by bestowing your property in deeds of love and mercy. Our blessed Master uses the words, "they may receive you," in allusion to the steward's language, "they may receive me into their houses." They do not receive us by any right of their own, for this belongs to Christ; but they welcome us to heaven, and bear witness to our deeds of mercy as being the evidence of that faith which worketh by love.

HENRY FORNEY.

Hudson, Ill.

Brother Holsinger : I will also send you a little church news, by way of encouragement to others.

Last Nov., brother J. H. Filmore came here and preached for us about a week, and baptized two. On the last day of December he returned and labored zealously another week, baptizing one more, and our little church seemed much revived and strengthened. He then made arrangments to move up, which he did about the first of March. About the middle of May our much beloved brother George Long stopped here, and favored us with three meetings, and immersed one "in the name of the Father, and of the Son, and of the Holy Ghost." Since then nine more were received by baptism: eight of these last were young people—three of them about the age of fifteen, the youngest being brother Filmore's son. We have an encouraging prospect of many more being added this summer. May the Lord of the harvest greatly bless our "Doc-

trinal Revival" to the reclaiming of many perishing souls, and extend it all over this western land, till his house be filled and his kingdom come.

To brethren desiring good and cheap homes, we say, for health, climate, abundance of rich, inexhaustible soil, wood and water, and R. R. privileges, there is no place west of the Mississippi, superior to this.

ISAAC DELL.

Letter from D. M. Holsinger.

No. 2.

Dear Brethren and Sisters : Two weeks ago to-day, I wrote out my first report of our visit, at brother Daniel Holsinger's in the West Branch church. This morning finds us in the Milledgeville church. On Sunday, the 9th, we attended two meetings : one at 10 A. M. the other at 3.30 P. M., in the West Branch church, Ogle county, Ill. The week was spent in visiting among the brethren, sisters, and friends. It is rather out of season now to be visiting in this country : harvest is here, and every one is busy ; so that we do not get around as much as we would like, or otherwise would at other seasons. But we do not complain ; for we are receiving all the attention we could reasonably expect under the circumstances. On Saturday we were brought to this arm of the church ; had meeting that evening and on Sunday at 10 A. M. and 3.30 P. M. ; good attendance considering the time. At this time we are at the house of brother Daniel M. Miller, formerly of Somerset, Pa., one of the laborers of this church. The elders are Jacob S. Hauger and Martin Myer, also of Somerset, Pa. They have quite a convenient meeting-house here ; and the church seems to be in a prosperous condition. The general appearance is a plentiful harvest. At no other season of the year would the aspect be so enticing as now, which fully repays us for the lack of accommodations we would receive at other seasons. The health generally is good ; no prevailing sickness. We enjoyed fully as good health as could be expected, and still feel and try to thank God for his goodness ; and the brethren and sisters for their kindness and attention.

On the 25th, we expect to start for Piatt county, to meet the committee appointed for that place. Brother F. P. Lœhr will please inform me by letter, what route to take, or what points to aim for from Chicago, (either by R. R. or steamboat, as we have not fully decided which to take,) and give such other information and instruction as he may think necessary for us on our journey to Michigan.—We still aim at arriving there (the Lord willing) about the 1st of Sept. Address as before directed.

"Now while we are parted and scattered abroad,
We'll pray for each other and trust in the Lord."

D. M. HOLSINGER.

Milledgeville, Ill., July 17th.

Dear C. F. C. : Permit me to say a few words to the Brethren, through your columns, as they are all interested, or should be, therefore they can all read and consider. My subject is : "Go ye into all the world, and preach the Gospel to every creature." Mark 16 : 15.

But says one, 'How can I, living in Pennsylvania, preach to the people of Oregon ?"

Your Master says, "Go."

"But I have a farm that I cannot leave."

Christ says, Sell your farm and give the money to the poor.

"Yes, but I have a wife, I cannot leave her."

Very well, that is all the better ; we want men with wives to come and stay with us ; for if they are single men they are apt to stray off, but men of families are apt to stay.

We do not want any one to come to Oregon that does not want to come ; but I will tell you what we do want : we want the brethren to contribute to a fund to send such men as are willing to come and stay with us and preach for us. Think of it, here is Oregon, with a population of a hundred thousand souls, and not one "Dunkard" preacher in the state, and plenty of room for five times the inhabitants that it now contains.—Now there is one brother—John B. Allensworth—that proposes to come to Oregon to take up his abode, providing the Brethren will assist him with means to bring him and his family here. Now the tax will be very small if we will all respond to the call. And why should we not ? for how many of us have vaults full of gold, rusting, and are building new vaults to hold their surplus, and spending money in buying new safes to protect their wealth from thieves ? Who is there among us that cannot raise one dollar for such a cause ?

And again, one dollar apiece would send several preachers and their families to Oregon, and help to locate them, and furnish them with the necessaries of life, until they could provide for themselves.

I am poor in this world's goods ; but I will pay my dollar, at any time that I am called on, to defray expenses of one or a dozen of the brethren to Oregon to work in the Lord's vineyard ; and how many of the Brethren do I know that are better able to pay a hundred, yea, hundreds of dollars, than I am to pay one dollar ! But a living is all that I expect in this world, and whatever I have more than that at death, will be left to the enjoyment,—or annoyance,—of others ; therefore I think if the Lord has prospered us so as to give us more than we actually are obliged to consume, we cannot do better than spend it in the furtherance of the Gospel of our Lord and Savior Jesus Christ. Now as brother Allensworth is a poor man, and is willing to emigrate to Oregon, and as far as I know,,the kind of a man that we want here, I hope the Brethren will not be long in providing him the means to bring him and his family here among us. Brethren out of your abundance contribute a little ; and give us a man, or men, to preach the gospel of our Lord and Master.

What I have written I have written in love and for our Father's cause.

I remain yours in love.

G. R. KISTLER.

Elk City, Benton co., Oregon.

Announcement.

We intend, the Lord willing, to hold our Communion, Sept. 2nd and 3rd, near Plymouth, Lyon county, Kansas, to commence on the 2nd, at 10 o'clock a. m. A general invitation is extended, especially to those contempleting a journey west. Plymouth, on the Atchison, Topeka and Santafee R. R., will be the stopping point.

By order of the church.

JOS. M. ELLIOTT.

Plymouth, Kansas.

The Brethren in Mercer county

Mo., called the Somerset arm, intend, the Lord willing, to hold a communion meeting on the 23d and 24th of September, to which we extend a cordial invitation. The meeting will held about 5 miles S. E. of Lineville, near the Chicago and South-western Railroad.

In behalf of the church.

WM. H. HILLARY.

Brother Henry: Please inform the brethren and sisters that, the Lord willing, we will hold our communion on Saturday, Sept. 2nd, one week after the lovefeast in Shelby Co. We expect to have the assistance of Elders Samuel Garber and Christian Long, and hold meetings the week previous. All are cordially invited to attend.

Those coming by railroad, will stop off at Mo., Valley Junction.

ISAAC DELL.

Correction.

The text used at the funeral of bro. Samuel Ikenberry, Wabash county, Ind., noticed in No. 26, was Job 14 : 14, and not Gal. 14 : 14.

SAMUEL MURRAY.

Page 382, second paragaaph, second line, after "is" read *whether it be* of God or of men.

DIED.

We admit no poetry under any circumstances in connection with obituary notices. We wish to use all alike, and we could not insert verses with all.

In Champaign Co., Ill., June 8th, 1871, AARON SNIDER, infant son of brother John B. and sister Susan Roe, aged 3 months and 6 days.

Funeral service by the writer from Rev. 19 : 9. "Blessed are they which are called unto the marriage supper of the Lamb."

J. H. MOORE.

In the bounds of the Mohican church, Wayne county, Ohio, July 2nd, after an illness of five weeks, MARY ROSELLA, daughter of brother Samuel and sister Ann Maria GAULT; aged 1 year 2 months and 15 days.

Funeral occasion improved by Elder Jacob Garver and others from Mark 10 : 13—16.—Little Mary has gone to rest; she has escaped the troubles and sorrows of earth; and while the parents mourn the loss of their little one, she is singing the praises of God, with the angels in heaven, safely landed in the arms of him who has redeemed her.

H. S. JACOBS.

In Wyandott county congregation, Ohio, June 6th, brother MARTIN HEASTEN;—aged 47 years, 2 months and 27 days.

Disease, Lung Fever. He was a faithful brother and a kind father and husband—beloved and respected by all who knew him.—He leaves a wife and six children and many friends to mourn his death. Funeral discourse by brother Henry Keller, from Rev. 14 : 12, 13.

Daniel Chambers.

Died February 24th 1871, at the house of her daughter, in Pleasant Valley, Washington county, Md., sister NANCY CASTLE, aged about 82 years.

She survived her husband but about two years, whose age when he died was 76 years, 11 months and 7 days. They lived in holy wedlock nearly fifty years. Both were members of the Church for nearly or quite the whole time. Not only did they covenant to live with each other in the sacred relationship of holy wedlock according to the ordinances of God. But evidently they were desirous to sustain still higher relationship.—Hence they entered into covenant with their God. And to all human appearance they adhered to that covenant to the end of their lives. The result of which is that they are now in the enjoyment of eternal life, and recognize each other as the angels of heaven.

Funeral services by the writer on John 14 : 1, 2.

LIST OF MONEYS received for subscription, books, &c.,

Leroy Broyles,	10,40	J. M. Elliott,	$0,75
S. G. Arnold,	1,00	B. F. Masterson,	1,50
J. Crowel,	1,00	S. Z. Sharp,	2,00
E. Williams,	,65		

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Leaving the East and arriving at Chicago or Indianapolis, how shall we reach the West? The best Line is acknowledged to be the C. B. and Q., joined together with the B. & M. Railroad by the Iron Bridge at Burlington, and called the Burlington Route.

The main line of the Route running to Omaha, connects with the great Pacific Roads, and forms to-day the leading route to California. The Middle Branch, entering Nebraska at Plattsmouth, passes through Lincoln, the State Capital, and will this year be finished to Fort Kearney, forming the shortest route across the Continent by over 100 miles.

Another branch of the B. M., diverging at Red Oak, falls into a line running down the Missouri through St. Joe to Kansas City, and all Kansas. Passengers by this route to Kansas, see Illinois, Southern Iowa, and Missouri, and, by a slight divergence, can see Nebraska also.

Lovers of fine views should remember the Burlington Route, for its towns "high-gleaming from afar"—its tree-fringed streams—its rough bluffs and quarries—its corn-oceans stretching over the prairies further than eye can reach.

Land-buyers will be sure to remember it, for they have friends among the two thousand who have already bought farms from Geo. S. Harris, the Land Commissioner of the B. & M. R. R. at Burlington, Iowa, or among the four thousand home-steaders and pre-emptors who last year filed claims in the Lincoln Land Office, where "Uncle Sam is rich enough to give us all a farm."

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John Scott,	H. G. Fisher,
Thomas Fisher,	J. H. Glazier,
Wm. Dorris,	G. C. Wilkins,
G. W. Garretson,	and others.

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Selected by S. W. Bollinger.

What Then?

An old man, crowned with honors nobly earned,
Once asked a youth what end in life he sought.
The hopeful boy said: "I would first be learned:
I would know all that all the schools e'er taught."
The old man gravely shook his head, [said.
"And when you've learned all this, what then?" he

"Then," said the boy, with all the warmth of youth,
"I'd be a lawyer, learned and eloquent;
Appearing always on the side of truth,
My mind would always grow as thus 'twas early bent."
The old man sadly shook his head,
"And when you've done all this, what then?" he said.

"I will be famous,' said the hopeful boy;
Clients will pour upon me fees and briefs,
Twill be my pleasing task to bring back joy
To homes and hearts near crushed with darkest griefs."
But still the old man shook his head,
"And when all this is gained, what then?" he said.

"And then I will be rich, and in old age
I will withdraw from all this legal strife;
Known in retirement as an honored sage,
I'll pass the evening of an honored life."
Gravely again the old man shook his head;
"And when you've done all this, what then?" he said.

"And then—why—then, I know that I must die—
My body then must die, but not my fame;
Surrounded by the fallen great I'll lie,
And far posterity shall know my name."
Sadly the old man shook again his head,
"And after all this, what then?" he said.

"And then—and then?" but ceased the boy to speak;
His eyes, abashed, fell downward to the sod;
A silent tear dropped on each burning cheek;
The old man pointed silently to God;
Then laid his hand upon his drooping head,
"Remember, there's a place beyond!" he said.

For the *Companion*.

The Resurrection

"And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame *and* everlasting contempt." Dan. 17: 2.

The subject of the resurrection is one of vast importance and amazing interest. Who does not want to be resurrected from the dark and lonely grave? Ah! none of our readers, I am sure. But, friendly reader, are we prepared, should the icy hand of death to-day close our transient stay upon earth, to enter that blessed state of a resurrected and immortal life?

In almost every Scripture bearing on the subject of the resurrection, there is quite a distinction made in regard to persons and classes. And why? Why does the Prophet in our text use the phrase "some to everlasting life, and some to everlasting contempt?" Why does Jesus say "Marvel not * * * for the hour is coming in which all that are in the graves * * * shall come forth; they that have done good unto the resurrection of life; and they that have done evil, unto the resurrection of damnation? (John 5: 28, 29.) It undoubtedly is to teach us that it is alone through obedience and love to Him who died to redeem us, and thus become "the first fruits of them that slept," that we can enjoy the real worth of the blessed resurrection. How necessary then that we avail ourselves of the means of the righteous, after we have passed through "the valley of the shadow of death."

True, the subject of death is a grave one. But thanks be to God, though "in Adam all die, even so in Christ shall all be made alive." As he arose from the dead and ascended up into Heaven, so shall his blessed followers arise and ascend. But ah! says the skeptic, how are you going to make it appear that the resurrection of Christ is typical of his followers and will eternally save them, when he rose from the grave in three days, having seen no corruption? This question is easily solved. Lazarus was entombed one day longer than the blessed Jesus, and at his bidding came forth from the lonely tomb, bound hand and foot. Also soon after the death of our Savior, "the graves were opened and many bodies of the saints which slept arose." Matt. 27: 52. Therefore, dear reader, let the skeptic say what he will, we will take Jesus at his word, trust in him, and believe that he is mighty

to save. Over eighteen centuries have been numbered with the past, since Christ has risen triumphantly over the grave, and cannot you trust Him who has said "come unto me," though he must needs lead you through the grave? If your lot should be cast amongst the poor, the riches of the gospel are as easily obtained by you as by the king upon the throne, whose possession when he leaves time for eternity will be no more than yours, a narrow cell, the lonely grave.

You of course believe in the resurrection of the dead. But glance again at our text: Oh the contrast! "Some to everlasting life and some to everlasting shame, &c." Some to the mansions of eternal bliss and some to the abode of black despair. This is what the Revelator means by the termt "redeemed from amongst men." Not all will be saved from the second death, when the Lord comes to collect his jewels home. Not all will have part in the first and blessed resurrection. Dear reader is not the thought of this enough to terrify you; Will you have part in the first resurrection, or will you not? Will you live for Satan all your life and dwell in the presence of such a fiend after death too? If not come to the arms of Jesus to-day. Solicit the aid of Him who will safely lead you through the cold waters to a heaven of rest. On that bright and flowing plane where "the tree of life is ever blooming" and "the river of life ever flowing," thou shalt have perfect ease, if thou only wilt serve him who has died to redeem you. To-day is none too soon to secure your eternal all. Procrastinate the day of grace, and this night thy soul may be required of thee. "Now is the accepted time." COME.

F. M. SNYDER.

For the COMPANION.

Christ Our Example in the Condition of Life.

Of all who have come into existence here, Christ Jesus is the only one who chose his own condition; and his choice was adverse to all that human wisdom would have suggested. We would have said of Him, as we say of ourselves, that an elevated station would afford the greatest means of doing good. We would have thought a great deal about influence and opportunity, and the effect to be produced by a descent from princely greatness to a malefactor's grave, with all the contrast to be exhibited, by the way, between the humility of his deportment and the dignity of his station. But God judges otherwise. Whether to manifest that, while the instrument is nothing, all power and effect depends on the hand that wields it, or with intent to pour contempt on whatever seems great and glorious to us, he has not chosen the great things, or the great ones of this world to do his work with, even when they seem the fittest for his purpose.

What an effect, as we should think, would have been produced, had Jesus made the throne of the Roman empire the stepping stone to the cross, and exhibited his passion and humilitation before the delegates of the universe assembled there, through whom the report would have gone forth to every nation under heaven! But this was not what he intended: he chose his birth-place in a tributary province, and not among the great ones there.

Jesus chose the same poverty and condition for the companions and instruments of his work. He took his disciples from among the poor and unknown. We would have thought that the sudden conversion of twelve persons of elevated station and distinguished talent, would have produced a great sensation, tending much more directly to the evangelizing of the world.

Our judgment is not unnatural, nor perhaps altogether unreasonable; but it is a matter of surprise that, after so long experience that God judges otherwise, we should persist in attaching so much importance to great names and great means, for the advancement of religion. There is a day coming when the "kingdoms of this world shall become the kingdoms of our Lord." Till then, learning, and wealth, and greatness will never be on the Lord's side—ignorance, poverty, simplicity, never will be evidences against the value of a religious profession. It is as individuals that we are to be conformed to the image of our Lord. He chose poverty; he chose lowness of condition; he chose to be least of all men. Who besides him does so?

It may be said, "He chose it not of preference, but because it exposed him to the suffering which was the object of his coming." This is not true; an exalted station is an exposure to more danger than an obscure one. We know very well it is not true with us. The toils we go through to obtain an eminence, the difficulties we contend with to maintain ourselves upon

it, are ample proofs that it is not for ease or safety that we desire to rise. But who is of the mind of Christ? The Scripture says "Let the rich rejoice in that he is made low;" but the world is quite of another mind. Followers, (so they profess,) of him who had not where to lay his head, they can find no place high enough for the repose of theirs. Worshippers, (so they say,) at the Manger and the Cross, no mansion is large enough, no acres broad enough, no tables so richly spread, as to suffice them.

A child of God, whose mind is as it should be, never fixes his heart on his powers or his possessions. He wears his honors, and uses his gifts, and men drop as usual their congratulations; but God alone distinguishes, at such moments, between the inflated bosom with its '"I thank thee' that I am gifted more than others," and the modesty that only whispers, '"Be merciful' to my inadequate return." We have an example; and if we mistake, it is because we will not follow our example.

It is a common saying, that men must buy their experience; and a truer one, that experience comes too late. The Scripture shows us the first Adam in the heighth of prosperity, Lord of all that he beheld, possessed of the world's good things when they were good indeed, falling on the first temptation by desire for something more; and after him, all who are moulded in his likeness. It also exhibits to us Christ, the second Adam, choosing lowliness as the fittest state in which to recover what the first in his plenitude had lost: to triumph in adversity, as he in prosperity had fallen; and it shows us those who are renewed after his likeness, doing all the same thing. There has been seen from that time forward the likeness of both: in the likeness of one or the other all men must be found. There are the rich and the poor, the prosperous and the afflicted, the high-born and the base, the rising and the sinking; but the line that separates these does not separate the image of the first Adam from the image of the second, the lowly from the proud, the earth-renouncing from the earth-aspiring. There is a line visible from the heights of heaven. On one side of it are those who are ashamed of a position which their Master chose, or proud of one which he refused to occupy; and in spite of all God's declarations to the contrary, persist in accounting the proud happy and their end honorable. On the other side there are some, born indeed in the similitude of Adam, but changed by grace into the image of Christ. They have broken the scale by which this world's good was measured, and taken the word of God to measure it by instead. N. J. GILLISS.

Madisonburg, Ohio.

For the Companion.

Unity.

"Behold, how good and how pleasant it is for brethren to dwell together in unity!" "A spiritual unity binds together every member of the human family." Unity implies oneness in essence, as the unity of God, or of action, feeling, &c., as unity of design, of affection, &c. A spirit of unity was most certainly the spirit of man before the fall, and to this he must attain if he ever is redeemed from his deep degredation. We learn the necessity of a perfect union from the language of Christ, when he says, "A house divided against itself, cannot stand." No wonder Christ prayed so earnestly to his Father for the unity of his followers. He no doubt was greatly impressed, and concerned for their unity, or he would not have repeated that little word "one" so often; and he gives us the reason; namely, that the world may believe that God, his Father, had sent him. Yea, Christ says, "That the world may know that thou hast sent me, and hast loved them as thou hast loved me."

This unity will furnish increasing evidence of the divine excellence of his religion, and lead increasing numbers to embrace it; as Christ plainly intimates by saying, "Let your light so shine before men, that they may see your good works, and glorify your Father who is in heaven;" for "by this shall all men know that ye are my disciples, if ye have love one to another"

The institution of the Communion is another strong evidence that Christ labored for the unity of his people; as we must know that there can be no communion where there is not first a union. Division was the first fault of the Corinthians, referred to by the apostle Paul, that had disqualified them to receive the communion. "Where envying and strife is, there is confusion and every evil work." Wherefore, brethren, let us always be "endeavoring to keep the unity of the Spirit in the bond of peace." Eph. 4: 2. Read the entire chapter. Let us "love as brethren." NOAH LONGANECKER.

For the Companion.

Is Methodism of Christ? No. 2.

My position will doubtless be regarded, by some unreflecting minds, as uncharitable in the extreme. But Charity rejoices in the truth. Many may hate and persecute me for my honest convictions presented: "He that will live godly in Christ Jesus, shall suffer persecution." O, reflecting reader, we are taught not to fear them that can kill the body only, but to fear him who can destroy both soul and body in hell.

If Methodism is a mere human contrivance or scheme, (as some of their first writers have denominated it,) then this fact of itself decides that it can lay no claims to the regard and authority of a Christian church. If John Wesley instituted Methodism, how can men be saved by the institution separate and apart from the ordinances of the house of God? It is evident that a stream cannot rise higher than its source or fountain head; no more can a man clothe an institution, or religious system of his own creation, with authority superior to that of which he himself possessed.

For Christians to support such inventions or schemes of religion and observe the traditions and commandments of men for religious duties, is, to be the followers and servants, yea, worshippers of men; for we are the servants of those whom we obey, and the worshippers of him whom we serve. Man has evidently felt the force of this in all ages of the world.

No one thing so determines the destiny of a nation or community, as its government. A good government will conduct a nation to prosperity, and secure the welfare and happiness of its subjects; while a bad one will, sooner or later, overwhelm it in ruin, and entail wretchedness and woe — No nation or community can be truly prosperous with an ill-regulated government. Well said the immortal Milton, "Some do not think it, for the ease of their inconsequent opinions, to grant that church discipline is platformed in the Bible, but that it is left to the discretion of men. To this end it of theirs I answer that it is both unusual an untrue; for there is not that thing in the world of more grave and urgent importance throughout the whole life of man, than is discipline." But he [illegible] the discipline originated in heaven and brought from the celestial courts above by the Lamb of the lake in Bethlehem, and taught to us to obey the laws of that discipline, and closes up with the following solemn and lasting words: "And if any man shall take away from the words of the book of this prophecy, God shall take away his part of the book of life, and out of the holy city, and from the things which are written in this book.' He that has a wish to find out of nations and communities, of cities and camps, of peace and war, sea and land, will readily agree that the flourishing and decaying of all civil societies, all the movements and turnings of human occasions, are moved to and fro as upon the axle of discipline. Is it then reasonable to suppose that man can frame a discipline better than God. Yea it is awfully true that men have tried it: the discipline that the Great Head of the church has handed us does not suit them: its requirements are too simple and low for the dignified and elevated mind of man to stoop to. All must admit that the unity of the Christian faith and practice is of the highest importance, since the world will never be persuaded to believe the gospel until Christians are one; and this is what the Savior prayed for. John 17:20,21 "Neither pray I for these alone, but them also which shall believe on me through their word; that they all may be one; as thou, Father art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me."

Now a diversity or waiver of forms of church organization and [illegible] Christians, and this caused strife, discord, emulation, and hatred. They become attached to [illegible] with the peculiar [illegible] they have selected, and they are tempted to resort to all means to preserve it, promote its existence, and to resist the encroachment of a different one; and the many diverse forms precipitate all Christendom into a fierce and deadly antagonism — This state of things will never improve, infidelity is driven from the world, nor the heathen receive the gospel, until Christians see eye to eye, be of the same mind, preach the same doctrines of God alike, and speak the same thing. For there is but the one fold and one Shepherd, and the sheep see and will hear his voice and follow his precept.

If Christ appointed any of the externals of his church, we are compelled to conclude that he fixed the most important ones. To say he did not, is to impeach his wisdom. The government of his church is the most important of all externals, from every conceivable consideration. He must then have appointed it, by giving principles that would determine it, by giving a pattern or example; which he did, by still adding the great force of responsibilities by saying, "If I, then, your Lord and Master have washed your feet, ye also ought to wash one another's feet; for I have given you an example, that ye should do as I have done to you." It would not only be an impeachment of his wisdom, to suppose that he left that part of his church to be devised by man, which if badly devised would prove the subversion of his whole design, and would reflect upon his goodness and dignity.

How can we believe that God would leave His frail and feeble, though not less beloved church, here below, to the perpetual stumble of conjecture and disturbance, in this our dark voyage, without the map and chart and compass of discipline. Such a position would make Christ a less desirable and less faithful Lawgiver than Moses.

Did not God charge Moses saying, "See thou, make all things according to the pattern showed thee in the mount." Yes, he was to make every part of the old tabernacle, which was only a shadow of the new and true house, according to the heavenly pattern — And is the glorious and real, true house left to be shaped and patterned according to the many, varying, and capricious fancies of men! — like Methodism, subject to be changed by every General Conference? Yes to the language of one of old, while [illegible] Lord of all wisdom, who [illegible] the Episcopal Church framers of the day, several hundred years after this discipline was handed down by the God of heaven: "Did God take such delight in measuring out the pillars, arches, and doors of a material temple? Was he so particular and circumspect in [illegible] altars, and sacrifices, and [illegible] be altogether, lest any of these should have been made contrary to his mind? Is not a far more perfect work, more agreeable to

his perfections? To the most perfect [illegible] earth, the new alliance of God to man, God never intended to leave the government of his church, ordained here, to be patched afterwards and varnished over with the many devices and [illegible] of men's [illegible]."

No, the heathen [illegible] this work to the inventions or direction of men nor angels; but [illegible] himself to set up his kingdom; and he not only published the principles of its [illegible] but gave us its example as stated before: "If I your Lord and Master have washed your feet, ye also ought to wash one another's feet." And in calling his band of his disciples [illegible] the turning of the forth to [illegible] from his presence. And before he ordains into the [illegible] to appear in the presence of God for us, he says, "My friends, the gate of the tomb opens into the world of life eternal to all those who live and keep my commandments. All power is given unto me in heaven and in earth. Go ye therefore and teach all nations; baptizing them in the name of the Father and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and lo, I am with you always even unto the end of the world. Amen."

There is no promise that I can see anywhere on the pages of truth, that God will be with men on earth always even unto the end of the world, except, they teach the nations of the earth to observe all things whatsoever he has commanded: and the term "observe" I do honestly understand to mean simply a moral performance of the things taught when [illegible] to the world.

The language of the commission itself forbids the observance of any thing religiously, save that which he has commanded. The government of the kingdom which Daniel said the God of heaven should set up, must of necessity be of a definite character, to promote the highest welfare and happiness of its subjects; for the great lawgiver himself said, while instituting the discipline or law of the kingdom, "If ye know these things happy are ye if ye do them." Who, better than God, knows the character of a government that would be the best calculated to secure the greatest good and to promote the welfare and eternal salvation of his children?

I would solemnly ask the question, where, in the New Testament Scriptures, has Christ or his apostles authorized any man or set of men to change this all important work?—Where has he empowered to determine the discipline, to make and change laws for his kingdom? Angels might as well presume to fix the laws that regulate the worship of the church of the first born in heaven, as men to change God's law or the laws of Christ's kingdom on earth.

Though these be very serious, solemn reflections they are awfully true that mortal man has invented and instituted a form of Godliness to suit his own capricious fancy, and repudiated the terms or door of admission into his kingdom, and calls it non-essential; when the Law-giver himself declares with the following and last[illegible] words, "Verily, verily, I say unto thee, except a man be born of water and the Spirit, he cannot enter into the kingdom of God."

A. STALNAKER.

[To be Continued.]

For the Companion.

Pride and its Influence.

He who does not set his affections on things above, disobeys the command, and loses the most gracious and delightful discoveries of the word of God. Of these blessings which God has bestowed upon an apostate world, the Bible is the richest and the most precious. In this Book the Almighty has made a plain and full revelation of his will, so that "a wayfaring man, though a fool, need not err therein." It is the light which falls on man's pathway to direct him to peace, and God and heaven. Whatever is necessary to our peace and happiness both in reference to the present and the future, is here fully unfolded: insomuch that all who have access to the book, and yet continue in ignorance, are guilty of closing their eyes against the light, and putting away from them the only means by which they can secure immortality and eternal life.

In the perusal of this sacred volume, it becomes us to regard it as a great and important whole, [illegible] by no means to read away detached passages from their proper connections; lest we thereby make the Bible speak a language which the Holy Spirit never intended, and countenance pride and vanities to make a gaudy show in the world. These things are utterly at variance with the genius of Christianity. For instance, the depraved and dissolute in order to justify themselves in their worldly career, may select passages from the Holy Scriptures, which, separated from their connections, have the appearance of justifying the depraved propensities of the human heart.

I have particular reference to the professors of Christianity; because sinners seldom pretend to justify their course of unhallowed amusements, by the word of God; for they say that they have made no profession, and, therefore, they have a right to use those superfluities and fashions which belong to their kingdom. I have reference to those who profess to be the sons and daughters of God, and are cutting their display in a gaudy show, and who in the house of worship, seated under the sound of the watchman's voice, while in gaudy attire, still try to justify themselves in their superfluity, by referring to the language of Solomon: "Rejoice, O young man, in thy youth and let thy heart cheer thee in the days of thy youth; and walk in the ways of thine heart, and in the sight of thine eyes." Eccl. 11: 9. But hear Solomon farther say: "For all these things will God bring thee to judgment." Solomon also says:—"When *pride* cometh, then cometh *shame*; but with the lowly is wisdom."

I am surprised to hear the proud and haughty make their appeals to Solomon to bolster their tottering cause. The votary of intemperance, may justify his ruinous indulgence, by referring to Solomon, where he says: "Eat thy bread with joy, and drink thy wine with a merry heart." The advocates of pride have taken the above language, as a defence of unruly amusements. The time when pride presents itself in its gayest garb, is generally when its votaries enter the house of worship.

The lessons intended to be taught by such language as the above [illegible] and diversified conduct of the children of men during their

earthly pilgrimage. Human life is marked by seasons of gladness and rejoicing, and by seasons of sorrow and distress; and these alternate elations and depressions are accompanied by their appropriate manifestations of exultion or of weeping. By such language, also, the humble and pious are reminded that the time is at hand when their joys shall be unmixed, and their rejoicing uninterrupted forever. With this interpretation before us, it cannot be supposed that the seductive and dangerous amusements of pride receive any countenance from any passage in the inspired writings.

I am sorry to say, my brother, my sister, there are some that profess to be the salt of the earth, and the light of the world, raising their pen in defence of pride; saying that the door might be enlarged that the many thousands might come flocking home. Oh! let those who have put their hand to the Gospel plow, put their foot upon this daring evil that is so fast flooding our country, and is the means of making shipwreck of hundreds daily. It must appear then, to every impartial inquirer after truth, that pride, in the common acceptation of the term, cannot be defended by the word of God.

There are seasons in which Holy and devout gratitude and joy may manifest themselves by leaping, as David did on certain occasions.—The proud professors often make use of St. Luke 15: 24, 25, in defence of pride: "For this my son was dead, and is alive again; he was lost, and is found. And they began to be merry; now the elder son was in the field; and as he came and drew nigh to the house, he heard music and dancing." That profane dancing is not intended here, is evident from the following considerations: The father of the prodigal was, I believe, designed by our Lord to represent the Father of mercies, and the lost son, the Gentiles in general, and every sinner in particular, who returns unto God in sincere penitence. The joy of the household servants was intended, I believe, to represent the joy that there is among the angels of God "over one sinner that repenteth." We are, therefore, bound to believe that the whole transaction was conducted with the spirit of devout and grateful rejoicing. On any other ground we destroy the whole force of our Lord's application of this parable to the conversion of the Gentiles, and mutilate one of the most beautiful and touching narratives of the New Testament.

My friends, where can you find an occasion so full of touching interest? It would be expected that there should be manifestions of deep and sincere joy, so that a grateful Father might display his gladness by leaping. The father of the prodigal, no doubt, felt rather to rejoice, than to mourn over the cheering reformation of a son of his love.

There are many more passages that the proud professor brings up to try to justify himself in his course of frivolous amusements. Oh, what a pity, that the professed teacher of the Gospel will stand before God and man, and proclaim to the people that there is no harm in superfluity, if the heart is only right. The beautiful foliage of the tree does not always represent fruit: it most likely turns out as the barren fig tree—more leaves than fruit. Those proud teachers also confirm their belief by their examples in decorating their own body.—O brethren and sisters, take warning with myself, (for these are solemn and impressive truths,) lest we, too, might hold that spiritual sword, which is the word of God, at too great a distance from us, and allow the enemy of souls to steal in on us. We should be very careful that we do not get so high above our fellow creatures that we cannot come down to converse with our brother and sister in the Lord. The great eagle-minded, that soar in the sky, must come down on a level with the poor snail that sloths on the earth, in order to enter in by the door into the sheepfold. We cannot even be a part of that spiritual building, except we come on that good old leveling system that our blessed Lord laid out for us to walk in; and we are safe in saying that no proud heart can walk in that narrow way that leads to life. There is not a word in the Holy Book that was ever intended to give any countenance to pride in its various forms; this is evident from the fact that God is a being of infinite holiness and purity, and must necessarily abhor sin in all its forms. Pride, we are sorry to say, is generally practiced by professors: it is an unholy and sinful amusement, consequently all who practice it, incur the divine displeasure and are exposed to the wrath of God.

I say pride is sinful in the sight of God. We shall attempt to prove it by the following arguments.

No person can engage in it with a good conscience. Conscience is that faculty by which we discern the moral quality of actions; or the soul's opinion of its actions and duties. If the mind be mistaken in reference to the moral quality of any action or course of conduct, an incorrect testimony will be rendered. That every human heart is under the influence of darkness and error respecting divine things, until enlightened by the grace of God, is the uniform testimony both of scripture and experience. This was the case with Saul of Tarsus, according to his own declaration in Acts 26: 5, "I verily thought with myself that I ought to do many things contrary to the name of Jesus of Nazareth." Many of the most bitter persecutors of the church of God have acted under the influence of similar erroneous feelings. John 16: 2, "The time cometh that whosoever killeth you, will think that he doeth God service."

From these facts we learn how important it is that the mind should be illuminated by divine grace and guided by the Spirit and word of God, in order to form a correct opinion of the moral quality of actions.

It is the uniform testimony of the word of God, and is corroborated by the personal experience of all true Christians, that the Spirit of the gospel, infused into the heart of a true believer in Jesus Christ, lays the axe to the root of all pride and vanity, and turns away the mind from sinful amusements and unholy recreation, in all their varieties and modifications. This implanting of new affections, by which the entire current of the soul is changed and turned to God, is the most effectual way in which individual actions, which are immoral in their character, can be prohibited. In this comprehensive and singular provision of the gospel of Christ, we recognize the wisdom of God in a very clear and impressive exhibition. Were prohibition attached to some individual acts of immorality, or sinful recreation, the incessant invention of new diversions, or the remodeling and revival of old ones, all possessing a similar, demoralizing tendency, would speedily render the commandment

obsolete and nuigatory; but in the individual act of pride, the disposition towards its indulgence is removed when the heart comes under the saving influence of the gospel. To a sincere and humble christian, whose paramount desire is to keep "a conscience void of offence towards God and man, pride is deadly to everything fair and beautiful in the soul. The entire testimony of the wise and good is, and ever has been, that the amusement here spoken of stands intimately connected with the kingdom of the devil, and is one of the most powerful and seducing weapons; else why is it that the mind instinctively associates pride with every unholy and licentious amusement? Why is it that all holy men instinctively shrink from pride as from the breath of a plague? Why is it that the gay, and thoughtless, and licentious part of every community are the firm supporters, and constant attendants on this species of amusements? My Brothers and Sisters, let us be careful that we are not ensnared, and slain with this deadly weapon of the devil. Why is it that, by means of gay and costly dresses, brilliant lights, garlands of flowers, and the soft accompaniment of music, in the house of worship, a witchery is thrown over the entire scene, which has a tendency to exclude serious thoughts from every breast? It is just because the amusement itself is irrational and immoral, and needs such collaterals to amuse and engross the attention; it is because conformity to the world is the ruling passion of the soul; and the carnal mind demonstrates its enmity against God, and establishes its affinity to all that is evil, by carefully excluding every remembrance of God and eternity from the scenes of pride Hence I arrive at the conclusion, that the practice no good man can follow with a clear conscience, but which has always been the fashionable and favorite amusement of the most dissolate and profane characters, is in itself a sinful practice.

WM H. QUINN.

(To be continued.)

The World Our Battle Field.

A mind of wandering and melancholy thought, impatient of the grievous realities of our state, may, at some moments, almost breathe the wish that we had been a different order of beings, in another dwelling-place than this, and appointed on a different service to the Almighty. In vain! Here still we are, to pass the first part of our existence in a world where it is impossible to be at peace, because there has come into it a mortal enemy to all that live in it.—Amidst the darkness, that vails from us the state of the universe, we would willingly be persuaded that this, our world, may be the only region (except that of penal justice) where the cause of evil is permitted to maintain a contest. Here, perhaps, may be almost its last encampment, where its prolonged power of hostility may be suffered in order to give a protracted display of the manner of its appointed destruction. Here our lot is cast, on a ground so awfully preoccupied; a calamitous distinction! but yet a sublime one, if thus we may render to the Eternal King a service of a more arduous kind than it is possible to the inhabitants of any other world than this to render Him; and if thus we may be trained, through devotion and conformity to the Celestial Chief in this warfare, to the final attainment of what he has promised, in so many illustrious forms, to him that overcometh. We shall soon leave the region where so much is in rebellion against our God. But we shall go where all that pass from our world must present themselves as from a battle, or be denied to mingle in the eternal joys and triumphs of the conquerors.—*John Foster.*

The Last Judgment.

What discoveries will be made then! What development of hidden virtue and of secret vice! How that which is covered now will be revealed! and how that which is hidden now will be displayed, as upon the house-top! How those who in the present world have been despised and rejected, on account of the character of their external employment, will be found exalted to the high places of honor; while those who have here held high station in the world, and it may be in the professing church, will be found in a station of shame and everlasting contempt. What discoveries will be made then!

And what unions will occur then! The saints of God, from various climes and in various ages, reciprocally unknown to each other but by distant report, or probably unknown to each other at all, will mingle together; while those who have trodden the same path of pilgrimage will rush to each other's arms, under the sanction of the great President, acknowledging themselves to be to each other a glory, a crown of rejoicing, and a joy in the day of his coming. What unions will be then!

And what separations will be then! Besides the grand separatian of the classes—the righteous and the wicked, what separations will there be of those who formerly were joined in social habitudes and relations of life—pastors from people, teachers from scholars, husbands from wives, parents from children, friends from friends! And the separation is irreversible! It will be—my heart trembles as I utter the expression—it will be the scene and the season of *everlasting farewell.* How overpowering then is to be that great event, when the assembly shall separate, never to approach and never to commingle more!—*James Parsons.*

SHAVINGS.—Whenever a minister has preached a sermon that pleases the whole congregashun, he has probably preached one the Lord won't indorse. If you want to find out a man's real disposition, take him when he iz wet and hungry. If he iz amiable then, dry him and fill him up, and yu have got an angel. The man who has never been tempted, don't kno how dishonest he iz.—*Josh Billings.*

AS THE spokes of a carriage-wheel approach their center, they approach each other; so, also, when men are brought to Jesus Christ, the center of life and hope, they are drawn toward each other in brotherly relationship, and stand side by side journeying to their heavenly home.—*F. J. Sergeant.*

A HELPING word to one in trouble, is often like a switch on a railroad track—but one inch between wreck and a smooth-rolling prosperity.

I do not preach here everything that I think. Why do I not? Because I do not know that I believe it yet. There is nothing in this world that requires such long seasoning and ripening as new thoughts —BEECHER.

The reward of a thing well done is to have done it.

Christian Family Companion

Tyrone City, Pa., Aug., 1, 1871.

The Lord's Supper, No. 2.

It is not difficult to see how such divisions and contentions as those existing in the church at Corinth, would operate against a proper performance of any duty, or a faithful observance of any ordinance, that required unity of sentiment and common action. They no doubt were zealous; but their zeal was not always guided by knowledge and prudence, nor executed by that power which is found alone in union.

In 1 Cor. 11 : 2, Paul says : "Now I praise you, brethren, that ye remember me in all things, and *keep the ordinances*, as I delivered them to you." But in the 17th verse he says : "Now in this that I declare unto you, I praise you not." He then made his declaration. It had reference to one of the ordinances,—the Lord's Supper,—and was equivalent to saying that, through their schisms, their effort to keep the Lord's supper was rendered futile, there was no eating of the Lord's Supper, but of their own. Having declared this important fact, in the 22nd verse he says : "What shall I say to you ? shall I praise you in this? I praise you not." In one sense they kept the ordinances and Paul praised them for it; but the, Lord's Supper is an ordinance, and in some sense they failed in its observance, and Paul censures them. To keep the ordinances properly they must be kept in number and in order : in number none should be omitted, nor should any be added ; and in order they should be observed in harmony with the form, spirit, and design of the original institution. It is evident that the Corinthian brethren kept the number, but did not observe the order.

It is admitted by all that they pretended to eat the Lord's Supper; and as they made a significant failure, we will here institute an inquiry to ascertain what was the cause of the failure—why their observance was not the eating of the Lord's supper ? If we can ascertain the hindering cause, it will only be necessary to take that cause out of the way to enable us to see what was necessary to a proper observance of the Lord's supper. As Paul was setting things in order it was necessary for him to mention the points of disorder ; and in our inquiry we shall proceed with this rule : Only what Paul disapproved and censured was objectionable, and necessary to be abandoned in order to observe the Lord's supper. To this rule we think no one can object.

From the fact that the manner in which they ate rendered the meal their own *supper*, we learn two things : first, they brought provisions in considerable abundance ; and, second, they ate the meal in the evening.

Does Paul reprove them for bringing together too much food ? No, he said nothing against the bountiful supply of provisions ; and, therefore, according to our rule, that was not objectionable, and need not be abandoned. But, as, in the observance of every ordinance of the Lord's house, every thing that is not objectionable must be in harmony with the form, spirit, and design of the original institution, so it is evident that an abundant supply of food, which was not found objectionable, is in harmony with, and a part of, the original institution of the Lord's Supper.—Examine this argument ; turn it around and over, and look at it from all sides : it will bear inspection.

Does Paul censure his Corinthian brethren because they had the meal in the evening ? Again we answer, no : not one word of objection is urged against that ; therefore, that practice need not be abandened : it, too, is in harmony with the original appointment of the Lord's Supper.—This position is confirmed in the 23d, 24th and 25th verses, where Paul declares that Jesus instituted the Communion, or Bread and Wine, after supper, on "the *same night* in which he was betrayed." Every Bible reader knows that the Lord's Supper was instituted in the evening, and that it was observed in the evening, or at night, in Apostolic times.

If then, Paul neither objected to the quantity of provisions nor to the time in which they ate, what did he object to ? what was it that was so subversive of their design and so destructive to the ordinance of the Lord's Supper ? We answer :

1. As they were divided into parties so that Paul censured them saying, "*Every one of you* saith, I am of Paul, and I of Apollos, and I of of Cephas, and I of Christ," (1 Cor. 1 : 12,) so they came together not for the better, but for the worse—their meeting together instead of being a benefit to them, was injurious ; for they were divided into schisms, or sects, and there was such contention among them, that they ate in parties, and not as one body—the Lord's body. Paul (Ch. 1 : 13,) had asked the significant question : "Is Christ divided ?" Nay, verily, "A bone of him shall not be broken."—We showed before that the Passover which was a type of Christ, could not be divided, and part be eaten in one house and part in another, and so "Christ our Passover" is not divided. And as Christ is not divided, so the Lord's body or church, is one, "There is one body" : (Eph. 4 : 4.) even as our Savior prayed : "That they all may be one ; as thou Father art in me, and I in thee, that they also may be one in us." John 17 : 21. They ate as sects, schisms, parties, not as the one, united, unbroken body of the Lord ; and consequently they could not eat the Lord's Supper.

2. They were carnal. Paul had said to them : "Ye are yet carnal ; for whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men ? For while one saith I am of Paul ;

and another, I am of Apollos, are ye not carnal?" 1 Cor. 3 : 3, 4 Now, these divisions among them were evidence of their carnality ; and as 'the carnal mind is enmity against God" : as "it is not subject to the law of God, neither indeed can be," so, while they were carnal, they could not properly observe the Lord's Supper ; for the carnal, or "natural man receiveth not the things of the Spirit of God, for they are foolishness to him ; neither can he know them, because they are spiritually discerned." They were carnal and could eat only a carnal meal—their own supper.

3. They were exclusive, selfish and gluttonous. While some ate to the full—were drunken, others, no doubt of the poorer class, (perhaps rich in faith,) were hungry and put to shame. Thus they excluded the Lord's poor, manifested their selfishness, and gratified the lusts of their flesh, feeding themselves fearlessly, even to drunkenness ; and consequently they could not eat the Lord's Supper.

4. They were disorderly in not tarrying one for another, and all eating at the same time. God is a God of order, and everything connected with his worship is to be conducted "decently and in order"; but these Corinthian brethren were disorderly, and in their eating had not even respect to common propriety ; and consequently their meal could not be the Lord's Supper.

5. By eating in a disorderly, schismatical, and gluttonous manner, they made themselves guilty of the enormous impropriety, if not crime, of devouring, without discernment, the emblems of the broken body and shed blood of the Lord. The Lord, when he instituted his supper, in "the same night in which he was betrayed, took bread ; and when he had given thanks, he brake it, and said, Take, eat : *this is my body*, which is broken for you," &c. (verse 24) In this verse, as also in Matth 26 : 26, the bread, emblematical of the broken body of Jesus is called the Lord's body," 1 Cor 24 [illegible] 27 verse, the literal body of Jesus is called "the body of the Lord." The church is also frequently spoken of as being the Lord's body—the body of Christ. See Rom. 12 : 4, 5 ; 1 Cor. 12 : 12—28 ; Eph. 1 : 22, 23 ; 4 : 4.

We see therefore, that "the Lord's body" may mean, either the literal body of Jesus, the spiritual body of Christ—the church, or the Communion bread. In the 29th verse, Paul says, "He that eateth and drinketh unworthily, eateth and drinketh damnation to himself, *not discerning the Lord's body*." The Lord's body in this text does not mean the literal body of Jesus : it therefore means either the church, or the communion emblems, or both. *Discern* means, "To distinguish ; to mark or note as different ; to discriminate."—Worcester. "Not discerning," therefore means, not to distinguish ; not to mark or note as different ; not to discriminate. The Corinthian brethren did not discern the spiritual body of the Lord—the church : they did not regard it in its true light ; they did not distinguish properly between it and the body of the world ; they did not mark the great difference between this spiritual body and carnal societies ; for it was before shown that they were schismatical—carnal.

Now, in their carnality, they ate in a divided, carnal, exclusive, selfish, gluttonous, disorderly manner : they even devoured that which should have been distinguished, —set apart, —the bread and wine of the communion ; and thus, in not eating upon these emblems according to the instructions Paul had received and delivered unto them, they failed in discerning the Lord's body. No wonder that Paul said, "Ye come together not for the better, but for the worse." No wonder that he warned them against eating and drinking unworthily—in an improper manner and without preparation of their own hearts. No marvel has he said, "[illegible] into one [illegible] Lord's Supper" ; or, according to the original reading, "To eat [illegible] Lord's Supper" ; or according to the Revised Translation by Dr. A. B. C. "There is no eating of the Supper of the Lord."

We will now contrast what the Corinthian brethren had and did with what they should have had and done : the column headed SUPPER contains the former : and that headed LORD'S SUPPER, the latter. The items marked with a star (*) were not objectionable, and hence are to be retained.

SUPPER	LORD'S SUPPER
1. [illegible] abundant provision.	1. They should have provided abundantly.
2. They ate in the evening.	2. They should have eaten in the morning.
3. They were divided into several parties.	3. They should have been perfectly joined together in the same mind and in the same judgment.
4. They were disorderly in eating.	4. They should have tarried one for another.
5. They were exclusive, selfish, and gluttonous.	5. They should have made no distinction between themselves and should have eaten temperately.
6. They owed no duty to the poor of the church.	6. They should have had a supply for the poor. "Whether any brethren, have no relations to help, let the church help them."
7. They did not discern the Lord's body, and did not distinguish between the church and the world, and did not set apart a portion of their provisions for sacred purposes.	7. They should not have been conformed to the world. They should have discerned between the Lord's body and the evils of the world—and thus should have set apart a portion of their food and wine, which they should have given thanks for to the Lord and consecrated as Paul has informed us in the book of the Lord.
8. They had their own supper.	8. They should have had the Lord's Supper.

After carefully comparing these columns, read by lines, the column

under the head of 'supper," and you will have a fair view of the manner in which the Corinthian brethren came together to their hurt, and ate their own supper. Then read the column under the head of "Lord's Supper," and you will have a tolerbly distinct view of the manner in which they should have met, been together, and eaten, in order to have eaten the Lord's Supper.

We have conducted this inquiry on the evident facts, that the church at Corinth was out of order; that Paul was endeavoring to set things in order; that to do this it was necessary for him to enumerate the points of disorder; that only those things observed by them that Paul disapproved and censured were objectionable and were to be abandoned or corrected; that, whatever they observed to which Paul did not object, was in harmony with the original appointment and design, and was to be continued. In this way we have found the hindering causes that prevented the meal which they ate from being the Lord's Supper. These causes we have taken cut of the way, and in the column headed "Lord's Supper," the reader will see what is left to constitute the Lord's Supper. Thus the Corinthian brethren should have observed the Lord's Supper; and as the abuse of an ordinance cannot do away with its use, so we should do away with such abuses and observe this ordinance in its beautiful and significant order.

We will now suppose that Paul's letter to the Corinthians had its designed effect, and that they resolved to keep the Lord's Supper.

They found it necessary first of all, to do away with divisions, and instead of saying, "I am of Paul, and I of Apollos," &c., to regard Paul, and Apollos, and Cephas, as ministers by whom they believed; and to look through the ministry up to Christ. By a prayerful and persevering effort they were delivered from their carnal and divided condition:—they all spake the same thing; there were no divisions among them; they were "perfectly joined together in the same mind and in the same judgment": they were one body,—the Lord's body,—a separate, distinct, people: not conformed to this world, but transformed by the renewing of their minds.

In their renewed, spiritually minded, and united state, they joined together and made provision, every one in proportion to his ability, to observe the Lord's Supper: and although the food provided did not consist of rich and unwholesome dainties, the supply was abundant.

They came together in the evening; and after the services appropriate and necessary to prepare them for a worthy eating together as the Lord's people, they surrounded the Lord's table to partake of the Lord's Supper.

We now have the Corinthian brethren before us in proper order. How delightful is the scene! See how they love each other: there is no distinction between the rich and the poor! Behold! how humble, unpretending they are! These persons certainly have a desire to minister to each other's wants, to serve one another, to build each other up: it would seem as though the richest were willing to even wash the feet of the Lord's poor.

There is one sight that is very attractive. The sisters are all modestly attired; their adornment is that of a meek and quiet spirit; and they all have their heads covered. What can this mean? They observed Paul's instructions, and are wearing this covering, not merely as a token of subjection, but as a power—to signify that they claim the attention, care, and protection of their brethren.

Union is portrayed in every action, love beams from every eye, and gratitude to God for the privilege they enjoy of observing the ordinances of his house fills every breast: thanks are offered to God, and every member says "AMEN."

They have tarried one for another; and now they eat together in love, simplicity, and union. How expressive and impressive is this sight! It is evening; the toils of the day are over; the member's of the Lord's house have met together in a family capacity, each one from his field of labor, and are partaking the Lord's Supper. Surely this is Bethel! surely these are the Lord's chosen and peculiar people! surely this is the eating of the Lord's Supper.

But we see bread and wine that are not used; what does this mean? It is all clear: they have properly discerned the Lord's body; and have also set apart this portion of their provision, according to the commandment, after the supper to commemorate the death of their Lord.

Editorial Correspondence.

DALE CITY, PA., *July 24th*, 1871.

Dear C. F. C.: I will now for the first time indite you a few lines of editorial at our prospective home. Dr. Buechly's office therefore has the honor (?) of having furnished facilities for writing the first editorial in this city.

We arrived at this place on Saturday morn last. We undertook to practice a little feat of economy by stopping off at Brinton's, and walking over to Port Perry, on this Road, a distance of about one-half mile; but we paid for our learning. It was about half-past twelve o'clock at night when we left the cars, and we were obliged to travel the streets, roads, and alleys until daylight, as we could find lodgings nowhere, except for a few hours in a watchman's box. It was the most desperate expedition of our life.

Yesterday forenoon we tried to preach at Greenville meeting-house; and spent the afternoon with brother

Elias Fadely, who delivered us safe at this place in the evening, where we again attended a meeting.

To-day we are attending to the business of arranging matters for erecting our new office. We are finding the price of building material, and mechanical labor much higher than we had expected. However we expect the work to go on promptly, and to be ready for us by Oct. 15th.

We are still highly pleased with our location. One source of our gratification is, that we will be on a first class Railroad, and one of the main thoroughfares of the State. We have now passed twice over the western part of the road, and are favorably impressed with its condition and management. True, the road is yet new and unfinished, yet trains pass with remarkable smoothness and regularity, and perfect safety. Brook's Tunnel, through Shoo Fly Hill, is not yet finished, and the Hill is crossed by a direct heavy grade route, at such speed as to insure safety. Our train, the Express, was in charge of conductor W. W. Gaither, late of the P. & E. R. R., with whom it is a pleasure to travel. He is cautious, attentive, and obliging. But the most popular man connected with the road, is the President, Mr. Hughart. It is truly surprising that any official can maintain such a universal reputation with employees and citizens.—We hope he is in every way deserving of it, and may ever maintain it, and the order and system of his new line of Railroad. Persons traveling from Pittsburg, or any other point in the North-west, to South-eastern Pennsylvania, and Maryland, will find this route much the shortest and cheapest.

The members, as well as the community at large, are well, and everything is pleasant and agreeable. The meetings are interesting and the people are attentive. We have been making our headquarters at Dr. Buechly's, and the Doctor has accompanied us on our business expeditions. When we get through with business, we expect to make a few visits.—Wednesday we expect to leave here.

Yours, H. R. Holsinger.

The Brethren's Tune Book.

Considerable interest is being manifested in the Brethren's Tune and Hymn Book, and a number of inquiries have lately been received, concerning it. It had been our intention when the first announcement was made, to have the work completed a year before this time. But we have been detained from sources from which we had not expected it. And now we cannot definitely state when we shall be able to issue the first edition, but expect to give something more positive in a few weeks.

Charity Fund.

As it is some time since we made a report of the charity list and fund, we now make the following statement:

CREDITS.

Balance on former report,		$46 55
One copy 7 1-2 months		.90
" " six "	50c pd.	.25
" " " "		.75
Total,		$48 45

DEBTOR.

C.	$2 60
D. Wolf,	.50
X.	.15
Christian Shank,	.75
C. A.	.50
D. C. M.	.65
Ruhama Riley,	1.14
J. Renner,	.50
S. S.	1.00
R. E.	.75
E. Brumbaugh,	.40
Total,	$8.94
Total Balance,	$39 51

We notice that, since our last report, the credits have been reduced seven dollars and four cents. This is encouraging, and it strengthens us in the confidence that the Lord's people are still willing to minister to the wants of the needy. E

Answers to Correspondents.

D. B. Teeter:—All right: it was an oversight.

MISCELLANEOUS.

Our Flower In Heaven.

We heard the voice of the Lord,
One cold and wintry night,
Saying, "Give me one of your fairest flowers,
For mine Heavenly garland bright."

We looked from the window at eve,
We looked forth again in the dawn;
We only saw the desolate street,
And shuddered, that bleak, cold morn.

We wandered away to the woodland,
By paths that were leafless and bare:
There was tangled weed and wither'd grass
But never a blossom there.

So we gave our human flower,
The flower we loved the best,—
The Lord received it tenderly,
And laid it in his breast.

And when the Sabbath bells ring out,
Wherever we may roam,
We shall know the Lord, who watches all,
Has taken our darling home!

E. A.

How to Use Money

He who would do good with his worldly posessions had best do it now. In this, as in all other acts of obedience to God, the present is the accepted time. One to-day is worth two to morrows. He who would win the golden stream of worldly wealth, and escape the perils of perdition, must make broad channels through which that stream may flow, and bless and water those around him. If he would have the oil in his cruse gush like a perennial fountain, he must borrow empty vessels far and near, and pour it out until all are filled.

"We ought not," says Wesley, "to forbid people to be diligent and frugal We must exhort Christians to gain all they can, and to save all they can; that is, in effect, to grow rich. What, then, can we do that our money may not sink us to the nethermost hell? There is one way: and there is no other way under heaven If those who gain all they can, and save all they can, will likewise give all they can, the more they gain the more they will grow in grace, and the more treasure they will lay up in heaven."

Minister's Nerves.

[illegible] upon the nervous vitality of the men who are enthusiasts in the work of the ministry. With clergymen of rapid temperament some kinds of men—there is no danger at this point. The [illegible] and [illegible] themselves and [illegible] suggestive writing the better it is for them, and the more useful they become. But with many nervous, rapid men, a little trouble keeps awake nights, the case is altered. Such men should guard themselves with jealous care, and never make either a useless or wasteful expenditure of their nerve-power. For this power is a precious gift. It is a talent, one of the best. You may let it loose a little in the delivery of your sermons, and in conversation with individuals about their souls, and in the work of guiding the membership. But do not waste your lightning on things of no account. "It is better to lose a pint of blood from your body than to have a nerve tapped. When a man's nerve power is expended his useful ministry is at an end, even though he be still young.

Short Temperance Sermons.

"Every moderate drinker could abandon the intoxicating cup if he would; every inebriate would if he could."—JOHN B. GOUGH.

"Is the intoxicating cup discontent? make it comfort, cowardice for courage, foolishness for confidence, sadness for joy; and they all find rain."

"What man should put an enemy in their mouths to steal away their brains! that we should with joy, pleasure, and applause, transform ourselves to beasts."—SHAKESPEARE.

"Those men who destroy a healthful constitution of body by intemperance and an irregular life, do as much as in them lies kill themselves, as those who hang, or poison, or drown themselves."—SENECA.

"I challenge any man who understands the nature of ardent spirits, and yet for the sake of gain continues to be in the traffic, to show that he is not involved in the guilt of murder."—DR. LYMAN BEECHER.

"I am deeply convinced that the evils of intemperance can never cease till the virtuous in society unite in [illegible] the man who attempts to accumulate wealth by dealing out poison and death to his neighbors as intemperance."—JOHN PIERPONT.

"Some of the dismal evils of drunkenness are houses without windows, gardens without trees, a life without things, home without love, children without clothing, principles, morals, and manners."—SEARCH.

"Who has a stupid intellect, a broken memory, a blasted wife, and, which is worse than all, a lacerated and benighted conscience, but the intemperate? So impossible is it to earn sin without making oneself a blockhead too."—SEARCH.

"Truly, there is no enemy more dangerous than drunkenness, and no slavery more terrible than that of the drunkard. At one time it encounters under the form of custom, habit, friendship; at another, under the deceitful garb of pleasure! But when it has once completely fastened on its victim, to what a pitiable state of misery degradation is he reduced! He will readily barter his own liberty, his honor, his character, his peace, and the very existence of his family—for what? For mere brute gratification for senseless, stupid indulgence!"—DANIEL KIMBALL.

A Pagan Legend of Jesus.

Publius Lentulus, assumed by some to have been Procensul of Judea prior to Herod, is reported to have seen the Savior, and to have written the following letter to the Roman Senate: "At this time appeared a man who is still living and endowed with mighty power; his name is Jesus Christ. His disciples call him the Son of God; others regard him as a powerful prophet. He raises the dead to life, and heals the sick of every description of infirmity and disease. This man is of a lofty stature and well proportioned; his countenance severe and virtuous, so that he inspires beholders with feelings of both fear and love. The hair of his head is of the color of wine, and from the top of his head to his ears, straight and without radiance; but it descends from the ears to the shoulders in shining curls. From the shoulders the hair flows down the back, dividing into portions after the manner of Nazarenes; his forehead is clear and without wrinkle; his face free from blemish, and slightly tinged with red; his physiognomy noble and [illegible] the nose and mouth faultless. His beard is abundant, the same color of the hair, and forked. His eyes are very blue and brilliant. In reproving or censuring, he is awe-inspiring; in exhorting and teaching, his speech is gentle and caressing. His countenance is marvelous in serenity and grace. He has never been seen to laugh, but many have seen him weep. He is slender in person, his hands are straight and long, his arms beautiful. Grave and solemn in his discourse, his language is simple and quiet. In appearance he is the most beautiful of the sons of men."

For as the Father raiseth up the dead, and quickeneth them; even so the Son quickeneth whom he will.

For the Father judgeth no man, but hath committed all judgment unto the Son:

That all men should honor the Son, even as they honor the Father. He that honoreth not the Son honoreth not the Father which hath sent him. —Jesus.

The Irishman and the Priest.

Never was a better answer made than a poor Irishman made to a Catholic Priest while defending himself for reading the Bible. "But," said the priest, "the Bible is for the priests, and not for the likes o' you." "Ah! but, sir," he answered, "I was reading in my Bible, 'You shall read it to your children,' an' sure the priests have got no children." "But, Michael," says the priest, "you can't understand the Bible. It is not o' you to understand it, my man."—"Ah, very well, yer reverence, if I can not understand it, it will do me no harm, and what I can understand does me a heap o' good." "Very well, Mike," said the priest, "you must go to the church, and the church will teach you. The church will give you the milk of the Word." "And where does the church get it from but out of the Bible? Ah! yer reverence, I would rather keep the cow myself."

Idleness never yielded the least mite of pleasure or profit; yet the body and limbs require rest but this rest should be earned by legitimate manual labor.—*Ohio Cultivator*.

May our happiness be sincere and our joys lasting.

CORRESPONDENCE

Correspondence of every sort intended for this paper, must be addressed to the Brethren. Every letter must contain the name and address of the writer, not necessarily for publication, but as a guarantee of good faith. Rejected communications or manuscripts will not be returned. All communications intended for this paper must be written on one side of the sheet only.

Brother Holsinger:—I send you an editorial, cut from the "Philadelphia Post." It excites a glorious effort, without alluding to the great and potential cause—*the widespread circulation of the word of God* aided by the enlightening influence of the increasing education of the people of all nations. Please give it a place in the "Companion."

Fraternally,

SILAS THOMAS.

THE POPE OF ROME.

So rapidly are events of tremendous importance transpiring in Europe, that the mind almost staggers as it attempts to grasp them. The unification of the German States, the humiliation of France and deposition of Napoleon III, the Blood less revolution in England, the establishing of the Italian capital at Rome, and now the probable banishment of the Pope from the city and his retirement to some insignificant island, follow so closely upon each other that there is no bounded for change in the political status of European powers that can cause us surprise.

A few years ago the mere suggestion of Victor Emanuel attacking the authority to rule the Eternal City would have induced the boldest man with the most big and threatening, and the consternation would have brought Europe upon the Italian nation in a host of bayonets to hurl back its king as a usurper of the sacred rights of the great head of the Catholic Church, and would have certainly cost him his throne, if not his life.

To day the Pope in vain appeals to France; Austria runs a deaf ear to his supplications; Spain cannot and will not give him help; Germany takes no interest in the temporal sovereignty, and Pius the Ninth, after ruling the Church until his tottering feet just tremble upon the verge of the grave, and four score years have been spent in his splendid palaces and magnificent city, is obliged to turn away without a hand to sustain him, or a voice strong enough to aid him in his desperate extremity.

Truly the nineteenth century is the crowning point of all time. The dreams of tyrants are spurned, the power of aristocracy and aristocracy shattered, the baneful influence of religious control over the ruling of nations, that has grown hoary with centuries of age, blown to the winds; the destiny of whole nations that seemed doomed to unending submission to the will of a few rulers changed with the changing of the seasons.

Let the good work go on. The bright day of liberty to the people has dawned, and soon the glad cry of universal freedom will resound from nations to nations.

Brother Holsinger:—Permit me to inform the brethren and sisters through your valuable paper in reference to brother Jesse Crosswhite of Tennessee, who has proposed thro' the "Companion" to travel through the Northwest and preach the gospel of our blessed Savior, on condition of the brethren bearing his expenses, in sending their names, (even their direct P. O.) I assure the members who send him any assistance that liberality will make the proper use of it, and do as he has stated.

But my principal object in this brief article is this. Brother Crosswhite is an aged worthy Minister and an ordained Elder of the church, possessing talents and wisdom of which congregations would be benefited, even in the country as well. The object to me seems laudable in sending him the means which he must have to travel new scenes. Our brethren often have made to enjoy, hearing him expound the word acceptably, while he was visiting [illegible] Penn, and North Carolina, riding horseback through heat and cold, rain and storm, swimming our horses across the streams that [illegible] the mountain slopes. I hope brother Crosswhite may succeed in his proposed journey, and give us a call here in Northern Indiana, where he will find many warm hearts and open purses. "Go ye," and we will help send you.

P. R. WRIGHTSMAN.

South Bend, Ind.

Brother Holsinger:—Many are good lessons received through the *Companion*: and we derive much comfort from the same. There are thoughts to cheer us, and hope to cheer us while on our way where many pilgrims have gone. While we are meditating upon that bright, happy realization of those who have gone before, we are encouraged to go on with lighter steps, and more zeal than ever; for we know that our labor is not in vain in the Lord. We learn much of that country by reading the *Companion*. We hear of the increase of the government of Jesus, the enlargement of the borders of Zion, and the zeal of the vindicators of God's truths. Glorious news to every lover of Soul! Sinners are coming to Jesus; they have been reconciled under the hammer of God's word. The two-edged sword has separated the corruptions of sin from the new-born souls; and the oil of God's grace had been applied—the wound is healed—they have become new creatures. Angels rejoice; Jesus smiles; the Father forgives, and all is well. But the enemy is getting angry. He is showing his [illegible]. His agents are on the look out. They are preparing their swords to wake the threatened blow. Then look out for the little season of rest will be fulfilled to the souls under the altar, where their fellows must be killed—Has this time been finished?—Rev. 6:9-11.

SAM. C. BARNES.

Waitsville, Md.

SHANESVILLE, OHIO, }
July 22, A. D., 1871. }

Brother Holsinger, greeting:—I take my pen in hand to write a few lines to you to inform you that our beloved mother, Jane Hardesty, is lying very sick and is expected to die. He was not expected to live; but this morning he appears a little

better. The Doctor has some hopes for him this morning, although we know not how it may terminate yet, he is so weak that he cannot talk much. Brother John took his bed on the 11th of this month. He greatly desires the prayers of the church everywhere in behalf of himself and family. Three are also these of his sons sick with the same fever; but they are not so bad. Oh, may it be the Lord's will that brother John can remain with us a while longer, as he greatly needed in the church. He moved into this arm of the church last March, a year ago. There are three speakers in our church with brother John. The other two are both young speakers yet, so the most of the preaching lies on him; and if it is the Lord's will that brother John will get well, he will not be able to preach much this Summer. He has an appointment to fulfill in Columbiania county, Ohio, on the 12th of next month, but he will not be able to do so. I hope some of the brethren will take his place and fulfill his appointment.

We have had ten additions to the church this Summer, principally young persons. We hope the sinners will come flocking home to Jesus; for Jesus is our friend. I would say then, let us live faithful unto the end, that, when the Lord calls us home, we may be prepared to meet him.—What a happy time that will be, when we can meet in that spirit world where parting is known no more. Let us partake of the water of life freely, for we know that our lives at the longest are not long. Let us be ready at any time to meet our blessed Savior; for he is the giver of every good and perfect gift. May the Lord be our helper in every time of need.

Your Brother in Christ,

SAMUEL J. BURGER.

An Appeal

To the Brethren whom the Lord has blessed with this world's goods, whose store-houses are filled and to whom want is a stranger:

We have just received a letter from Brother John B. Allensworth, the minister who wants to move to Oregon this fall. He is just recovering from a spell of sickness. He lay under the physicians hands four weeks. He says he has only received $15,00 toward bearing his expenses: $5,00 from Ohio, $5,00 from Indiana, $5,00 from Iowa. The church where brother Allensworth lives is small, and the most of the members are poor, like himself.

The Bible directs and commands and exhorts us to the giving of alms, and their promises such large rewards to those who heed; then I see so many good pieces in the *Visitor* and *Companion* to urge us to deeds of charity, that I think it ought to move all the Lord's people to distribute, according to their means. We are placed here to help each other, and if we neglect our duty, it will be too late in eternity.

Send your aid to Michael Forney Parkersburg, Richland Co., Ill.

HANNAH KNAUFF.

Ottumwa, Iowa.

Brother Henry: — As church news is desirable in the Companion, and as I have seen none from our arm of the church here on Jonathan's Creek, Perry county, Ohio, I concluded I would send you a little. The Lord has not forgotten us here; but has visited us, and there are being added to the church such as should be saved. Since this year has commenced there have been 18 added to the church here, and there are others that we hear of that are halting between two opinions, as it were. May the Lord help them to decide while it is day with them.

ELIE STONER

Rushville, O.

Announcements.

We the Brethren of the Salem Branch, Marion county, Illinois, have appointed our Communion meeting to commence at 4 o'clock, on the evening of the 26th of August, five miles south-east of Salem.

A general invitation is extended.—All those coming by Railroad, will stop off at Salem. Any informing us of their coming will be met at the station.

J. F. NEHER.

The Lord willing we will hold a Communion meeting near Dresaen, Poweshick county, Iowa, on the 2nd and 3d, days of September.

A hearty invitation is hereby extended to the brethren and sisters, and in particular to laboring brethren. Those coming by railroad will stop off at Brooklyn. J. S. SNYDEL.

Brooklyn, Iowa.

Query.

Brother Henry: It has been a query to my mind for some time, whether those who get home to heaven will know those they had been acquainted with while living here on earth. Will you, or some other brother or sister, give your views on the above. I understand we will; for the rich man recognized poor Lazarus. Some contend we would not be happy if it was the case, because we would know that some of our friends were in perdition, and therefore we would not be happy,

LEROY BROYLES.

Princeton, W. Va.

DIED.

We admit no poetry under any circumstances in connection with obituary notices. We wish to use all alike, and we could not insert verses with all.

In the bounds of the Four-mile congregation, near Blooming Grove, Franklin county, Indiana, June 21st, sister ELIZABETH MOSS; aged 92 years, 2 months and 24 days. Funeral services by brethren A. Moore, and J. Rife, from Job 14: 14.

Wm. McWhorter

In Solomon Creek Church Elkhart co., Indiana, March 29th, Sister MAGDALENE CAY, aged 82 years, 3 months and 28 days.

She was born in the State of Penna. and emigrated from there to Ohio, where she lived some years, and where a large number of her relatives still reside; from there to Indiana, where she spent the remainder of her days. She has seven children still living, 87 grand children, and 76 great-grand children. Her disease was Cancer, with which she had been afflicted for more than twenty years. Although she suffered very much, she was perfectly resigned to the will of her Heavenly Father, and we are made happy to know that we need not sorrow as those who have no hope. A few months before she died she was "annointed in the name of the Lord." Funeral discourse by brethren Jesse Calvert and George M. Cripe.

Rebecca Gallagher.

In the Yellow Creek congregation, Bedford county, Pa., July 17th, Brother DANIEL REPLOGLE, Sr., aged 72 years, 9 mos. and 3 days.

The subject of this notice tried to live in the fear of the Lord. In early life he chose to live with the people of God: consequently he showed his obedience by complying with the gospel of Jesus, and he lived a faithful member of the church for 45 years, of which time he served 32 years in the office of Deacon. He was father of 14 children, all living except the youngest, who died at the age of 18 years. He lived to see his children all become members of Christ's fold. He was grandfather to 102 children, and great grandfather to 4. In his death the church has lost a faithful brother, the children a kind father; the neighborhood a benevolent friend and the surviving widow sister a dear

husband. She has our sympathies, and our prayers that in the decline of life, her faith may not fail her. Ever remembering that the loss which is so deeply felt among us here in these low lands, where sorrows grow is our brother's great gain. The messenger, death, was not unexpected. His health during the summer was feeble, although not confined to his room; until perhaps the last three weeks of his life. His disease may probably be termed general debility, due to a probable derangement of the Liver. On the 18th his remains were followed to their last resting place, by the largest concourse of people we ever witnessed, on any funeral occasion. The funeral services by the brethren from Heb. 2:11.

S. A. Moore.

New Enterprise, Pa.

At Churchtown, Lower Cumberland church, Pa., July 15th, of Heart Dropsy, our beloved young brother CYRUS B. PLANK; aged 21 years 9 months and 24 days.

He enjoyed good health until within six months. In the month of January, he and his loved one entered as bridegroom and bride upon the stage of married life. Soon afterwards he became afflicted. His sickness soon seemed to set defiance to the skill of the physicians, though it seemed to indicate changes. The good Lord continued his skill by "the Grace of God that bringeth salvation." He succeeded in opening his heart; the Spirit of the Lord entered in. The heart, with the affections and desires thereof, is now changed, consequently he has a will to obey the Lord. The heart rending exhortations and admonitions, given by him to his loving wife and dear brothers and cousins, cannot here be inserted. May the Lord impress them lastingly upon their hearts! In his renewed state of mind he applied to the church to be baptized. On the 8th instant he was conveyed to the flowing stream, and being carried in on his chair he kneeled down and was baptized. Like a soldier of Jesus Christ, by a little help, he walked out of the stream, to the astonishment of the people; and when he had received meat, he was strengthened. The love of Jesus was in his heart; he desired to unite with the church in observing the commandments and ordinantes. On the evening of the 10th, the members met with him at his residence with his parents, (brother John and sister Eliza Plank). "It was good to be here.?" He, brother Cyrus, united with us in obeying the Savior in feet-washing, the Lord's Supper, the holy salutation, the breaking of bread, and the emblem of his blood. May the good Lord bring the realities of the religion of Jesus Christ powerfully home to the hearts of the dear friends, who occupied the entry, spare rooms, and porch, viewing in such a quiet order these solemn ordinances. Brother Cyrus felt his body to be frail, but in his soul he was gaining strength: his rational and intelligent mind brought home to his heart the command of calling the Elders of the Church and be anointed. He did so, and the next day his call was complied with. On Thursday following, his sickness became more severe,—his soul still gaining courage, triumphing in faith,—until Saturday evening, when he calmly and resignedly breathed his last breath. Funeral services by Elder Moses Miller, assisted by others, from Numb. 22: 10, to a large concourse of people.

We earnestly condole with the surviving widow, the parents and brothers, in the loss of their dear friend.

Adam Beelman.

Dillsburry, York co., Pa.

LIST OF MONEYS received for subscription, books, &c.,

R. E. Reed,	$1,50	R. Gallaher,	,75
J. M. Wolf,	1,25	A. Pheil,	,75
C. Hoover,	1,50	T. V. Renecker,	,75
J. Rineheart,	1,00	John Etter,	1,50
M. Longenecker,	1,50	A. B. Wallick,	5,00
A. Bender,	,50	S. R. Deppin,	1,50
J. J. Musselman,	1,50	N. Longanecker,	2,00
S. A. Moore,	,75		

Advertisements.

WE will admit a limited number of select advertisements at the following rates.
One insertion, 20 cents a line.
Each subsequent insertion 15 cents a line.
Yearly advertisements, 10 cents a line.
No standing advertisement of more than 20 lines will be admitted, and no cuts will be inserted on any considerations.

Wm. M. Lloyd, Altoona, Pa. D. T. Caldwell, Tyrone Pa.

LLOYD, CALDWELL & CO.,
BANKERS,

Receive monies on deposit, and pay interest if left 6 months, at 4 per cent per annum, or 5 per cent. if left one year.

Special contracts made with parties acting a administrators, executors, guardians, and persons holding monies in trust. Dealers in every description of Stocks and Bonds.—Government Securities made a speciality.

Gold and Silver bought and sold, and a general Banking business transacted.

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This Bank, intending to do a general banking business, solicits accounts from Banks' Bankers and others. Collections made on all points. Interest allowed on DEPOSITS left on time. Paper discounted on liberal terms.

Wm. P. Orbison,	D. I. Gwin,
John Scott,	H. G. Fisher,
Thomas Fisher,	J. H. Glazier,
Wm. Dorris,	G. C. Wilkins,
G. W. Garretson,	and others.

Beers' Expanding Scroll Water-wheel.

[Patented 1868] This wheel is now running with the overshot, in a Flouring Mill, and is using less water than the overshot. Inventor being a Millwright, and having seen and used all the new waterwheels, does not hesitate to say it is the first iron wheel that can compete with the overshot, and is one half cheaper, simpler and better. For farther information address J. L. Beers and Sons, Millwrights and Manufacturer's of wheel shafting and mill gearing of all kinds, continued Sawmill feed and Sawmill irons.

J. L. Beers & Sons

Cocolamus, Juniata Co. Pa.

A Card.

Drs. D. Fahrney & Son, Uroscopian Physicians, continue the practice of Medicine at the old stand, near Boonsboro, Md. They treat all forms of Chronic Diseases with marked success. Can be addressed by letter, and they can send medicine to any part of the United States, wherever there is an express office. Post office address, Boonsboro, Washington County, Md.

7-10-1 yr. pd.

A Sure Cure for Dyspepsia.

Upon the receipt of one dollar, I will send the the Medicine, with Directions, by return mail. DAVID ESHELMAN.

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COMMISSION MERCHANTS,

No 305 Race St. above 3rd, Philadelphia,

N. B. Country Produce taken in exchange for goods or sold on commission.

CABINET MAKING & UNDERTAKING

The undersigned keeps on hand and manufactures to order all kinds of Furniture. He is also neatly fitted out for conveying the dead to their last resting place.

Manufacturer of the Common Sense Dasher Washing Machine. Shop at the Cross Roads, near Warrior's Mark, Pa.

JAMES S. COX.

A Washing Machine may be seen and purchased at this office. v6n48tf.

BURLINGTON.

Leaving the East and arriving at Chicago or Indianapolis, how shall we reach the West? The best Line is acknowledged to be the C. B. and Q., joined together with the B. & M. Railroad by the Iron Bridge at Burlington, and called the Burlington Route.

The main line of the Route running to Omaha, connects with the great Pacific Roads, and forms to-day the leading route to California. The Middle Branch, entering Nebraska at Plattsmouth, passes through Lincoln, the State Capital, and will this year be finished to Fort Kearney, forming the shortest route across the Continent by over 100 miles.

Another branch of the B. M., diverging at Red Oak, falls into a line running down the Missouri through St. Joe to Kansas City, and all Kansas. Passengers by this route to Kansas, see Illinois, Southern Iowa, and Missouri, and, by a slight divergence, can see Nebraska also.

Lovers of fine views should remember the Burlington Route, for its towns "high-gleaming from afar"—its tree-fringed streams—its rough bluffs and quarries—its corn-oceans stretching over the prairies further than eye can reach.

Land-buyers will be sure to remember it, for they have friends among the two thousand who have already bought farms from Geo. S. Harris, the Land Commissioner of the B. & M. R. R. at Burlington, Iowa, or among the four thousand home-steaders and pre-emptors who last year filed claims in the Lincoln Land Office, where "Uncle Sam is rich enough to give us all a farm."

For Sale.

The undersigned offers for sale his farms, situated in Oliver township, Mifflin county, Penna.

No. 1.—Containing about 196 acres, 2 1-2 miles from McVeytown, about 125 acres under cultivation, balance well timbered; two large orchards, grapes and cherries in abundance; three-story log-house, 32x34, fountain and well pumps at the door, barn 98x48, and all necessary outbuildings, all in good repair.

No. 2.—Within view of No. 1, contains 90 acres, 45 or 50 acres cleared, barn and house quite new, one of the finest orchards in the country, 150 apple trees, about 300 peach trees, pears, cherries, grapes, all coming into bearing, fountains and well pumps. This is considered one of the most desirable locations in the country. For further particulars, address,

PETER S. MYERS,
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Universal Satisfaction for Lasting Ornaments.

[illegible] Agents wanted in every State, County, and Town in the Republic.

MYERS & QUINN,
[illegible], Pa.

SALEM COLLEGE.

[illegible] Session commences [illegible] Spring Term begins Feb. 6th, 1871. [illegible] will be opened for the reception of Students.

For further particulars address
J. W. MILLER, President.
Salem, Ind.

1780 1871

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Use Dr. Fahrney's Blood Cleanser or Panacea.

CLEANSE YOUR BLOOD!!

An Alterative and Cathartic, or Tonic and Purgative combined, for diseases arising from bad blood, such as Scrofulous, Dyspepsia, Sick Headache, Liver Complaint, Jaundice, Eruptions, Worms, Chills and Fever, Scrofula, Pimples, Tetter, &c. TRY IT.

Established 1848. In pamphlet form. Established nearly 20 years ago in liquid form which was brought to its present state of concentration and perfection some years later, by Dr. P. Fahrney, Chicago, Ill's, who conducts the [illegible] of Ohio. Great reputation. Many [illegible]! Ask for that [illegible] Waynesboro, Pa., and Chicago, Ill's. Beware of [illegible]. Genuine retails at $1.25 per bottle. Druggists and Medicine Dealers sell it.

Dr. P. Fahrney's "*Health Messenger*" gives the history and uses of the BLOOD CLEANSER [illegible], and other information, sent free of charge. Address

Dr. P. Fahrney's Bros. & Co.
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SHORT HAND WRITING.—Students of Phonography and all others who are interested in the art can obtain instruction books. Send stamp for price list and terms.
AMERICAN PHONETIC DEPOT.
TYRONE, PA.

Excelsior Rug Machine.

This [illegible] has been [illegible] established [illegible] and for sale. $3 by mail, [illegible] Instruction, 15 cents. [illegible] to
E. F. SMITH,
[illegible]
Pine Co., Pa.

The Finkle & Lyon Sewing Machine,

[illegible], with Open Head, and Tucker, are now offered to agents on [illegible] terms. Also, Singer's Machines, [illegible], or for sale low for cash.

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[illegible] $ 50.00 [illegible] New York

For Sale at this Office.

The Sceptic Stagbolt; Or, The New [illegible] Containing the [illegible] With [illegible] and S. S. [illegible] Price $1

Hand-Book for Home Improvement: [illegible] How to Write," "How to Talk," "How to Behave," "How to Do Business." By [illegible]

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How to Read Character. A New Phrenological [illegible] Illustrations of the Natural Language of Looks, and Signs by which any one may read the Character of those with whom he may associate. By S. R. WELLS. $1.50.

Gladness; or, the Right Relations of the Sexes. Containing the Laws of Conjugal Selection, and the Right Way for Those who are not Married. By S. R. WELLS. $1.50.

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BY H. R. HOLSINGER. "Whosoever loveth me keepeth my commandments"—Jesus. At $1.50 Per Annum

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Little Will.

A great crowd of people had gathered around
A small ragged urchin stretched out on the ground
In the midst of the street; and some cried, "For shame!"
For that poor little boy, now bleeding and still,
Was all that was left of once bright little Will.
A great heavy cart had come rattling that way
Where Willie and others were busy at play,
And the poor little fellow, now stretched on the stones,
Seemed only a mass of bruised flesh and crushed bones.
But still there was life; and a kind doctor said,
"We must take the child home and put him to bed.
He must have all the care we can possibly give,
And it may be the poor little fellow will live."

But alas for poor Willie, he had no nice home;
He lived in an alley, in one little room;
And his poor mother, working from earliest light,
Had often no supper to give him at night.

But joy for poor Willie! for not far away
From the place where, all bleeding and shattered, he lay,
Is a very large house standing back from the street,
With everything round it so quiet and neat,
Which many good people had built in His name
Who healed all the sick, when from heaven He came;
And who promises blessings that ever endure
To those who shall comfort the sick and the poor.
So there in a room, large, and cheerful, and bright,
Little Willie was laid on a pillow so white.
The walls with bright pictures were covered all o'er,
Will never had seen such a clean place before.
Long rows of small beds, with small tables between,
The coverlets white and the beds painted green;
And so many children, all sick, but so bright,
Will almost forgot his great pain at the sight.

But the poor little boy suffered terrible pain
When the good surgeon came to examine again
Those poor little limbs; and he said that next day
He must bring his sharp knives and cut both legs away.
Oh, how could he bear it? Oh, what should he do?
So small and alone, he could never get through.
And then he knew well that he never could run
And play with the boys, as before he had done.
Poor Willie! he felt that in all that great city
There was no one to help him and no one to pity.

It was night: in the hospital ward all was still,
Save the low moans of anguish from poor little Will,
When a dear little girl in the very next bed
Turned round on her pillow, and lovingly said,
"Little boy, what's the matter; are you very ill?"
"O yes," said poor Willie, "and what is worse still,
The doctor is going to hurt my leg so
To-morrow; I never can bear it, I know."
"But Jesus will help you," said dear little Sue;
"He suffered and died, you know, Willie, for you."
The child was astonished, and thus made reply,
"Why Susie, who's Jesus, and what made him die?"
"Oh, Willie! how sad, I thought every one knew.
You don't go to Sunday-school, isn't that true?"
"No, I never have been," the boy made reply;
"But tell me of Jesus, and what made him die."

"Well, Jesus," said Susie, "came down long ago,
Because he was sorry we all suffered so,
And would be so naughty. And He was a child,
Just as little as we, but so gentle and mild.
And when he grew up, he went all through the land
And healed all the sick with a touch of his hand;
And he took little children right up on his knee—
Oh, Willie, I wish it had been you and me.
But soon cruel men caught Jesus one day,
And beat him, and mocked him, and took him away,
And nailed him with nails to a great cross of wood.
Oh, wasn't it hard, when he'd done them such good?
How he must have loved us, to die on the tree!"
"But," said Will, "if he's dead, how can he help me?"
"Why, I'll tell you," said Susie, "though now he's in heaven,
In the Book he has left us, a promise is given,
That whene'er we want him he'll come to our aid,
I'm so sure he loves me, I'm never afraid,
And though folks can't see him, they feel he is near
I know, for I've tried it again and again,
He helps us bear sickness, and sorrow, and pain."

"Oh, how good!" said the boy, with a long, thankful sigh,
"But I am so small, that he might pass me by;
So I'll put up my hand, just so he can see,
Then he'll know that I want him, and come right to me."

When the bright sun peeped in on that little white bed,
The hand was still raised, but dear Willie was dead!
The sad look of pain had gone from his face,
And the sweetest of smiles had taken its place;
For far off in heaven, that beautiful land,
Kind Jesus had seen little Will's lifted hand;
The smile on his face Jesus' kissing had given,
And he waked in the morning with Jesus in heaven.

Dear friends, who have read this sweet story, you see
That trusting in Jesus will save you and me.
Oh, that all who of Jesus' great mercy have heard,
Would, like dear little Willie, take Him at His word.

—M. L. V. W.

For the COMPANION.

"Am I my Brother's Keeper?"

No, but you have an interest in his welfare, I hope; and if you truly love all the dear brethren and sisters, you will do them such favors as are right and proper and in your power; especially when it will add to their comfort and happiness, and also add lustre to your crown of glory. Come, then, brethren and sisters, and send a few

more mites to help liquidate the indebtedness standing on the subscription books of the *Family Companion*, for copies sent to the poor; yes, poor in this world's goods, but, we trust, rich in divine good. Shall the Editor be left to bear the burden, because of his generous heart and desire for those poor to have the *Companion*. We sent on the names of a few of the number, hoping the Lord would put it into the heart of some to send and help pay for the paper. Notwithstanding the papers so sent are received with gladness and consolation we will feel some reluctance in sending such names if we find the weight of the burden must fall on the Editor. I do believe if those brethren and sisters, whom the Lord has blessed with the good things of this life, could know what good those copies so sent out are doing in comforting and strengthening dear fellow pilgrims, who live where they seldom get to preaching, and to what extent they are often lent and read by others who have an interest in their soul's salvation, by which they are first aroused to an interest in the doctrine of the Brethren, they would respond willingly to the calls made for a little assistance in that way. You often, no doubt, pray for the Lord to remember the poor; which prayer the Lord no doubt hears, and blesses you with the means to help him in *assisting* them, but if those means stop with you, or are spent in luxuries, where are the poor blessed in the things pertaining to this life.

It might be said, "They can do very well without books and papers." Yes, they could, and without preaching too, but these things have a tendency to steadfastness and growth in grace, qualities none too abundant in these times of sin and iniquity.

I hope the Lord will impress a few more hearts to lend a helping hand, that it might be said, "The poor have the gospel preached to them." There are many ways of preaching the gospel; and through the press is one way. I believe, brethren and sisters often have a mind to throw in their mite, but often forget it, but the Editor don't forget the unpaid list when he comes to pay heavy bills. May the Lord abundantly bless us all in heaven. Written in love for the good cause. J. S. FLORY.

May avarice lose his purse and benevolence find it.

For the COMPANION.

Enigma.

I am composed of 13 words.
My First is the 4th word, Deut. 19 : 19.
" Second " " 3rd " Jude 2.
" Third " " 17th " Gen. 31 : 24.
" Fourth is a word in every chapter in the Bible,
" Fifth is the 8th word, 1 Peter 4 : 16.
" Sixth is the 13th word, Lev. 20 : 5.
" Seventh is the 9th word, Rev. 1 : 9.
" Eighth is the 1st word, Job 14 : 3.
" Ninth is the 3rd word, Amos 5 : 26.
" Tenth is the 14th word, Luke 13 : 24.
" Eleventh is the 17th word, Mat. 5 : 26.
" Twelfth is the 9th word, Dan. 4 : 19.
" Thirteenth is the 4th Mal. 3 : 14.

My whole forms two questions, the latter certainly interests the Editors at present.

KATE M. SNYDER.

For the Companion.

Why do the ministers of the word of God stand during their preaching?

It is some time since the query came in the "*Companion*," but as it relates to a practice of the church, I deem it worthy of some notice. The querist remarked that 'Christ always sat, and never stood." It would be well for him to read John 7 : 37. "In the last day, that great day of the feast, Jesus *stood* and cried, &c." Other passages might be adduced to prove that Christ did *not* always sit; but sometimes stood, and as Christ was both *pleader* and *Judge*, he could justly do so, but as his ministers are only *pleaders*, they take the *position* of pleaders. In worldly "courts" the judge sits, and the pleaders stand. So the ministers, as pleaders, stand, but the hearers sit in order to judge what is said. Where is the command from Christ to sit. The command is "go and preach." Taking then all these things into consideration, and then add to it the example of the apostles standing, as in Acts 2 : 14. 13 : 16. 15 : 7. 17 : 22. &c., and finally, we will turn to a command found in Acts 5 : 20. "Go, *stand* and speak in the temple to the people all the words of this life." Much more might be said, but I deem this sufficient. "Prove all things, and *hold fast* that which is good."

N. LONGANECKER.

For the COMPANION.

The Perishing Theory of the Dying Infidel.

At death, the trembling fabric crumbles into atoms; the imagined foundation sinks away into oblivion, and the eternal truths of Almighty God fill the irrevocable past, and the darkened

future. In its own revolving scenes of horrible condemnation, the lamenting soul in disaster lies, and sees others ascending into unspeakable and everlasting joy.

Stung with the thoughts of the blissful home of the faithful, and with the thought of the loss of his soul, like a bird robbed of its nest, the dying wretch wanders vainly round and round, through the doleful void, to find an anchor. He finds neither peace nor hope. The consciousness of his sinking soul, calls forth all the vigor and energies of his being in the augmentation of the awaiting calamity. In vain he attempts to grasp what he had knowingly, erroneously called reality. Nothing but black despair and horror fill the space. Far from the track and the blessed abode of saints, the resistless night of death is closing fast around him. If he calls not "in spirit and in truth" upon that God whose love and mercies he hitherto spurned and trampled under his feet; if he yet persist in sin, every breath of unbelief brings a howling tempest of woe upon his distracted mind, rendering his bitter grief more wild. The Spirit of God has ceased to strive and chide. Delusive spirits encourage the determination "to believe a lie and be damned." Reeling—trembling, he leaps—tropples over into eternity. Waking he calls upon huge imaginary mountains of oblivion to hide him from the presence of truth. Yet his fearful descent is not checked: down he sinks beneath the frowning justice of Almighty God, conscious of all the bitterness of the second death, and of the cause and the inevitable justness of his awful calamity. There, in the horrible, unfathomably deep pit, the dire descent continues beyond the power of help. Alas! how plainly do the gay and the licentious proud say in their hearts, like the fool, "there is no God!"

Those who know the commandments of God, and yet seek for the pleasures, the power and affluence of this world only, are infidels. Oh, hasten! the glorious period when all shall know the Lord from the least unto the greatest; when there shall be no more cause to draw pictures of the dreadful fate of the dying infidel!

J. B. GARVER.

Shirleysburg, Pa.

May the fear of sensibility never cease to flow.

Alive without the Law.

Henry Ward Beecher, commenting on Paul's saying that "I was a live without the law once; but when the commandment came sin revived, and I died," presents the following thoughts:

Paul was very rich so long as he was allowed to put his own estimate upon his conduct; but there came the intrusive light of the gospel, which taught him that he must measure in a different way, and by another test; and the moment he began to accept that test, what was the revelation? "I was alive before the law came," he said; "but when the law came, and I saw what it was, and that I was to measure with that, sin revived. It sprang up where I never knew there was sin. I took this law of divine love, and carried it to my conscience, and my conscience was covered all over with sin. I carried that law, and held it on my motives, and they stood up in their hideousness. Sin lived there. At every point, and in every faculty of my nature, I found sin. When I brought that law of God and held it on my life, it was like a grave-yard in the morning of the resurrection; and in every part of myself sin revived; in my thoughts and affections and conscience and worshipping tendencies. It lived in every living impulse, in every moral sentiment, everywhere in me; and when I came to bring God's law to bear, I found sin populous and immense; and I died. The sight was such that when I beheld it I was carried away captive. I was as good as a dead man, and no better."

For as the Father raiseth up the dead, and quickeneth them; even so the Son quickeneth whom he will.

For the Father judgeth no man, but hath committed all judgment unto the Son:

That all men should honor the Son, even as they honor the Father. He that honoreth not the Son honoreth not the Father which hath sent him.—*Jesus.*

It is very dangerous to any man to find any spot on this broad globe that is sweeter to him than his home.

To bring forward the bad actions of others to excuse our own, is like washing ourselves in the mud.

It is our own vanity that makes the vanities of others intolerable to us.

For the *Companion*.

Is Methodism of Christ? No. 4.

We will briefly notice the authority to prove that the economy of the Christian Church is of heaven, and not of man; for he who will not hear Christ, will not hear the prophets.

Daniel 2: 44, "In these days of the kings shall the God of heaven set up a kingdom, which shall never be destroyed." This kingdom, set up in the days of the kings of the fourth universal empire, must have been something visible and tangible—a distinct organization, with specific and external laws, by which it should be entered and to be perpetuated, otherwise it could not have been seen: but it shall break in pieces all these kingdoms and stand forever. Unless it had a visible organization, it could not oppose other visible and literal organizations. If the kingdoms broken were visible, so is the stone or kingdom which is set up by the God of heaven. It was a kingdom that was set up; and there can be no kingdom without some sort of laws in it, by which it is known, for subjects to obey.

The term kingdom of itself implies three particulars: first, a king; second, a law; and third, subjects. "Forasmuch as thou sawest that the stone was cut out of the mountain without hands," Dan. 2: 45. I understand this stone was not the work of man's device: God was its author, and he will carry it on until it shall fill the whole earth, as the waters cover the sea. Though its progress may appear, to the eyes of its subjects, rather slow, yet we remember that one day is with the Lord as a thousand years, and a thousand years as one day. We know that the sails of the ship Zion are high; for they reach into heaven; and the blood-stained banner shall at last prevail; or why do we say "thy kingdom come," looking ahead with fond anticipation to that glorious millennial reign, when the Lord shall be king over all the earth, and not every man shall teach his neighbor and every man his brother saying, know the Lord but all shall know him from the least to the greatest.

But the stone was to roll upon the image, not in fifty disruptured fragments, one piece upon the image and the rest against each other, doing more harm to each other than to the image, as Christendom is now doing, if they call all other existing religious societies true churches. We wish to call the special attention of those who maintain that this is right, or that is right to that which I think becomes them to review. This stone was to smite the feet of the image, and break them in pieces; and afterwards to destroy the whole image. How is the church to break in peices the monarchies of earth? It is not to be done with the sword and bayonet, nor with physical force; for her weapons are not carnal. But fellow laborers in the vineyard, and especially officers in the vineyard, (ministerial brethren) use "the sword of the Spirit which is the word of God," which we are taught "is quick and powerful, sharper than any two edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart."

Let us notice that the feet and legs of this image are composed of iron mixed with miry clay, two substances God never made to unite. What two elements now compose the feet and legs of the image? Answer: Church and State. Friendly reader, the Savior positively declared that his kingdom was not of this world; for if his kingdom were of this world, then would his subjects, or servants fight. What do we understand by the whole image? Answer; The mother church of Rome, and the pedobaptists, descendents from her. And what is the cement that now unites them in the chain of lineage? Answer: Infant sprinkling.

"Well," says one "if none of those be the subjects of Christ's kingdom, where shall we find them? Answer: First, the infant, even without this so-called baptism; second, those who have arrived at the years of accountability and obey all things whatsoever he has commanded.

It was the mission of Christ to cut out this stone—to set up the kingdom—to make the new covenant—to ratify it, and upon it to establish his church so firmly that the gates of hell should not prevail against it. The Christian Church he did organize; taught its doctrines; appointed its ordinances; determined its polity, and left the solemn warning, when on the mount of Olives, to his disciples, to teach (we understand in all time to come) the observance of all things whatsoever he had commanded, and gives the glorious promise that he will be with such until the end of the world.

I would ask here a very simple question:

How can it be accounted for, that the different sects, or denominations of pedobaptists, from Rome down, contend that church government, discipline, rites and ceremonies are not definitely determined in the New Testament, while there is a people who invariably contend that they are, unless it is that pedobaptists are conscious that their system and practice are not countenanced by the great head of the church? I maintain, dear reader, that there is a peculiar people in the world, but not of the world, because they have come out from the popular practices of the world, who claim, and are fully conscious and boldly confident, that their church polity and practices are fully warranted, because they practice literally the simple things that Christ instituted to be observed by those who enter his kingdom.

We are now compelled to conclude the difference between Methodism and the Church of Christ: the latter is from above, is of divine origin, cut out without hands, built by Christ the Lord of glory himself when tabernacling here in the world, has continued unchanged, and will stand for ever and for ever the Gilead of its district and the Pharos of the world, and shall stand when the rocks and hills and man's device shall melt and crumble at his appearing; while we think Methodism may be justly represented under the form of a two horned beast, (see Rev. 13,) possessing temporal and spiritual power, with horns like a lamb,—the emblem of innocence because this power is exercised by the clergy, who ought to be lamb-like,—as coming up out of the earth, because it was originated by man—*the good* JOHN WESLEY.

Christ's law was specific: "Teaching them to observe all things whatsoever I have commanded you." This most positively forbade them to teach and enjoin upon the nations the observance of any thing Christ had not taught or commanded. If reason, revelation, or the principles of civil law can determine any thing, this point is determined. To overturn this is to overturn the principles of all language. If it is urged that the Holy Spirit taught the apostles what instructions to give the churches, we reply: He was only to comfort and guide them into all truth; "for he shall not speak of himself, but whatsoever he shall hear that shall he speak." The Spirit was not to be an independent teacher: he was to speak nothing of himself, but was to guide them (the apostles) into all truth. Christ was the teacher, not of himself, for he plainly tells us that the words that he spake were not his, but the Father's which sent him; and upon another occasion he says: "But the Comforter who is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you:" he enabled the apostles to recall to mind all the teachings of Christ.

We are taught that Jesus Christ is the same, yesterday, to-day, and for ever. If so, his commandments are as obligatory upon us in this nineteenth century, as they were in the apostolic age; and if the door of admission into the Christian Church was performed according to the formula as given in the commission, (by trine immersion, as can be proven by the writings of some of the leading followers of Wesley as denominated by Wesley himself,) in the apostolic age, it is as obligatory upon us in this nineteenth century as it was in that day and age of the world. If these be facts, nothing short of these will be accepted as the law of his kingdom which he came to set up and which the gates of hell should not prevail against—the church militant on earth, which should roll on with its majestic splendor, gathering here and there a traveller until it should fill the whole earth. But we think the fulfillment of the above will not be, until he shall come in the clouds of heaven with a shout, with the voice of the archangel and with the trump of God, to execute judgment upon all, and to convince all. Christ is the head of the church, and no one man or society of men, have a right to organize and institute laws or ordinances to be observed as christian obligations, save the great head of the church, the Governor himself, who was born in Bethlehem in the land of Judea.

We do earnestly and conscientiously maintain that no one, but the legitimate Lawgiver of a kingdom, has authority to make laws for that kingdom. Christ is the only legitimate Lawgiver in Zion: consequently John Wesley had no authority to change the law. Yet many boldly claim that he (Wesley) was inspired of God to change the apostolic practice, and saying these little outward performances are unnec-

cessary, making God's word of none effect.

In conclusion we would say to all whom it may concern, in the most striking language of the apostle to Timothy, that men will, in the last days, have a form of Godliness: we understand, a form of worship instituted by man contrary to the form that Christ delivered: "Having a form of godliness, but denying the power thereof, from such turn away," 2 Timothy, 3: 5.

In answer to the question in the beginning of our investigations, we are compelled to say: Nay, verily, Methodism is not a legitimate organization of Christ. A. STALNAKER.

Pride and its Influence, No. 2.

We think when we look around us, that we can see pride practiced and taught by those that profess to be teachers of the word of God. Oh, how inconsistnt with the Christian profession! This maxim will pretty generally hold good, that whatever trade or calling an individual, may lawfully practice himself, he may lawfully teach to others. It has been already shown that no Christian can conscientiously practice this sinful amusement; and it therefore follows that no Christian can conscientiously teach it. In all records, both divine and human, in which the lives and characters of eminently good and holy men are faithfully delineated, it does not appear that any of them were engaged in teaching the art of pride. And why not? If the amusement were innocent and harmless in itself, it would be no more disparagement to a good man than any other profession or calling. Moses the Hebrew legislator and leader, was a keeper of sheep; Elisha was a tiller of the soil; and John, Peter, Thomas, and Nathanael were fishermen; while Paul, the great apostle of the Gentiles, was a tent-maker. All these eminently holy men followed their different callings to the glory of God, and were a public benefit to the world. In pursuing their various avocations, they were strictly consistent with the profession of christianity, and had this testimony that their ways pleased God. We learn from the word of God that to violate a positive command, or to neglect a positive duty is to commit sin; for "sin is the transgression of the law." I hold that every individual that decorates his body with superfluities, and by a lofty appearance influences others to follow his steps, directly violates God's commandments. With respect to dress, it is commanded in 1st Tim. 2: 9, "that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broidered hair, or gold, or pearl, or costly array." Again, 1st Peter, 3: 3, "whose adorning, let it not be that outward adorning of plating the hair, and of wearing of gold, or of putting on apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price." Were any female to make her appearance in many places of worship at the present day, clothed in conformity to the commands of the Holy Ghost, and manifesting in her appearance that "shamefacedness and sobriety," insisted upon by the apostle, we hazard nothing in saying that she would be regarded by many of the assemblage as ridiculously singular, or actually insane. O sister! have you not felt these scoffs? Be not discouraged, for they did worse things to our blessed Master.

How frequently is it the case that those who would laugh at a humble Christian, present themselves in the place of worship, clothed in a garb which, besides being actually immodest, has caused a lavish expenditure of that money which, if otherwise applied, would have dried the tear on many an orphan's cheek, and caused many a widow's heart to sing with joy! We are aware that very many who conform to the fashions of the world, do not possess the means of procuring dresses so costly. The day of terrible retribution alone will reveal the ruinous consequences, which have fallen, as a withering blight over female innocence and purity, arising solely from a fatal passion for pride, and a reckless determination to eclipse some brilliant rival in personal decoration. Pride has a direct tendency to dissipate the mind, and to render it light and vain. "Be not conformed to this world; but be ye transformed by the renewing of your mind," is a positive command of God. But such is the mental influence of pride that all religious duties become irksome and unpleasant, and are consequently neglected. The Holy Bible, that only "lamp to our path," is eagerly exchanged for the glimmering corruption of the novel or romance. Secret communion with God in the closet, gives way to the heartless brilliancy of the crowded saloon. This commandment is violated which was inscribed by the finger of Jehovah; and, from the summit of Sinai, delivered to Moses. and which, from our Savior's interpretation in Matth. 5: 28, we are to understand as extending, not only to the overt action, but to the secret thoughts of the heart. The evils which have resulted from this practice can never be unfolded until the decisive day of accounts.

The holy scriptures have placed a mark upon pride sufficiently awful to prevent the most thoughtless from venturing upon an amusement so evidently condemned of God. Take, for instance, Matth. 14: 6-8: But when Herod's birth-day was kept, the daughter of Herodias made her appearance before them in her decorated form, and pleased Herod, whereupon he promised with an oath to give her whatsoever she would ask. By her mother's instructions, she asks for the head of John the Baptist. What a brilliant and accomplished young lady, with the ghastly head of a murdered man swimming in its own blood! O yes! all her brilliancy and accomplishments cover a ferocious and cruel heart; all her sensibility, all the finer feelings of her soul, are blunted in her breast: there reposes a deadly enmity against God, and against his faithful servant John. He was a faithful reprover of sin, a burning and shining light; he has denounced the wickedness of the proud Herodias; and she having trained her daughter according to her own depraved heart, finds her the ready and willing agent of her bloodthirsty purposes. Now the parent reaps the fruit of the labor expended upon her child. With watchful care she had superintended her education, and marked with pleasure her advancement. She now beholds her an accomplished belle and the possessor of a firmness by which she can solicit, as the reward of her performances, the head of Heaven's ambassador!—Think of this, ye professors, that mingle in superfluities. Imagine to yourselves the beautiful daughter of Herodias, adorned in splendid and costly attire! Behold the smiling, sparkling beauty! See how gracefully she

floats through the royal dance in high and holy appearance! But look at the diabolical, blood-thirsty spirit which lurks under a form so fair! A very angel in outward seeming—a very devil in inward reality! Think of this, ye mothers, while you lead your daughters along the dangerous road of pleasure. Recollect that your conduct is fully and faithfully recorded on high; and will be exhibited in terrible and stern colors of eternal truth, when the books shall be opened, and the secrets of all hearts revealed

But this is not the only passage in the insipred volume in which the Holy Spirit has fixed an awful mark on pride. Dear Brother and Sister, and all professors, read in the book of Job, and see how many flocks of little youths were trained. They were taught all the embellishments of fashionable education; if so, at the same time they could not be trained in the "nurture and admonition of the Lord." They say unto God, "Depart from us; for we desire not the knowledge of thy ways." Mark! these very persons that will train their children up in superfluity and pride! How true is this saying, "ye cannot serve two masters;" and how dreadful must be the destiny of such misguided parents, who, instead of leading their children to an early knowledge of the way of rectitude and safety, cruelly conduct them to that dark and crowded avenue, the end of which is death. Do, we then, hazard any thing when we solemly assert, that a practice, upon which the Holy Spirit has indelibly stamped the mark of Heaven's righteous disapprobation, is sinful and unholy?

Permit us now to propose a few solemn questions to those who practice pride, and who teach it by personal declaration. Professor, we take it for granted that you possess some respect for religion, and for the word of God; that you have not yet entirely shaken off all restraint: now, that Bible which you profess to respect commands you to "pray without ceasing," and upon all the engagements of life to supplicate the divine blessing. You undoubtedly propose to yourselves some object in that upon which you are about to enter; you expect to derive some benefit—some advantage from it. If your engagements, of pride therefore be innocent, and the end proposed laudable, why not pray for the divine blessing to rest upon it, and secure to you the anticipated advantage? We are commanded to pray for our daily bread, because we are dependent upon God, and prayer is the acknowledgment of that dependence; consequently, to refuse to pray is so refuse to acknowledge our dependence, and to act independently of that God in whose hands are our lives. You contend for, and practice pride, and yet dare not ask for the blessing of God to rest upon you in its performance! What, then, is the necessary result? As long as you continue to practice that which you feel can never be associated with prayer, you are self-convicted of a sad inconsistency of conduct, and are guilty of persisting in a practice which your own hearts tell you is utterly at variance with Christianity. If pride be so innocent as you represent it, why are you unwilling to meet death while engaged in that pride of life, the end which is death? Your minds; I fear, instinctively revolt from such a scene; you shrink from contending with death, and entering upon eternity, and meeting your Judge under such circumstances.—Why, then, do you now love and practice that which is planting thorns in your dying pillow? and that which you cannot look upon at death but with shame and horror? Oh! why continue in such a course of procedure? Is dress the only engagement of pride? No, if we would undertake to write on pride in all its ways, it would fill volumes. Let us be careful and keep ourselves clear of this deadly evil, that is slaying its thousands. I exhort you to lay aside this growing besetment, and run the race that is set before us, with patience, looking unto Jesus, the author and finisher of our faith.

WM. H. QUINN.

Influence of a Newspaper on Children.

A school-teacher who has enjoyed the long practice of his profession, and has watched closely the influence of newspapers upon the minds of a family of children, states as the result of his observation that without exception, those scholars of both sexes and all ages who have access to newspapers at home, when compared with those who have not, are:

1. Better readers, excelling in pronunciation, and consequently read more understandingly.

2. They are better spellers, and define words with more ease and accuracy.

3. They obtain a partial knowledge of geography in almost half the time it requires others, as the newspapers have made them familiar with the location of important places and nations, their governments and doings.

4. They are better grammarians for having become so familiar with every variety of style in the newspaper, from common-place advertisements to the finished and classical orations of the statesman, they more readily comprehend the meaning of the text; consequently analyze its construction with accuracy.

5. They write better compositions, using better language, containing more thought, still better expressed.

From these simple facts, three important things can be better deduced:

1. The responsibility of the press in supplying literature which shall be both healthful in tone and likewise understandly expressed.

2. The absolute necessity of personal supervision of a child's reading by its parents.

3. Having got a good, able paper no matter what the price, don't begrudge it a hearty support.

Many a man intending to do good with his money when he gets through with it, finds out that the Lord has got through with him, as this world is concerned, long before he thinks of getting through with his money. The devil persuades him to delay, and outwits him in the bargain; and in reaching for more, he loses what he had.

May we be slaves to nothing but our residence.

May care be a stranger where virtue resides.

The greatest man in history was the poorest.

May reason be pilot when passion blows the gale.

May the honest heart never know distress

Christian Family Companion

Tyrone City, Pa., Aug., 8, 1871.

The Lord's Supper, No. 3.

The expression, "Lord's Supper," occurs in 1 Cor. 11 : 20, but nowhere else in the Bible. It is our purpose now to inquire into the meaning of this unique expression. The Greek term translated Lord's Supper is *kuriakon deipnon*. *Kuriakon* means "of or pertaining to the Lord, i, e. Messiah, the Lord's,1 Cor 11: 20; Rev. 1: 10." —GREENFIELD. *Deipnon* is the word that is translated supper, and consequently it is the term whose meaning we shall seek.

Liddell and Scott define *deipnon* as follows: "*A meal*, or *meal-time*, used by Hom. quite generally, sometimes = *ariston*, Ill. 10, 578, sometimes = *dorpon*, as Od. 17, 176 : V. Buttm. Lex. V. *deile* 12, Nitzsch, Od. 1.124, who holds it to be *the principal meal*, whenever taken; in Att. certainly *the chief meal*, answering to our *dinner*, Lat. *coena*, begun towards evening, and often prolonged till night.

"*Deipnon*, a morning repast; dinner, prandium; in N. T. supper, the principal meal of the Hebrews, and taken by them in the evening, Lu. 14: 12; Jno. 13:2, 4, *et al.*," (and in other texts); by "metonymy, food, 1 Cor. 11 : 21; from the Hebrew a feast, banquet, Matth. 23 : 6; Mark 6 : 21; 12 : 39, *et alibi*." — GREENFIELD, LEX. to N. T. In remote antiquity *deipnon* signified "a morning repast," and sometimes dinner; but in the time of Christ it meant supper—an evening meal, feast, or banquet; and according to the authority cited, the term is so used in the New Testament. We shall now quote several texts in which this term occurs, so that its use may be the more deeply impressed on the mind of the reader.

"And when a convenient day was come, that Herod on his birth-day, made a supper (*deipnon* — a feast) to his lords," &c, Mark 6 : 21.

"When thou makest a dinner (*ariston*,) or a supper, (*deipnon*—evening meal or feast) call not thy friends, nor thy brethen, neither thy kinsmen nor thy rich neighbors," Luke 14 :12

"Then said he unto him, A certain man made a great supper, (*deipnon*,) and bade many," Luke 14 : 16. Verse 17th: "And he sent his servant at suppertime, (*horai tou deipnou*—hour of the supper,) to say to them that were bidden, come," &c. Also verse 24th: "For I say unto you, that none of those men which were bidden, shall taste of my supper," (*deipnou.*)

"Likewise also the cup after the supper (*deipesai*) saying," &c., Luke 22 : 20.

"There they made him a supper (*deipnon*); and Martha served."—John 12 : 2.

"And supper (*deipnou*) being ended," John 13 : 2. Verse 4th: "He riseth from supper, (*deipnou,*) and laid aside his garments."

"Then Peter, turning about, seeth the disciple whom Jesus loved, following,—which also leaned on his breast at supper, (*deipnoi*) and said," &c., John 21 : 20.

"For in eating every one taketh before other his own supper," (*deipnon,*) 1 Cor. 11:21.

"Blessed are they which are called unto the marriage-supper (*deipnon*) of the Lamb," Rev. 19 : 9.

"Come, and gather yourselves together unto the supper (*deipnon*) of the great God; that ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty ones, and the flesh of horses and of them that sit on them, and the flesh of all men, both free and bond, both small and great." Rev. 19. 17, 18.

There are several other texts in which the word, in some of its forms, occurs; but as it is used in the same sense as in those given, they are omitted.

The studious reader has, no doubt, observed, that, of the foregoing texts, some directly assert lateness in the day, or evening, or in the age of the world; others clearly imply the same idea, while none of them are contradictory to it: every place in which comparative time is indicated, it is the evening, either of the day or of the world. He will also notice that, in every case where the term is employed, it expresses the idea of plentitude, abundance—a feast, a banquet. We therefore insist upon it that it is irrational and dangerous to assert that the word does not mean a plentiful supper in 1 Cor. 11 : 20; and that doing so betrays a degree of recklessness and presumption of which no minister of the gospel and no disciple of Christ should be guilty.

We shall now introduce two witnesses who will readily be acknowledged to have no bias in our favor, as both belong to the pedobaptist school, and neither observes a full meal for the Lord's Supper. The first we bring upon the stand is Dr. Seiss. In discoursing upon the term under consideration, he says:

"What, then, is the meaning of *deipnon*? There is little room for diversity as to the true answer. It denotes *a full meal*, and that *an evening meal*. All authorities agree that it stands for the principal meal of the Greek's and Roman's."

Then, after referring to the different meals as found in the Homeric writings he continues:

"The *principal meal*, however was the *deipnon*. It was usually eaten rather late in the day; frequently not before sunset. (Smith's Antiquities, pages 303, 304.) Dr. Halley says: "Long before the apostolic age, *deipnon* had become regularly and constantly the evening meal. Nitzisch says that it denoted the principal meal. French does the same. Hence *all great entertainments* were called *deipna*, and always came off in the latter part of the day, or at night."

He then quotes several texts of scripture in some of which the term

is translated *supper*, and in others *feast*, after which he adds :

"*Deipnon* means a full meal,a banquet, a *plentiful* supper, an *ample* repast, *the principal and most abundant meal of the day* ; which occurred in the evening, between midday and midnight. Dr. Fuller says that *deipnon* was, among the ancients, 'the most social and convivial of all their repasts,' and that the word means a *banquet, a feast.*

"It is also to be observed that the Lord's Supper, or *deipnon*, was instituted and first celebrated at night.—Not only the meaning of the word which was chosen described it, but the very hour of its appointment and first observance, connected the Lord's Supper with the evening—the close of the day.

"According to the plain, evident, and well established meaning of words, therefore, and sustained by circumstances, two things would be assigned to the sacramental *deipnon* : first, it must be a full and plenteous meal ; and, second, it must be eaten in the evening. A fragment of bread a half inch square, and a sip of wine that would scarcely fill a teaspoon, is not a *deipnon*, as the Greeks used that word, any more than sprinkling a few drops of water on a man's face is an immersion of him. Neither do we eat our suppers in the morning.—It is as great a contradiction in terms and confusion of ideas to speak of supping in the morning, as to speak of plunging a man by pouring water on him." (Baptist System, examined pages 226, 227, seq.)

Thus speaks this eminent author. Next we will hear Mr. Hibbard of the M. E. Church, who says about the same. The following is from "Hibbard on Baptism," part 2, sec. 9 :

"The word *deipnon*, in the New Testament signifies a supper, which, with the Hebrews, was the principal meal of the day. It also signifies *feast, banquet.* Lu. 14 : 12, *et alibi.* Now, it is well known that Paul uses this same word to signify the institution of bread and wine, called the Lord's Supper,' *kuriakon deipnon.* 1 Cor. 11 : 20. Hence if we adhere strictly to the primitive meaning and general usage of the word, we shall arrive at this conclusion, viz., that the Lord's Supper is a *sumptuous repast, a full meal, a feast,* a *banquet.* which is exactly contrary to the true meaning of the word in that connection, and to the proper manner of celebrating that institution. But there is no reason, so far as the mere philology of the question is concerned why we should use *Baptizo* in its primitive sense *immerse*, and not as uniformly use deipnon in its primitive sense of a "feast or banquet."—And if we can obey the command to "eat the Lord's Supper by eating a *morsel* of bread and taking a *sip* of wine, analogy would teach us that we might obey the command to be 'baptized' by having a small quantity of water applied to us."

We regard this philological argument as complete ; and if words are used to convey ideas, and the meaning of words has anything to do in determining the nature and character of the obligation or ordinance which they enjoin ; then our position is established beyond controversy or doubt, that a legal observance of the Lord's Supper requires a full, an abundant evening meal or feast. It cannot be denied that Christ and his apostles ate a supper in the evening in which he instituted the Lord's Supper. This circumstance sustains the view that the Lord's Supper is a full meal, and that it should be observed in the evening. Then, as has been clearly shown, the term *deipnon* which was chosen by the Holy Spirit to represent this ordinance, describes it as an ample, abundant evening meal or feast. All the instances of the use of this term that we have quoted, and we add, all the instances of its use in the New Testament confirm this definition. It is admitted by all, that, in the 21st verse, of the 11th chapter of Paul's first epistle to the Corinthians, this same word, *deipnon*, means an abundant evening meal. Taking all these facts into consideration, it is an enigma which we cannot solve, how any man, not to say minister, laying any claims to consistency and uprightness, can say that this word does not mean a plentiful supper, in the 20th verse of this chapter. No, it evidently means a full meal, similar to the meal which Christ ate with his apostles in the night in which he was betrayed—such a meal as the Corinthian brethren would have observed, if they had done away with their schisms and disorder, according to Paul's instructions as already shown. Here we leave this argument with the candid reader, and turn aside to remark briefly upon another point.

Perhaps the reader is curious to know why the pedobaptist authors quoted from should define the word *deipnon* so exactly in treating on the subject of baptism. Well, we will tell you. You are aware that we immersionists claim that the primary meaning of the Greek term baptizo, anglicised baptize; is "dipplunge immerse;" and we maintain, upon this ground, that Christian baptism is properly administered only by immersion : the term means immerse ; hence we immerse, and hold that nothing short of immersion of the whole body in water is Christian baptism. All Baptists are united upon this point.

Some Baptists, however, call the Communion, or Bread and Wine, the Lord's Supper. In this they agree with the pedo-baptist societies. Pedo-baptists, who are as wise as many serpents and necessarily avail themselves of everything that seems to favor them, have seized upon this inconsistency of these same Baptists, and they make a strong argument them.

They admit a fact, which they cannot deny ; namely, that the primary

meaning of the Greek term *baptizo* is dip, plunge, immerse. But they also know, and stoutly maintain, that the Greek word *deipnon* means a full meal, a banquet, a plentiful supper, an ample repast, a feast, that it occurred in the evening, and that the term is so used in the New Testament. Now for the argument. *Baptizo* is used to express one ordinance—baptism, and *deipnon* expresses another—the Lord's Supper. If it is necessary to immerse in order to observe the ordinance of baptism, because the term used to express it signifies immerse, it is equally necessary to have a full evening meal in order to observe the Lord's Supper, because the term chosen to describe it means a plentiful supper. To depart from the plain, literal meaning in the one case, "presupposes and implies the existence of the right to exercise the same liberty in the other case;" but Baptists do depart from the well established meaning of *deipnon* in their observance of the Lord's Supper; for, instead of eating a full meal in the evening, they use only "a fragment of bread half an inch square, and a sip of wine that would scarcely fill a teaspoon," and that before evening sets in; therefore, this liberty on the part of these Baptists convicts them of flagrant inconsistency, and implies the existence of the same right on the part of pedobaptists to depart from the literal meaning of the term denoting the other ordinance. The cases are parallel; and therefore sound logic in the one case is sound logic in the other: if Baptists are justifiable, pedobaptists are not to be condemned.

The forgoing is a faithful statement of the pedobaptist argument: and it explains why they so faithfully define this Greek term. They hold this as an impregnable argument in support of their practice; and we frankly confess, that, so far as such Baptists are concerned, we consider the argument unanswerable. There it is. The balances are before us, with Baptists on one end and pedobaptists on the other. They are on a perfect balance; and all their efforts to outweigh each other are as fruitless as the boy's attempt to lift himself by his boot-straps: if the Baptists claim more truth, the pedobaptists claim greater consistency.

But we have one question for our pedobaptist friends: What will become of your boasted consistency if Baptists are not justifiable in their departure from the well established meaning of the Greek term used to denote the Lord's Supper? Ah! there's the rub! You remind us of disobedient children, who try to justify themselves by pointing out each other's errors. A mother says to her children, James and Mary, "Do not go into the garden to play. I want you to be very careful not to destroy the vegetables in the garden." But the children disregard their mother's injunctions. Mary goes into the garden to play; James does the same, and when he is in, he begins to pull up the beans and beets. "Naughty James," cries Mary, "don't you know that mother said we should be careful not to destroy the vegetables in the garden?" "True," replies James very logically, "but mother said, too, that we shouldn't go into the garden to play; and, Mary, you know you did come in here to play; now if you had a right to come in here to play, I have the same right to pull up the beets and beans." How does the little boys's logic suit our friends? We want no squirming nor evasion.—Come right up to the mirror, and in shame behold the reflection of your guilt-smitten countenances.

Baptists depart from the plain, evident, and well established meaning of words in their effort to observe the Lord's Supper; pedobaptists do the same thing, and by this departure they justify themselves in departing from the primary and literal meaning of the term denoting baptism. "Disobedient pedobaptists," say the Baptists, "don't you know that the term expressing the ordinance of baptism demands the immersion of the entire body in water?" "True," reply the pedobaptists, and then logically retort, "but you know that the term denoting the Lord's Supper demands a full meal to be eaten in the evening, and you Baptists do not have it so; now if you have a right to depart from the meaning in one case, we certainly have the same right in the other." Yes, so it is. James had the same right to destroy the vegetables as Mary had to go into the garden to play; but Mary had no right at all to go into the garden to play contrary to her mother's injunction; and consequently James had no right at all to destroy the vegetables, and James and Mary both did wrong.—So pedobaptists have the same right to depart from the literal meaning in baptism that Baptists have to depart from the literal meaning in the Lord's Supper; but Baptists nave no right whatever to depart from the evident meaning of the term chosen by the Holy Spirit to denote the Lord's Supper; therefore pedobaptists have no right whatever to depart from the plain meaning of the term denoting the ordinance of baptism; both classes do what they have no right to do, and consequently both are wrong.

Truly, "the way of transgressors is hard." We invite both parties to cease from biting and devouring one another; to abandon their inconsistencies and disobedience to God's requirements, and to unite with us in a literal observance of both ordinances, according to the clearly established meaning of the terms denoting them.

Facts—Read Them.

Sometime ago, the editor of the *Companion*, being discouraged by fruitless efforts, annouced his resolution to publish no more duns. We were sorry that he did it, fearing that it might be necessary to do so. Now

the time has come, and as the editor is absent, we assume the privilege to present the facts in the case.

1. It is not agreeable to *our* feelings to ask a friend or brother for our dues; therefore we would rather suffer a little than to do so.

2. It is not pleasant to the debtor to be dunned; and because we regard his feelings we prefer not to publish duns.

3. It places both publisher and subscriber in an unfavorable light before the public: this we would not wish to do.

4. It is difficult to ask dues from delinquents without interfering with the pleasant feelings of the punctual.

5. It is devoting space in the paper to a purpose that savors of complaint, which we would rather use to utter a word of praise, or something edifying. &c., &c.

These unpleasant facts not withstanding, as the time is now past when most of our delinquent subscribers proposed to pay, and as it is absolutely necessary to have means (*we mean money*) to publish a paper, we are constrained to publish this as a reminder, in the hope that there will be such a favorable response (is this understood?) that the editor may, two weeks hereafter, express his thanks, and avoid all the unpleasantness of publishing duns.

We make this appeal reluctantly, because it seems somewhat officious; but it is dictated by love, and in the hope that it will be kindly received and cheerfully complied with. If each delinquent responds for himself, all will be easily paid up; and besides the great help it will afford the editor we promise that all concerned will feel relieved, and we will feel rewarded for our unpleasant service.

J. W. B.

Answers to Correspondents.

Martha Brott.—It will answer.

C. Forney.—$4.23 including C. F. C. for S. F., G. W. P. and I. F.

MISCELLANEOUS

The Value of Style.

Style, according to the London *Spectator*, means such an arrangement of words as shall make the authors meaning rise up in the logical order of the ideas, and thus save the reader all needless toil; such a choice of phrase and balance of clause and structual grace of sentence as shall satisfy the sense of beauty; such a propriety, economy, and harmony of expression as shall tell the reader exactly what the writer means, tell it with a business like brevity and artistic beauty. All these qualities characterize style of the highest order. Style is therefore an expedient to make reading easy, and to perpetuate the life of written thought. Of all the badly written books bequeathed by past generations, none have lived but those of transcendent intellectual merit, or those to which a supreme historical value is lent by their pictures of vanished days; whereas writing of the second intellectual rank may be kept green by the vitality of its artistic workmanship.

How to See Down a Well.

It is not generally known, says the Lancaster (Penn.) *Intelligencer*, how easy a matter it is to explore the bottom of a well, cistern, or pond of water by the use of a common mirror. When the sun is shining brightly hold a mirror so that the reflected rays of light will fall into the water. A bright spot will be seen at the bottom, so light as to show the smallest object plainly. By this means we have examined the bottoms of wells fifty feet deep, when half full or more of water. The smallest straw or objects can be perfectly seen from the surface. In the same way one can examine the bottom of the ponds and rivers, if the waters be somewhat agitated by winds or rapid motion. If a well or cistern be under cover, or shaded by a building so that the sunlight will fall near the opening, it is only necessary to employ two mirrors using one to reflect the light to the opening, and another to reflect it down into the water. Light may be thrown fifty or a hundred yards to the precise spot desirable and then downward. We have used the mirror with success, to reflect the light around the house to a shaded well, and also to carry it from a south window through two rooms and then to a cistern under the north side of the house. Half a dozen reflections of light may be made, though each mirror diminishes the brilliancy of the light. Let any one not familiar with the method, try the experiment. It will perhaps reveal a mass of sediment at the bottom of the well that has been little thought of, but which may have been a frightful source of disease by its decay in the water.

Going to Law.

A farmer cut down a tree which stood so near the boundary line of his farm that it was doubtful whether it belonged to him or his neighbor. A neighbor, however, claimed the tree, and prosecuted the man who cut it for damages. The case was sent from court to court, time was wasted, money spent, and temper lost. A third man stepped into the ring, whose farm also cornered where the tree stood, and claimed it as his property. The last we heard of the transaction was, that the man who gained the cause went to the lawyer's office to execute a deed of his whole farm, which he had been compelled to sell to pay costs! Then, houseless and homeless, he thrust his hands into his pockets, and triumphantly exclaimed, "I've beat him!"

A Hint to Grumblers.

"What a noisy world this is!" croaked an old frog, as he squatted on the margin of the pool. "Do you hear those gesse how they scream and hiss? What do they do it for?"

"Oh, just to amuse themselves," answered a little field mouse.

"Presently we shall hear the owls hooting, what is that for?"

"It's the music they like the best," said the mouse.

"And those grasshoppers, they can't go home without grinding and chirping, why do they do that?"

"Oh, they're so happy they can't help it," said the mouse.

"You find excuses for all; I believe you don't understand music, so you like the hideous noises."

"Well friend, to be honest with you," said the mouse, "I don't greatly admire any of them, but they are all sweet in my ears, compared with the constant croaking of a frog."

CORRESPONDENCE

Correspondence of church news solicited from all parts of the Brotherhood. Writer's name and address in every case must accompany communications for publication. Rejected communications will not be returned. All communications for publication should be written on **one side** *of the sheet only.*

Explanation on Query, Luke 16:9

"And I say unto you make to yourselves friends of the mammon of unrighteousness, that when ye fail they may receive you into everlasting habitations."

Brother Henry: — As it is the third time, to my notice, that an explanation has been desired on the above, and as the brethren are so slow to respond, I will, with your permission, try to give my views on the subject. It is a subject of importance, and no wonder it interests the minds of the brethren.

"Make to yourselves friends"—What it is to have a friend in time of need, is more than I can express; and I have also learned, by sad experience what it is to have no friends; therefore I say again, the subject is of importance. Where friends and friendship are there is love; and love goes beyond the grave; and thither is where our query will direct our minds. The friends our Savior alludes to, I understand, are those referred to when he will say: "Inasmuch as ye have done it to one of the least of these my brethren, ye have done it unto me." "Come ye blessed of my Father, inherit the kingdom"—the everlasting habitation; and how glad these friends will be to receive us, if we should be so unfortunate as to fail to have part in the first resurrection. "Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power."

Those that fail to have part in the first resurrection, will be brought into judgment; and if some of us unfortunately, as foolish virgins, should be among that class, woe be unto us, if we have no friends there. Now, as to how to make these friends, I think we all can understand our Savior when he says: "For I was a hungered, and ye gave me meat, I was thirsty, and ye gave me drink; I was a stranger, and ye took me in; naked, and ye clothed me; I was sick and ye visited me; I was in prison and ye came unto me." These are some of the means to make these friends; but there are many more, too numerous for me to mention; but one I will name, and I think it would be very acceptable by our Savior too, and that is, when we hear a brother or sister say, one in the far west, that they would like to read the COMPANION, as they are deprived from associating with the Brethren, but they are not able. O what a joy to them if they would get their desire, from those that are able! The mammon of unrighteousness belongs to the world; but with it we can make ourselves friends, that when we fail, they may receive us as I have stated.

Brethren let us work together:—work while it is to-day; for the night is fast approaching when we will in silence lie. Dark and gloomy will our heavenly prospect be, if we do not faithfully labor for eternity.

If we read the Holy Scriptures, what advantage will it be if we do not understand them? Some one must be our guide, therefore, brethren, let us read the true COMPANION. In it we have all we need: wisdom, knowledge, understanding—all we have in it complete.

"If we read with understanding,
Let us not forgetful be;
But in love let us remember
Those who not as we do see.
Love and union let our christian motto be,
Let us labor, faithful labor, labor for eternity.

JOHN HAMMER.

Gettysburg, Pa.

"Squibs."

H. R. H., Dear Brother: I have taken pen in hand to write you a familiar letter, and I will try to tell you how I come on it. I was thinking over the report of the proceedings of the Annual Meeting, and of several items therein, that did not recommend themselves to my judgment; so it occurred to me that, just now, I had a little spare time to write a little something for the *Companion*.—Then again I thought, perhaps I had better walk over to see brother Sammy Lehman for He has a "very great fever." He has been afflicted in this way, at intervals, for several years. This last attack came on him less than a week ago, and it seems to be the most severe spell that has taken hold of him yet. So then, it would be better pay in my mind. I thought now I would write first, and go over there in the cool of the evening, and see how Sammy was, then I could add something at the end of this letter, before I mail it in the morning, and still let you and all his friends know whether he is better or worse.

It appears to me I am very much like a violin, which, you know, when it is tightly wound up and properly attuned, makes most delicious music: its exquisite sounds vibrating and even piercing the very tenderest chords of the human heart. So with the immortal, human mind, when wound up to proper tension, it makes your pen run like a steam engine, fairly screaming along or quivering. So with everything else you undertake to do, no trouble, no perplexities. On the other hand, when the keys are turned back, and the tension relaxed, and all out of tune, then there is no music—no spirit. So with us: the mind is sluggish, the members unwilling, our feelings easily crossed: like a candle burning low down in the socket, we emit but a dim light—an occasional flicker amid the surrounding gloom; and despondency, like night and darkness drear, settles down over us. Then we cannot take hold of a pen, not even to write to our best earthly friends: it is entirely out of the question. But so it is; alas, for human frailty! Is all this in consequence of sin? is it because no good thing dwelleth in the flesh? doth the flesh so influence the spirit? does the body of this death cling to us so closely—death by sin? does the atonement of Christ more than restore us back to the primeval state?

The Annual Council has interdicted the discussion of the merits of its conclusions, so it has. This may possibly be justifiable in the Christian Church, but it would deluge in blood almost any Christian State,—so-called,—if persisted in. Yet, if we cannot exchange sentiments on the merits of their conclusions, I believe we still retain the cheap privilege of saying whether we are willing to obey or not; rather, whether we obey willingly or unwillingly the behests of the Council.

Now brother H., you have invited brethren to wield their pens in the interest and promotion of peace, harmony, and general good fellowship in the Church. This, at first sight, appears to be what we all should unite for, and we are ready to co-operate it; but the manner of accomplishing

this state of things, does not appear so clear; whether it is the most peaceful labor that brings about the greatest harmony in the Church, is doubtful.

Truth is not peace, in a gainsaying world. A man with too peaceable a disposition is not likely to accomplish much good or evil in this world.—Such a person is liable to permit the introduction of abuses and corruptions; being naturally so kind and benevolent he would be too timid to object, for fear of causing contention or unkind feelings, when the enemy was engaged in sowing "tares" in the field, whilst he himself was reposing on his peaceful pillow.

So we think the Council was napping in too peaceful heaviness of slumber, when it allowed such foreign "tares" to be sown by the enemy, as "German" Baptists, as the proper appellation for the Brethren to adopt in their official transactions, papers, certificates, &c.

Now then, what, in the name of all that is consistent and truthful, has a man's nationality to do with his spiritual birth and life in Christ Jesus? Why not say "Lager Beer Baptists" as well? I see no difference in principle, both are world names, the last has more water in it than the first;—but seriously, where, I ask, in all the Book of God, is the authority to be found for this geographical misnomer? "Every plant that my heavenly Father hath not planted shall be rooted up." Is it better to hearken unto men more than God? Judge ye. I am willing to be judged in this matter; but much as I respect my German ancestry, I am not willing to confound my spiritual birth-right with foreign, geographical divisions, or nationalities of any kind. We shall sign no such papers. Others have liberty in full, to decide upon their own course, as to the truthfulness and consistency of this foreign "plant."

Since we have run into this track we may as well pull at another "tare" of the same national origin.—You will find it on the title page of our new English and German Hymn Books:

"The *Fraternity* of the Brethren." this word in its root or primary sense has not the smallest particle of Church or party exhibited in it. This is also a "plant which my heavenly Father hath not planted," and the Master has nowhere given authority to his "witnesses" to substitute this name for that of "Church." Yet, we meet with it in the proceedings of the Annual Council frequently, as well as elsewhere in church literature. The word is applicable to such clans or associations as the "Senger Bund," "Fenians," "Free Masons," 'Odd Fellows," and other societies open or secret.

Our appointment today was nullified by a "Bush Meeting," so that brother Sanny did not consider it worth while to fill it. Those "Bush" meetings have so much of "good Lord, good Devil," "Heaven or Hell, company plenty," in them, that nothing can be done "decently and in order" for the Master, in the neighborhood where they are held.

Below I append a list of our official members from second degree preachers up, in obedience to your call for such information. I take it that they are all too modest to do it themselves.

And now, so it be not forgotten. I have seen brother Sanny, and have only room to say that his complaint is a bad case of "Western Fever" He will recover.

Yours for the Truth.

P. H. Plaver

Montandon, Pa.

A Terrible Picture.

The following account of the fearful ravages of that devastating scourge—yellow fever, was clipped and sent us by an Ohio correspondent:

No more graphic and terrible picture of a plague stricken city was ever contemplated by horror stricken mortal eyes, than is now presented by the fearfully afflicted capital of the Argentine Republic- Buenos Ayres. For the second time within a few months, has that fell scourge of our race, the yellow fever, visited that city. At the first dread visitation 25,000 human beings fell beneath the deadly disease, then the fatal epidemic abated and was thought to be over: pass no who had fled from the devastation were recursed, but no sooner had loathsome form resumed than the pestilence broke out with renewed vigor and intensity. All communication was cut off with the doomed capital: It is only known that men, women, and children are dying there by thousands, and a correspondent from Montevideo forcibly remarks that Buenos Ayres is a "City of the Dead." Never has the yellow fever performed its work of death as effectually as in this unfortunate city.

Brother Henry: As duty binds me to write a few lines, as I have not been able to do any thing for about five weeks, and have been under the doctor's hands. I thought at times, that I would have to exchange time for eternity; but God still has preserved my life. As yet I am unable to work and I do not know when I will be able to work. Some of my grain suffered before it was cut, and some suffered after it was cut; but the neighbors helped me what they could, considering the busy time.

Now the most that caused me to write this letter is this: I received a letter from brother Garman in Oregon, and he stated in his letter that it was not a healthy country; that there was too much damp air for a man with weak lungs; and stated that some were leaving there, going to other places for their health. This sounds different to what I always have heard of Oregon. I always heard that it was a healthy country, but he states that he had only been there ten days yet. I have written to some of the Brethren in Oregon, but never received a word in answer, so I began to think I will not force myself on them. I waited for information, and then I wrote to a man that does not belong to the church.—He gave me an answer in a few days, but never received a scratch of a pen from the Brethren. As I do not call this country that I am living in a healthy country, I thought I would change location and have my health better. Now, a few open, liberal hearted brethren and sisters that seem to want to enlarge the borders of our church, sent in what they could spare. I do not know how much has been sent in. The Brethren don't make a report. It seems that the Yearly Council did not take my case into consideration. It does seem to me that some questions of less importance were noticed. I waited with all the patience that I possessed to hear favor against me, but as was in vain. Now I want the brethren of California and Oregon to inform me of the health of the country and that soon and if the

means come in time, I still will go this fall; if not means enough this fall, perhaps enough till Spring.

I made all the preparations to see the Brethren in Oregon and preach for them this Fall; but God's ways are past finding out, and his judgments unsearchable. As my health will not permit me to go to the coast this Fall, I hope and trust to kind Providence, I shall be able again Spring. I am bound to leave Egypt, (Illinois,) if all goes well, and I want to go where I can do the most good. I do not care where I settle, in California or Oregon. I would like to hear from the Brethren in both places in regard to the health. I would like to receive a letter from brethren Wolf and Myers of California. As this is such a changeable country in the Winter, I did want to leave this Fall; but now things seem to go hard with me. Now all the brethren that want to write to me will address me at Parkersburg, Richland county, Illinois.

J. B. ALLENSWORTH.

Brother Henry: I do not feel fully satisfied since our last District Meeting, about that appeal, as it is called, of brother F. P. Lœhr.

At a place where so many are speaking,—and some such fast speakers, as we had at our District Meeting,—I cannot express myself fully. I cannot force myself in like some; but I will now try here to give some of my views.

In the first place, I would like to be a little better satisfied of the actual necessity of sending a brother to assist brother Lœhr. Does not bro. Lœhr live there, right among them in Michigan?

If there are any persons there just ready to be baptized, as I understand brother Lœhr to say, why did he not baptize them? why first come to Middle Pennsylvania District Meeting for assistance, not knowing whether his appeal would be granted or not? And even now, as it is granted, if I understand it aright, they are not to go to work until next Fall. By this time these persons might be dead, and be lost long before this brother will come. When Philip met with the eunuch, and after he professed to believe that Jesus Christ is the Son of God, Philip did not leave the eunuch in the desert, and travel over land and water, hills and dales, to Jerusalem, nor to the Middle District of Pennsylvania, for assistance; but he baptized him, and the eunuch went on his way rejoicing. Why could not brother Lœhr do so here? And if any assistance is necessary to organize churches, or otherwise, has not Indiana churches, one adjoining another upto the Michigan line, so that brother Lœhr might get assistance near at hand? as I am well aware that the Indiana churches are not short in ministering brethren.—And if they were, do we not know that the Northern part of Ohio is well supplied with ministers? Also the western part of Pennsylvania, west of the Alleghany mountains, has ministering brethren enough and to spare; and these would be nearer at hand to assist the brother if necessary.

These are some of the things that I cannot understand, and could not express myself at the District Meeting; and beside all this, I was instructed by the church which I represented, to give no encouragement to traveling missionaries, in the way of raising funds, as it is called. So I think the brethren ought not to blame me for being faithful in carrying out that which I was sent for; and if they had known it, there would have been no need for brethren to come up to me and say, "Why brother M——s I am surprised at you." This is a part of the reason I did what I did: it is not at all that I have anything against the brother who is sent; if I wanted to send any at all, he would be my choice.

Another expression was made that I do not understand: that "the preacher makes the church." I always thought the church makes the preacher. Let that be as it may, our churches and our preachers,—as far as our three "Dutch" churches are concerned,—don't believe in sending missionaries and paying them. It is not the general belief of our members. But we do not want the brethren to think that we are opposed to spreading the Gospel. We only differ in the plan. We are not aware of a great deal of good being done by missionaries. We heard and read of the two brethren who went to California and Oregon, and spent over six hundred dollars; and some think the good they did is not worth what it cost. It appears to me like a steamboat or other vessel, running through the water, making a great noise and drawing the attention of the people, and leaving some mark behind for a little distance and a short season, but very soon it will all disappear and be forgotten; or like a large bird flying through the air and everybody gazing after it; as soon as it is out of sight it will be forgotten. Such will be the case with the missionary. But we find that, in the days of the apostles and up to this time, the gospel was spread by emigration; and God always found means to induce his people to emigrate where He wanted them to go, and stay there, and spread and organize churhes.

The apostle says, "God that made the world and all things therein, . . . has determined the times before appointed, and the bounds of their habitation, that they should seek the Lord, if haply they might feel after him,"

The Gospel light appeared first in the East over eighteen hundred years ago, moved on westward until it was carried to the shore of the Pacific Ocean—not by missionaries, but by emigration.

We can remember very well that, not more than twenty or twenty-five years ago, when brother Joseph Emmitt went to Lee county, Ill's, also brother Jacob Long to Carroll county, where there were no churches, and I think no brethren. Some time after that brethren John Fitz, and Jesse Danner, went to Fulton county, Illinois. Now let us see what the result is: one church planted against another with hundreds of members, in so short a time. But they moved there, and staid there, and preached both by word and example. This is the way that we believe the Gospel should and will be spread. In this way there is no need of a ten cent tax. Now we would like to hear the brethren tell us what they have done through their missionaries. The above mentioned brethren are only a few of the many that might be mentioned, that emigrated and spread the gospel.

There is another idea that I will not pass over; the ten cent tax was accepted by the most of the delegates and laid before their churches. Some of them, and perhaps all, except the three York county churches, have already responded to the call, and thus

there will be a surplus in the treasury. Now the next question will be, What shall we do with it? Why, if it is necessary to send a brother to Michigan, there will soon be scores of places equally as necessary. Now, if we want to do justice, we must send to them all, and instead of ten cents, it will soon run up to ten dollars. "Well, what if it does?" says one. But we would like to see the good result from it before we encourage it.

I have now stated some of my objections to the missionaries; about the danger and mischief I can see in it, I may write hereafter.

JOSEPH MYERS.

East Berlin, Pa.

Announcements.

LOVEFEASTS.

We have appointed a communion meeting in the Buck's Creek Church, Henry county, Indiana, on the 28th of September. The usual invitation is given to the brethren and sisters.

Yours in Gospel affinity,

LEVI HIMES.

Rogersville, Ind.

We intend to hold a communion meeting, if the Lord is willing, on the twenty-ninth day of September, in the meeting-house of the Lick Creek congregation, Owen Co., Ind. A general invitation is given to all the brethren and sisters, and especially to the ministering brethren.—Stop off at Freedom on the Indianapolis and Vincennes Road. First give us notice by mail. Address R. R. Goshorn, Hausertown, Owen Co., Indiana.

Plymouth, Lyon co., Kan., Sept. 2nd.

Somerset arm, Mercer co., Mo., Sept. 23d and 24th.

Shelby co., Iowa, Sept. 2nd.

Salem branch, Marion co., Ill., Aug. 26th.

Dresden Powesheik co., Iowa, Sept 2nd & 3d.

Buck's Creek church, Henry county, Ind., Sept. 28th.

Lick Creek congregation, Owen county, Ind, Sept. 29th.

DIED.

We admit no poetry under any circumstances in connection with obituary notices. We wish to use all alike, and we could not insert verses with all.

In Thomasboro, Champaign county, Ill's, July 16, JESSE D. son of brother Noah and sister Elizabeth KINSEY. Age, 1 year, 6 months and 2 days.

Funeral services improved by brother Aaron Snider and the writer, from John 14 : 3, "I go to prepare a place for you."

J. H. Moore.

Thomasboro, Ill.

In the Stony Creek district, of the church at Nobleville, Hamilton county, Indiana, July 6th, ELIZABETH GASHO, wife of brother John R. Gasho; aged 22 years 4 months and 18 days. Disease, Consumption. Funeral services by brethren William Pierce, Enoch Fry, and Eli Caylor.

The subject of the above notice, was a sister much loved and respected. She expressed a willingness to go home where she might be at rest.

John H. Caylor.

In the Lick Creek congregation, Owen co., Indiana, July 14th, of Consumption, brother JOSEPH C. CULLER, son of Elder David and sister Anne Culler; aged 19 years 8 months and 25 days. Brother Joseph bore his lingering sickness with remarkable patience; and after he saw that his end was near, he called his friends and bade them all a tender farewell, leaving them a blessed hope of a happy meeting in heaven. Funeral services by Elder Moses Hochstetler and others, from Hebrews 9 : 27, 28.

"Visitor" please copy.

R. R. Goshorn.

May 15th, in Lena, Ill., at the house of his son Lewis, MICHAEL LAUVER; aged about 80 years. He was formerly from Juniata county, Pa., and a Mennonite by profession.

Funeral occasion improved by Paul Wetzel, Charles Royer, and the writer, from John 11 : 25, 26.

In the Waddam's Grove congregation, July 6th, of Consumption, sister SUSANNAH EBY, daughter of brother Enoch Eby; aged 16 years and 29 days. Funeral occasion improved by A. M. Lutz, Isaac Myers, and the writer, from 1 Peter 1 : 23, 24.

"Visitor" please copy.

Allen Boyer.

In the Middlefork branch, Clinton county, Ind., July 28th, sister CATHARINE, wife of brother S. METZGER; aged 26 years, 2 months and 12 days. Funeral occasion improved by brethren John Shively, Jacob Wagoner, Stephen Metzger and J. W. Metzger, from 2 Cor. 5 : 1, 2.

A. E. Metzger.

Died at Pekin, Ill., friend ISAIAH HORNER, son of brother Solomon S. Horner, of Elderton, Armstrong county, Pa.

The deceased was born in Somerset county, Pa.; came here with his father a few years ago; was married to sister Elizabeth Kelso. Then removed to Illinois, became engineer on a railroad a short time, was unwell for some time—received injury by stepping off the train when stopped; then he lived about 9 weeks, during which time he lamented his past life; and sister Horner has reason to hope that he repented and found peace with God. A few days before he died he expressed a desire to be baptized; but as sister Horner knew of no brethren near Pekin, and he was very weak, the desire for baptism was not gratified; and now we trust the Lord will accept the desire. His time here was only 27 years 7 months and 13 days. Let us, dear reader, reflect, repent, and observe the gospel injunction, "Seek first the kingdom of heaven," &c. Funeral services at Plum Creek, Armstrong county, Pa., on July 26d, from Matth. 24 : first clause of the 44th verse.

Lewis Kimmel.

LIST OF MONEYS

received for subscription, books, &c.,

D. B. Teeter,	,60	J. M. Steele,	$3,00
A. Puterbaugh,	2,25	D. Heiny,	2.25
S. R. Deppin	1.50	Henry Garber	.95
J. Clingingsmith	3.00	F. A. Hendricks	1 50
Martha Brott	.75	E. K. Buechley	.80
John Etter	1-50	Sarah Baker	.75

Advertisements.

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Yearly advertisements, 10 cents a line.

No standing advertisement of more than 20 lines will be admitted, and no cuts will be inserted on any considerations.

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John Scott,	H. G. Fisher,
Thomas Fisher,	J. H. Glazier.
Wm. Dorris,	G. C. Wilkins,
G. W. Garretson,	and others

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For further particulars apply to
O. W. MILLER, *President.*
Bourbon, Ind.

1780 1871

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The Lord's Leading.

Thus far the Lord has led us, in darkness and in day,
Through all the varied stages of the narrow, homeward way;
Long since he took that journey—he trod that path alone,
Its trials and its dangers full well himself hath known.

Thus far the Lord hath lead us; the promise hath not failed,
The enemy encountered oft, has never quite prevailed;
The shield of faith has turned aside, or quenched each fiery dart,
The Spirit's sword in weakest hands has forced him to depart.

Thus far the Lord hath led us; the waters have been high,
But yet in passing through them, we felt that he was nigh.
A very present helper in trouble we have found,
His comforts most abounded when our sorrows did abound.

Thus far the Lord hath led us; our need hath been supplied,
And mercy hath encompassed us about on every side;
Still falls the daily manna; the pure rock-fountains flow,
And many flowers of love and hope along the wayside grow.

Thus far the Lord hath led us; and will he now forsake
The feeble ones whom for his own it pleases him to take?
Oh, never, never! earthly friends may cold and faithless prove,
But his is changeless pity and everlasting love.

Calmly we look behind us, our joys and sorrows past,
We know that all is mercy now, and shall be well at last;
Calmly we look before us—we fear no future ill,
Enough for safety and for peace, if THOU art with us still

Yes, they that know thy name, Lord, shall put their trust in thee,
While nothing in themselves but sin and helplessness they see,
The race thou hast appointed us, with patience we can run.
Thou wilt perform unto the end the work thou hast begun.

For the COMPANION.

Christ Accepted.

BY D. B. MENTZER.

Shortly before the apprehension and execution of our blessed Savior Jesus Christ, he was particularly diligent in fulfilling his missionary labors. The great Jewish feast was at hand, and we read of certain Greeks who asked for an interview with Jesus, and he told them that "the hour is come that the Son of man should be glorified," and gave his reasons. Then he preached some great truths to them, and prayed unto the Father who audibly answered him. He gave them to understand that just then was the judgment of this world, and said: "And, I, if I be lifted up from the earth, will draw all men unto me." This declaration made known the manner of his death, and that was by being "lifted up from the earth." The people no doubt knew what he meant when he said "lifted up," but they did not know how he would draw all men unto him. He made his "being lifted up," the condition of drawing all men unto him. "And I will draw all men unto me, *if I be lifted up from the earth.*" That is the idea. He meant, if his blood were shed by his being crucified, or "lifted up" on the cross, through *this* he would draw all men—he would make this grand occurrence the means of reconciling mankind unto himself. Gentle reader, is not the plan a grand one? The sacrifice of himself, the shedding of his own blood, *these* brought about the fulfilment of his glorious promise that he would thus "draw all men" unto him.

Though all nations should reject Jesus, yet some will *believe* on him, for he has power to draw, and none come without being attracted by his unspeakable love. Blessed attraction! Dear reader, has he drawn *you*,? Has his love in his death, no attraction for you? Can you not love him? A goodly number have been drawn to him, and they will tell you they are happy in his love and joyfully walk in his commands. May every reader say with joyous heart—"Christ accepted," and walk with him.

For the *Companion*.

Habits.

There is something peculiar about human nature in the formation of habits. There are some habits which require long and continued practice before they become habitual. This, however, varies in different persons; and depends very much on the age, nature, and temperament of that person. The young form habits more readily than the aged: especially bad habits. The Americans are particularly noted, for bad habits, several of which affect all classes. I shall only notice two or three of the most prominent.

The over indulgence of eating is one which we all have to contend with, more or less; and its effects may be seen in almost every American household, not only by weakening the digestive organs, constituting that form of disease, which we call Dyspepsia, but it weakens the mind, and fails to work out those true and noble objects which God intended it should.

While the Chinaman is content with his bowl of rice, or the Turk with his cheese and crust of bread, we, who live in a land of Bibles and claim to be the only true Christians, imagine that we can not live decently, if we have not our tables loaded with almost everything that the earth produces. This fixing and feasting is, more particularly indulged in, on the Sabbath, which we all know is contrary to the commands of Christ.

Chewing and smoking tobacco have become quite prominent among all classes, in these fast times. The rich as well as the poor, the professor with the nonprofessor—all go hand in hand. The strong current drifts them on, on, until the iron grasp of this vile habit holds them. Fast? No, not fast. They can break the iron hand, if they will but do it.

Brethren, consider well before you say, "I can't quit chewing" or, "I can't quit smoking;" because you are a slave to your own natural propensities and we must throw off nature to become new creatures.

There is a great deal said' in this country about American liberty, or freedom; but there is one Liberty, one Freedom, to which others bear no comparison; and that is, freedom from our own lusts and passions.

I would say to my young brethren and sisters, who, like myself, are battling with many trials and temptations, who are trying to rid themselves of all their bad habits, fight on, and the prize will be yours. Oh! that we all would raise our thoughts above the tempting scenes of life,& direct them to things imperishable.

A. SAGER.

Foe the COMPANION.

Quickened.

On page 181 current Volume, *C. F. C.*, brother Leedy gives an answer to the query propounded to him about Christ's Spirit being quickened, in which he says, that it was not necessary that his spirit should be killed in order to be quickened; that the word "quicken" has diverse meanings. In this we mutually agree. He says a great many people can attach but one idea to a word, when it has many; and rather intimates that I am one of them. Now, for the satisfaction of my dear brother I will just say, that I attach but one idea to the word "quickened," in the connection in which it stands. That is the way in which my brother says we determine it. In this we also agree.

Now let us try and read the passage understandingly, and correctly: (1 Peter 3: 18, 19.) "For Christ also hath once suffered for sins, the just for the unjust, that he (Christ) might bring us to God, being put to death in the flesh, but quickened by the (not in the) Spirit: by which also he (Christ) went and preached unto the spirits in prison." Now, my dear brother Leedy, if I am capable of understanding the passage correctly, it was his body that was quickened: "put to death *in the flesh* but quickened *by the Spirit:* by which he went and preached." It seems plain to my mind, that he went with that very body that was quickened by the Spirit. "Now he that *ascended* is the same that *descended;*" and he "descended first into the lower parts of the earth." It was Christ that ascended—body and spirit; and he that ascended is the same that descended; therefore it must have been a whole Christ that descended. If the passage should read as my dear brother has used it, it would favor his idea: "quickened *in* the spirit." Effect always follows cause, and just so soon as that body was quickened, he *by* that made-alive body, preached to those that were disobedient in the days of Noah, and, no doubt, exhibited to them the wounds that he received on calvary, "that they might be judged according to men in the flesh but live according to God in the spirit." Let this suffice for the present.

J. THOMAS.

For the COMPANION.

Faith.

Having a few spare moments before us, we thought to devote the time in presenting a thought or two upon the important subject of faith. We are taught in the sacred volume of God's Word, that those who come "to God must believe that he is, and that he is a rewarder of them that diligently seek him." The apostle tells us that "Faith is the substance of things hoped for, the evidence of things not seen." Hence it is that faith and hope are contemporary, seeing that faith is the substance, or evidence, and hope the prospect yet unrealized.

We also learn in the Scriptures, "that faith without works is dead, being alone. And to more fully comprehend the matter, that we may be more clearly understood, suffer us to present an illustration.

Suppose we tell to you that on yonder mountain stands a very noted tree, and give you a description by which you may easily comprehend it; and on the south-east, twenty paces from the trunk of that tree, stands a small bush, noted for its peculiarity; and on the south side of said bush, six feet under the surface, is buried twenty thousand dollars in specie, which you can have at your own disposal if you will go and get it. Now if you have faith in me, you know the specie or substance is there; because you have the evidence (my words), hence the hope of realizing the substance unseen, will cause you to act immediately, from the fact that faith, causes to spring up within you the hope of realizing the substance or thing not seen.

With what anxious desire and energy would works begin, and with what precision would you execute the labors before you! With what earnest zeal would you ascend the crest of the mount, regardless of the many drops of sweat trickling from your brow and glowing cheek, caused by the hope of gain which faith created. You gaze for a moment with expectant joy, and lo! you see the tree as described. Imagine with what glowing emotions of the heart, works confirm your hope and increase your faith. You cast your eye as directed, and see the bush with all its described peculiarities. Do we not see how, at every new observation, works confirm your hope and strengthens your faith? For, had you not started to the top of the mount, there would be no confirmation to your hope, neither an increase of faith;—yea, your hope would be void and your faith dead. With what eagerness would you still prosecute the work begun, finding all I have told you is true. You would dig in the earth as directed, with earnest zeal, and fresh encouragement, with the hope of realizing the substance. How diligently would you perform the labors attached to the reward! With what precision would you observe all the directions as given you in the start, till at last you win the prize, and gather up the twenty thousand with a heart filled with joy; because hope is at an end; and faith is made perfect. We say here that hope is at an end, or extinct; for the apostle tells us: "But hope that is seen is not hope; for what a man seeth, why doth he yet hope for?" Hence it is that your hope is at an end and faith completed.

So it is with the Christian life. The sinner sees his deplorable condition; he concludes that, unless he seeks an inheritance beyond the tomb, he is undone forever. He stops in his wild career; and abandons an indulgence in the idle and transitory scenes of life. The moment he stops, a voice speaks: "Come unto me all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me, for I am meek and lowly in heart, and ye shall find rest to your souls."

With what care and attention will the earnest inquirer learn of him who is able to give the prize. How carefully will he learn the instructions from the Savior as couched in the Testament which was dedicated by the blood of the son of God, our great sacrificial offering. How carefully will he observe the standing point: "Repent and believe the gospel.' When he believes, then he will obey the gospel; yes, repent and be baptized for the remission of sins. And when a compliance with the first instructions is observed then faith still will increase, and at every observance of Christ's commands through the dark voyage of our pilgrimage in this world, our faith is increased and our hope confirmed.

Thus the Christian travels onward and upward: we say upward, because the mind is elevated above the deceitful lusts of the world; taking Christ's instructions as a lamp to their pathway and a light to their feet; passing through the many autumn breezes and frosty winters, until at last they shall pass through the gate of the tomb, and enter the spring of eternal glory in the midst of the paradise of God, where hope is at an end and faith completed.

A. STALNAKER.

The Sea of Galilee.

What the traveler will see when he catches his first eager glimpse of the limpid sheet of water will be a small oval-shaped lake, thirteen miles long and six broad. It is evidently of volcanic origin, and the earth-quakes which have rent the walls of Tiberias as well as the hot springs at several places in the vicinity of the lake, show that volcanic agencies are still at work. All along the eastern side runs a green plain, which, except at one spot (the probable scene of the destruction of the swine after the heal-of the Gadarene demoniac) is every where about a quarter to a half a mile in width. Beyond this, rises to the height of about 2,000 feet an escapment of desolate-looking hills scored by various ravines, and having a plateau at the top. As there are neither trees nor villages to be seen on that side, and no signs of cultivation, the view in that direction has a certain monotony, but, this is atoned for by the air of mystery derived from its very desolation, and from the fact that even in our Lord's time it was so unfrequented that He had but to visit it when he required the refreshment of solitude. It was of this lovely shore that we are reminded in the lines of the beautiful hymn—

> "'Come to a desert place apart,
> And rest a little while.'
> So spake the Lord when mind and heart
> Were faint and sick through toil."

It was somewhere among these featureless hills probably toward the north-eastern corner of the lake—that he fed the five thousand who had flocked after him on foot; it was somewhere about these gray ravines that He spent the night in prayer.—And how many times must his eye have rested with pleasure on the dimpling surface of the inland sea! a sight delightful in any region of the world, but doubly refreshful and delicious in this sultry land.

Denying a fault doubles it.

For the *Companion*.

Life, Sick-bed, and Burial of a Christian Father, vs. his Children.

The Christian father is a man who tries to do his duty unto God and man. He tries to rear his children in the "nuture and admonition of the Lord." He tries to show them their duty by precept and example. He is a man of not very much account to the world, and will not become very popular in the world. In a certain sense the world loves him not, because he is an alien to it. His eyes are set on higher objects than pertain to the earth.

The Christian Father lives in this world as an husbandman, taking care of such things as are given under his supervision by the Heavenly Father—not clinging to them as though they were his own; but only as a steward,—he uses the world but does not abuse it.

He often reminds his children of their duty to a God whom they should obey, and warn them of sin and unrighteousness—of everlasting perdition, and a judgment to come.

But they heed him not: they turn a deaf ear to him, and take their own way for it; and become disobedient children, and break the first commandment with promise—all to their own hurt. They are blind: with seeing eyes they see not; with hearing ears they hear not, and with stubborn hearts they obey not, and thus cause grief to spread over the path of the father.

Yet he loves them; he admonishes them again and again. He prays with and for them, but they heed it not—they will have their own way. The Father looks to a higher source and to a higher hand. He prays a merciful God to have mercy on his children and friends who are yet in the world, to draw them and to call to them—if they will not hear now, they may hereafter. The father lives and tries to do his duty until cares and sorrows have wrinkled his brow, and disease has taken hold on his mortal frame.

He is laid upon his sick bed. Means of health are applied, but of no avail. He grows weaker, and the disease stronger. He must soon pass through the bitter waters of Jordan. But he dreads them not; he has lived to die, and death is no terror to him. He has "a desire to depart and to be with Christ, which is far better." (We are sorry that a part of the copy was lost; but the good man died.—E.)

He is gone. Children and friends are gathered around. They weep and mourn, but he is gone. They have heard his last word; they have witnessed his last breath—he is gone. They pay him the last tribute of respect,—to have his mortal remains entombed,—and as the grave is closed, as it gives forth the doleful sound, the kind admonitions of the father, his prayers for them, and his all are brought to remenbrance in the children. They are so weighty, they press so hard that they cause those haughty eyes, that were too proud aforetime to weep, to gush forth tears of bitter woe. Their mortal frame is shaken as with a mighty power; the heavenly Spirit calls loud unto them to repent, make peace with their God, and follow in the footsteps of their parent; and like Agrippa they are almost persuaded to become Christians; but like Felix of old, they bid the Spirit depart until a convenient season.

LEVI ANDES.

Lincoln, Pa.

For the Companion.

Universalism.

We have written several articles upon the subject of Universalism; but when we know that new assertions are continually being made and palmed off, upon the people for arguments in favor of this hell-begotten doctrine, we are convinced that those who are willing not only to favor, but defend that only which is right, must remember that their duties will not be fully performed until their Master shall call them from his service. With these reflections upon our mind, we will proceed to expose another poisonous pill, which Satan has employed his agents to prepare for the people. We hope that but few will nibble at this bait at all, for it is such a poor one that almost everybody can see the bare hook. The poison which we have seen last presented as a crumb of spiritual food, is the following proposition: "*The Lord's prayer is designed for universal use.*"

Now we will show to every intelligent man and woman that, if this proposition is *true*, our Savior taught a falsehood when he said unto his disciples, "when *ye* pray, &c." We are also prepared to show that, if the proposition is true, he who designed the Lord's prayer designed that a portion of the human family should ask God never to forgive them.

That our Savior taught a falsehood, if the assumption be true, when he said, "when YE pray, &c.," is evident from the fact that the pronoun *ye* refers to none but the disciples as its antecedent of the pronoun *ye*, the Lord's prayer must be designed for the disciples only. We wish to be understood to say that, if the Lord's prayer is designed for universal use, as is claimed by Universalists, then, and upon those conditions only, our Savior taught a falsehood.

Every one, we think, knows, that Christ claimed for his mission, not only the redemption of the world, but also the great work of teaching the way that leads to eternal Glory. It is certain that when it was said to him, "Thou art a teacher sent from God," he did not deny it; and we think that he always reproved every erroneous idea that was advanced in his presence, whice is sufficient evidence to prove that this was a part of his mission. He acknowledged himself to be a teacher when he said: "I sat daily with you teaching in the temple," &c. "For God sent not his Son into the world to condemn the world; but that the world through him might believe." Now can any honest Universalist claim that the Savior taught the world that he did not come to condemn the world, and yet taught them to pray for their own condemnation, as would be the case if he designed every one to say "Forgive our trespasses as we forgive those who trespass against us?" As there are those who have no disposition to forgive their enemies, or those to whom they are enemies, is it not plain that they would ask for their own condemnation if they would make use of the Lord's prayer? Yet Universalists claim that it is designed for universal use! "Consistency where art thou?" Can we find thee in Universalism? No, naught but thy groans of pity can there be found; yet thou canst not make them hear. The handsome salaries which their ministers receive have closed their ears against thy cries.

E. UMBAUGH.

Collamer, Ind.

For the COMPANION.

Passing Away.

How transient is life! How soon we pass away and are forgotten! Kind providence may bless us with health to-day; to-morrow affliction may hang in agony over us, and we be laid upon the bed of sickness, perhaps, never to rise again. In a few days our neighbors, and those who have been so dear to us, may gather round us, and wipe from our brow the cold, damp dew of death. Then the hands may peacefully be clasped o'er the breast: they have no more work to do. Those glassy eyes may be closed: they have no more tears to shed. All is silenced: all things have come to an end with that departed being, as regards his temporal life. Body and soul are now separated; the body is hid beneath the sod, and the soul has gone to meet its just reward. When we look upon the face of one of our mortal beings from whose body the spark of life has fled, it causes us to meditate, and to think of our insignificance, that we, too, must soon pass away, and e're long our heads may lie low with the sleeping, silent dead. But then for some wise purpose 'tis not given us to know when we must die, or where, or how. Some of us may be afflicted a long time, and have plenty of time to prepare for that solemn hour. Others may without a moments warning be ushered into the presence of God, there to give an account for every deed done in the body. Then how necessary it is to be ready; for we know we all must die, every one of us. "Remember, blooming youth, you must die." Oh! stop for one moment, and think what you are doing for your own precious soul. We should not put off preparing for death until the evening of life; but begin in the morning of life, and very early, too. There is no time to be lost; we will soon pass away. Remember, death is applicable to the young as well as the old. When we look around in our immediate vicinity, and see the young pass away with the old, dear little infants very often before they can comprehend the difference between right and wrong—before their little feet have made a sinful step, or their lips uttered a word, God's angels touch their weary eyes with a dreamless sleep. Hushed is that sweet voice. It has passed from earth to heaven. Then let us all try to be ready, so when the summons of death shall come bright angels may bear us to our home, where we shall meet those loved ones gone before, is the prayer of your sister in Christ.

EMMA A. STOUFFER.

Breathedsville, Md.

Doing truth is obediance to God's Law.

Example.

BY JOHN KEBLE.

We scatter seeds with careless hand,
And dream we ne'er shall see them more;
But for a thousand years
Their fruit appears,
In weeds that mar the land,
Or healthful store.

The deeds we do, the words we say—
Into still air they seem to fleet,
We count them ever past;
But they shall last—
In the dread judgment they
And we shall meet!

I charge thee by the years gone by,
For the love's sake of brethren dear,
Keep thou the one true way,
In work and play,
Lest in that world their cry
Of woe thou hear.

Why Should I Wait?

Why should I wait? I cannot flee,
To other refuge than to Thee,
And vile and helpless though I be,
Jesus, I come to Thee.

Why should I wait? I look within,
And nothing there I see but sin;
And thou alone canst make me clean,
Jesus, I come to Thee.

Why should I wait? while now, to-day,
I hear thy voice, in mercy say,
Sinner! I'll wash thy sins away.
Jesus, I come to Thee.

Why should I wait? I must not wait;
To-morrow's sun may be too late;
And death may seal my helpless state.
Jesus, I come to Thee.

Why should I wait? O Lord, I plead,
Thy mercy in this time of need,
And as my hiding place indeed.
Jesus, I come to Thee.

For the Companion.

God Is Love.

In these three short, expressive words, is contained more sublime and divine eloquence to an appreciative ear, than ever emanated from the most brilliant orator in whose attainments the world ever boasted. The sentiment is attributable only to deity himself. Very many have been the charming expressions escaping the lips of man, pregnant, perhaps, with deep significance, that may, perchance have carried us away in imagination into elsyian bowers of extatic bliss, (only to relax back into the wonted channels of disappointed expectancy, having been only the shadow without the substance,) but in the pertinent expression before us, if sounded in all its bearings, we have the substance, the essence and quintessence of all that perfection can claim—attributes that we dare not ascribe to any other than him; Magestorial honors no earthly, princely Potentate can attain to; creative powers only peculiar to him; saving efficacies that can emanate from no other, and prerogatives of destruction that all the combined powers of earth, hell and the devil cannot evade. But let us not diverge from the attribute so justly ascribed to him, upon which we desire in our weakness, to base a few imperfect thoughts. But when we attempt to approach even toward its incomprehensive magnitude, the solemnity of its character, the immensity of its fullness, the characteristics of its deep humility, language becomes inadequate to give full expression to the awfully grand and magnanimous results flowing from it—from God to man. All nature but the creation of nature's God; every visible object, as well as the many unfathomable results of the invisible, but attest the sublimity and plentitude of his power, and the wonderful works of his hands. Even those who have but the indefinite conception of a finite being without the pales of civilization, with no knowledge of a saving power beyond the confines of this life, when they behold the wonderful works of creation, have a glimmering conception which appears to penetrate their obscure vision; and although they bow down to stocks and stones, or graven images, whom they worship as God, yet an instinctive principle, which is even common to the brute creation, seems to awaken their blunted sensibilities to the fact that there is some great power behind the throne. If then the benighted heathen, yet wallowing in the cespool of idolatry and superstition, can form a faint conception of natures God,—what, let me ask, in the name of common humanity, ought to be the vivid conception of the enlightened and civilized portion of the world, with the light of divine truth, together with the great profundity of historical research accompanying it, permeating into almost all, and even the most obscure avenues of life?

The very impress of the finger of God's love, is indelibly written upon the face of common humanity, which led him to mould man in the express image of his person—the imprint of God manifest in the flesh! It was his divine love that brought order out of chaos and confusion; it was its infinite and expansive nature, that created the world with every living creature that inhabits it; and its great benignity of character that made all things to subserve to every want of humanity; and in its ever existing capacity continues to supply and develop substitutes for every exhausted product. His exhaustless store-house of temporal supplies will continue until time shall cease to be; and the undiminishing supplies of his divine grace are no less than when the first portion was given to sinful man, with the promise that as we advance in a divine life dedicated to his service, the increase shall but become the more abundant

Oh! that our souls might always be lit up with the flames of his precious love—that it might be the ever-living and innate principle of our being—that we may daily become more worthy recipients of the riches of his goodness and mercy toward us—that we might lean as confidingly upon his bosom as did that holy apostle of old, calmly reposing under the sanctifying influence of his holy and divine love, with his strong and defensive arm ever extended over us in protective and defensive solicitude.—But we ought to appreciate this one grand fact, that his love does not always manifest itself toward us in the refulgent rays of sunshine and prosperity. It is no cross to look up and smile under the fortuitous enhancement of our prosperity; but it requires an effectual supply of the riches of divine grace, to look up through the dark and hovering clouds of adversity, when it would seem as though the angry elements of Heaven and earth were conspiring against us, to drag us down into the vortex of apparently interminable tribulation and trials. But let us remember, my dear reader, that behind the most terrible exhibition of his apparent wrath, lie the placid sunbeams of his divine love. The darkest hour may be just before the gray beams of morning-light break forth upon our beclouded vision. The first, flickering rays of the bright orb of day, cast but the shadows of the bright felicity of eternal

day. Our affliction was only to correct some principle not in consonance with God's holy will. Our adversity was perhaps to stay the false delusion of coveted, earthly possessions, which weighted in the balance with the supremacy of his love, dwindle into utter insignificance. The loss of that loved one that may wring our hearts in bitter anguish, but forms a connecting link between us and heaven. Bereft of that doting mother, in whom was the centralization of all earthly love can claim, but reminds us the more forcibly of the certain dissolution of all earthly ties, and the necessity of those things pertaining to our christian perfection, that can only fit us for a happy reunion in heaven.

Have ye "forgotten the exhotation which speaketh unto as unto children My son, despise not thou the chastenings of the Lord, nor faint when thou art rebuked by him? For whom the Lord loveth he chasteneth, and scourageth every son whom he receiveth." Have we not had our fathers in the flesh who corrected us? and did we not give them reverence? why shall we not much rather be in subjection unto the Father of spirits, and live? "No chastening for the present seemeth to be joyous, but grievous; nevertheless, afterward it yieldeth the peaceable fruits of righteousness unto them which are exercised thereby."—We may not fully comprehend the designs of the Almighty when over shadowed by the dark clouds of affliction and trouble; yet some specific and wise purpose, governed by the undying love he entertains for us, is directing and sustaining us in that that makes for our eternal peace and happiness in the world to come. He will not allow us to be tempted beyond that we are able; but at the proper time, will lift the veil, when we can look back with discerning minds upon all the gloomy vicissitudes, trials, and sore temptations's hour, and philosophically exclaim, "It was good for us to have been afflicted: it was but the refiner's fire, separating the dross from the gold, purifying our souls, and fitting us for the sanctified associations of Heaven!"

And may we yet give further expression to the invaluable sentiment of a Paul! "Who shall separate us from the love of Christ? Shall tribulation or distress, or persecution, or famine, or nakedness, or sword?—Nay, in all these things we are more than conquerors, through him that loved us," and gave his only begotten Son for us that we through him might obtain a right to the tree of life. May we all, by the riches of his grace, be permitted to rejoice in the fullness and significant pathos of the pertinent expression, falling from the lips of inspiration of one who abounded in all the comforting assurances of Christ, and who was not barren or unfruitful in his labor of love toward his fellow man, from whose clarion voice rang out the glad tidings of salvation with such emphatic decision as ought to convict and convince the world of sin, of the just and Holy attributes of his character, and the inflexibility of his demands in his redemptive plan of salvation, all inaugurated under the auspices of his divine love from God to man: "For I am pursuaded, that neither death nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord."

In conclusion, permit me to submit the pert exhortation of a celebrated divine: "Take your part with Christ and his despised people; and when the day comes when he shall distribute his reward, happy shall that man be who never flinched, and blessed shall he be who stood fast in the evil day, and stood still in the integrity of the Lord and in the firmness of his truth—firm even to the end.

Not death nor hell shall e'er divide
His chosen from his breast,
In the dear bosom of his love,
They must forever rest.

P. S. Newcomer.

For the Companion.

Scattered Flakes.

If we possess a spirit of forgiveness, and a reasonable principle, we can say of a truth that we are rich; and we truly have something good to boast of. Then there would seldom be any difficulty; or if there should be, there would be no trouble in the settlement thereof. Truly if all of us, as a family, could justly boast of the possession of such pure gems, we would have but little occasion to feel sad, or downcast; because we would then be entirely reasonable. Then there would be no danger of us speaking so rashly, or acting so unbecomingly, as to touch and keenly smart the sensitive feelings of some good brother or sister, which is often done: not because we lack reason, for we think that most of us at least are blessed with a portion, but we fear that some few quench, or depress that faculty, or in other words, will not allow that faculty to act. Indeed we fear that there are some who depress reason so far as not to acknowledge to an error, or fault, no difference how much they are convinced of it. Sad thought, that any human being would harbor such an unreasonable principle! Let us away with such foreign plants and cultivate a reasonable principle, and then our words and actions will be good, becoming, and lovely, and will be admired by all, and owned in heaven as good, delicious fruit, and all will seek for our presence as much as we, when entering into a fruit orchard, make our way to the most delicious fruit. We seek not the most beautiful tree, for that might prove to be a crab-apple; but we at once go to the tree that bears good fruit, not alone to partake of its fruit, but we love to recline there beneath it. From the fact that we love that tree because its fruit is good, we do not stop to rest beneath the crab-apple, although we might enjoy more shade, and beauty, too, for we are fearful we would happen to taste its sour fruit.

Just so, if we do not prune and cultivate our principles, people will wisely shun our presence, no difference how beautiful we may appear; for they fear they might be compelled to taste our bitter fruit—harsh words or actions.

Let us never rest idle, but ever be making some peogress in the cultivation of our ways; and thus be engaged in a good work that will ever be met with pleasant smiles on earth, and in heaven with divine approbation, there we can fully realize the benefit of this cultivation.

Reader, own me as your weak sister,

Rebecca Snavely.

— He who esteems trifles for themselves is a trifler; he who esteems them for the conclusion to be drawn from, or the advantage to which they can be put, is a philosopher.

—Where gold and silver dwell in the heart, faith, hope, and love are out of doors.

The Too Popular Creed.

Dimes and dollars ! dollars and dimes !
An empty pocket's the worst of crimes !
If a man is down, give him a thrust—
Trample the beggar into the dust !
Presumptuous poverty's quite appalling—
Knock him over ! kick him for falling !
If a man is up, oh ! lift him higher,
Your soul's for sale, and he's a buyer—
Dimes and dollars ! dollars and dimes !
An empty pocket's the worst of crimes.

I know a poor but worthy youth,
Whose hopes are built on a maiden's truth ;
But the maiden will break her vows with ease
For a lover cometh whose claims are these :
A hollow heart and an empty head,
A face well tinged with the brandy red,
A soul well trained in villainy's school—
And cash—sweet cash !—he knoweth the rule:
Dimes and dollars ! dollars and dimes !
An empty pocket's the worst of crimes.

I know a bold and an honest man,
Who strives to live on the christian plan
But poor he is and poor will be,
A scorned and hated wretch is he—
At home he meeteth a starving wife,
Abroad he leadeth a leper's life:
They struggle against a fearful odds,
Who will not bow to the people's gods,
Dimes and dollars ! dollars and dimes !
An empty pocket's the worst of crimes.

So get ye wealth, no matter how,
'No questions asked' of the rich I trow !
Steal by night and steal by day,
(Doing it all in a legal way,)
Join the church and never forsake her,
Learn to cant and insult your Maker ;
Be hypocrite, liar, knave and fool,
But don't be poor—remember the rule :
Dimes and dollars ! dollars and dimes !
An empty pocket's the worst of crimes.

The Great Hereafter.

Written by Otway Curry, 1848.

'Tis sweet to think, when struggling
The goal of life to win,
That just beyond the shores of time
The better years begin.

When through the nameless ages
I cast my longing eyes,
Before me, like a boundless sea,
The great hereafter lies.

Along its brimming bosom
Perpetual Summer smiles,
And gathers like a golden robe
Around the emerald isles.

There, in the blue, long distance,
By lulling breezes fanned,
I seem to see the flowering groves
Of old Beulah's land.

And far beyond the islands,
That gem the waves serene,
The image of the cloudless shore
Of holy heav'n is seen.

Unto the great Hereafter—
Aforetime dim and dark—
I freely now and gladly give
Of life the wandering bark.

And in the far-off haven,
When shadowy seas are passed,
By angels hands its quivering sails
Shall all be furled at last.

For the Companion.

Pride and its Influence. No. 3.

"Yea, all of you be subject one to another, and be clothed with humility; for God resisteth the proud and giveth grace to the humble." 1 Pet. 5 : 5. The chief ingredient in the first sin ever committed on earth, was *pride*. Our first parents, aspiring to be Gods, fell into crime, and wandered away into sin and vanity, and made themselves the prey of degradation and misery. Pride is one of the most generally prevalent sins of humanity : all persons are in danger of its deadly influence ; and perhaps there are but few that are entirely free from it : there is no remedy for it, save the grace of God. My own experience tells me that, to deliver the soul from it, is about the last thing that divine grace effects. Yet, it must be dispensed with entirely, before we can be fit to die or fit for heaven. There is nothing more offensive to God or more injurious to the soul. The Word of God is full and expressive on this subject. With the lowly, God will dwell, and such he will honor : "Whosoever exalteth himself shall be brought low." As the elect of God, put on humbleness of mind. Be clothed with humility.

All virtues and graces have their counterfeits; so that we must examine narrowly to distinguish between that which is real and that which is not. The apostle speaks of a "voluntary humility." Col. 2 : 18. There is often displayed an affected humility, a pretended self-degradation, merely designed to obtain the good opinions and popular applause of men, which is, in fact, the worst kind of pride.

Some inquire, "What is the definition of pride ?" I would answer : It is for a man to think more highly of himself than he ought to think. If we, my brethren, think more highly of ourselves, our good farms, our fine carriages, our fine horses, or of any thing that pertains to our secular things than we should, we have made them our gods. Why ? because we have more concern for the temporal things that perish, than we have for the things that pertain to our eternal interests. So, by this state of mind, we lose sight of our heavenly Master and place our trust in earthly vessels.

Humility consists in low and abased views of ourselves and our attainments. The humble man will feel the native unworthiness of his own state and character. He will feel the imperfections of all his attainments. He will be conscious of his moral weakness and defects, and he will lament and confess them. He will entirely depend upon divine grace, and give all honor and glory to God. Yes, brethren and sisters, in the language of the apostle Peter, let us "be subject one to another, and be clothed with humility." It is to be our garment, and to cover us all over ; our experience must be clothed with it.

I have heard some, even brethren, say that they did not see the propriety of being so particular about the outward adorning, if the heart is right. So say I, but if the heart is right, the outward appearance will be right ; if the heart is clothed with humility, the whole body will be clothed after the manner of God's command ; if our hearts are right, our bodies will be right. I can with just as much propriety reject the institutions of God's house, as to neglect to have the body clothed with humility.

Whatever we may be in our Christian experience, we shall have great need of humility ; it should clothe our profession. Religion must be professed boldly, cheerfully, yet humbly. Humility must clothe all our religious exercises. When we draw near to God in any religious duty, we must do it with great humility of soul. In reading the Word, in hearing the Gospel, in praise, in prayer, it must clothe all our duties, and labors in the cause of our blessed Master.

We cannot fulfil any office acceptably without humility. Pride like the plague spot, will taint everything, and render everything loathesome to God. This garment of humility must cover us all over. The creature must be concealed and Christ displayed—

"not I, but the grace of God that is in me." Our life must be hid with Christ in God. It must clothe all ages, and will clothe all Christian followers, the young and the aged, the poor and the rich, the illiterate and the wise, the private member, the deacon and minister—all are addressed: "Be clothed with humility."—"Though the Lord be high, yet hath he respect unto the lowly; but the proud he knoweth afar off." Humility is the rich and fertile vale watered by the streams of the river of God. It will abundantly promote the happiness of the Christian, and save him from a thousand mortifications, and secure the constant presence of God. See Is. 57: 15. God will abase the proud. "Pride goeth before destruction, and a haughty spirit before a fall." "Better it is to be of an humble spirit with the lowly, than to divide the spoil with the proud."

Brethren, let us be on the alert for Satan, when he offers the kingdom of the world, and the beauty of it; for we have the account of one holy man, namely, Peter, that was occasioned to fall by being seduced by this monster evil. I feel safe in saying that none but the humble shall inherit the kingdom of heaven. Heaven is the region of humility: "Blessed are the poor in spirit for theire is the kingdom of heaven." "Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven." Not a proud look or thought can enter there.

Let us look at ourselves in the history of our creation, and ask, what is there to be proud of? Let us look at some of the models of humility placed before us in the word of God: Abraham—"Dust and ashes"; Jacob—"I am not worthy," Gen. 32: 9; David—1 Chron. 29: 40; Job—"Behold I am vile." O yes, look at the daily humiliation of the meek and lowly Jesus. Phil. 2: 6—8.

Much prayer will necessarily tend to make us humble. God alone can keep our hearts low before him; and if our hearts are right, our bodies will be right, and everything else.—Brethren let us ever keep this view before us, and not be contaminated with the world's god of this unhallowed kingdom. And let us have perfect charity among ourselves; and not begin to say that we can conform to the fashions of the world and still be humble! Remember the word of God denies the assertion; for a fashionable form of decoration, plainly indicates a proud heart; and such a heart is destitute of charity, (love) and will never stoop so low as to supply the wants of the needy and suffering poor. I have heard some professedly good men say in reference to such, "Let them work as I have done: they have been lazy, let them starve, they deserve nothing better." I think there is some pride there, because his language is decorated with that spirit.

Now let us weigh this part of the subject a little. We know that all men are not circumstanced alike in this world; all men are not born with fine farms at their command, nor yet with greenbacks by the thousand. I think I know some that have to labor, working with their own hands, while sorely oppressed with the hand of affliction. Are they lazy? Let God be the Judge. No, let us examine the word Charity. Remember the word charity is love. "Charity vaunteth not itself, is not puffed up, doth not behave itself unseemly." In other words, charity is modest, and humble, and considerate to others. There is no pride in true charity. The man who really loves his neighbor does not question whether he is as good as he is; he is far above those mean and miserable thoughts which the world is always putting into our heads, of measuring ourselves one by another by differences of birth, or wealth, or position. He obeys the rule, "Mind not high things, but condescend to men of low estate." And so he is always humble, and gentle, and kind, and thoughtful to all. Charity "seeketh not her own"; that is, charity is not selfish; it obeys the rule St. Paul gives in a former chapter of the epistle, "Let no man seek his own, but every man another's wealth," (or well-being, as the word wealth means). Instead of this, is not self the idol every man worships? Is not every man helping himself first, and caring nothing for his neighbor's welfare? Is not each thinking only of self, and how he may get on in the world, and make his way, and gain his desires? Is it common to see a man give up anything—even a pleasure or a sin—for another's good? Oh, how little know we of true charity!

There could be much written on this essential grace. The grand cause of it being so illy treated is pride.—The proud and lofty has nothing to spare for the poor.

Take heed to a proud and a lofty spirit. There is such an antipathy between this sin and God, that thou wilt never get thy heart near him, nor get him near thy heart, as long as this prevaileth in it. If it cast the angels out of heaven, it must needs keep thy heart out of heaven. If it cast our first parents out of paradise, and separated between the Lord and us, and brought his curse on all the creatures here below, it will certainly keep our hearts from paradise, and increase the cursed separation from our God. Intercourse with God will keep men lowly, and that lowliness will promote their intercourse. God is so far from dwelling in the soul that is proud and lofty, that he will not admit it to any near approach:—"The proud he knoweth afar off," "God resisteth the proud, and giveth grace to the humble." A proud mind is high in conceit, self-esteem, and carnal aspirations; an humble mind is high, indeed, in God's esteem, and in holy aspirations. These two sorts of high-mindedness are most of all opposite to each other, as we see most wars are between princes and princes, and not between a prince and a ploughman. Well, then, art thou a man of worth in thine own eyes? Art thou one that looketh strange at the godly poor, and art almost ashamed to be their companions.—Canst thou not serve God in a low place as well as a high? Dost thou desire to have all men's eyes upon thee, and to hear them say, "this is he?" Oh! proud worms of the earth, humble yourselves in the sight of the Lord, and he shall lift you up!

WM. H. QUINN.

Tyrone City, Pa.

Christ is Coming.

How soon he will come we do not know, but He is coming. The Bible says so and it must be true. Every year that passes brings us nearer that great event. He will come personally from heaven, attended by all the holy angels, much sooner than multitudes of people expect. Search the Scriptures to learn how he will come and what he is coming for; and let us all watch, wait, and be ready for his appearing.—*The Youth's Visitor.*

—It is as easy to be a good business man as a poor one.

Christian Family Companion

Tyrone City, Pa., Aug., 15, 1871.

From Elder D. M. Holsinger.

Our last note from father was dated at Cerro Gordo, Ill, July 31st. They were then in good health. He says: "We have had five meetings already since in Piatt county. Met with many brethren and sisters, a few of whom I knew, but the greater part entire strangers. At 9 o'clock this morning our council is to open. Brother J. R. Gish, will not be in attendance. He is laboring in Virginia, building up a church at a new place."

A letter has since come to hand, which we give elsewhere.

The Almanac.

Don't forget the Almanac brethren and sisters. We fear there are yet many names not sent in. Will you not favor us with an immediate response? We also lack other matter for its columns. What you wish to do, do quickly. By the first of September the work ought to be ready for press.

The Pious Youth for August.

Our Juvenile Monthly for August, has gone forth. We are glad to learn by letters and otherwise, that the *Youth* is highly respected, and pleasantly entertained by all its patrons, just as all pious young men and women will be, who study and labor to make themselves agreeable to their friends and associates. The editor leads off with an article on "Chignons," those contemptible things, which he says "silly women wear on the backs of their heads." A provoking error occurs in the next to the last line of the fourth paragraph, where it reads "in the page" instead of *in that part* of the cephalic domain.

Send ten cents and get specimen copies, of which we can furnish an abundance, and they are well worth their money.

Change of Addresses.

When you want your address changed, please give us both the name of your present post-office, and that to which you wish it changed. Bro. Joseph Blickenstaff informed us that he was moving to Salem, Ill's, but does not give us his present postoffice. His letter was postmarked Lafayette, Indiana. Not finding his name at Lafayette, we examined every office in the same county in which Lafayette is located, without finding his name. After much trouble it was found. All this labor is given us for want of a little care on the part of our correspondents. A few seconds often would spare us hours of precious time. When will this be understood and heeded?

The 1000 Call.

In No. 11, March 14, of the present volume, we appealed to our friends to raise us a thousand new subscribers, and since then we have been publishing the names of those who have responded to the call, with the result. This week we added the following, and we now propose to close that call.

Ross E. Reed,	1	S. R. Deppin,	1
J. M. Wolf,	3	John Ritter,	1
Cyrus Hoover,	2	Sarah Baker,	1
Jacob Rinehart,	1	J. M. Garber,	2
Mary Longnecker,	1	W. Leatherman,	1
Rebeca Gallagher,	1	M. Deardorff,	1
D. B. Teeter,	1	Philip Grabill,	1
C. Forney,	1	B. Beshore,	1
E. K. Buechley,	1	S. R. Myer,	1
B. F. Koons,	1	A. Stalnaker,	2
Jos. Maugans,	1	John Harley,	1
W. Wyland,	1		

Total,	27
Reported Before,	341
Grand Total,	368

Although we have not reached the thousand, we have added 368 names, and nearly all paid cash. Although we are obliged to give up all hopes of reaching the thousand, and will now cease counting, and calling for that number, we still hope our friends will not cease to put forth their best efforts to increase our circulation, and we will spare no pains in making the Companion worthy of their patronage. Fifty cents will pay for the remainder of the volume. For ten cents we will send a bundle of specimen copies. Brethren please order specimen copies to distribute among the people.

Pocket Bibles.

We have at last succeeded in obtaining a convenient and substantial edition of Pocket Bibles, such as we have been wishing for, to add to our list of Good Books for sale. It contains nothing but the Bible, and List of the Books and chapters of the Old and New Testament, with References and Marginal Readings. It has a fair, clear print, on fine paper, and is bound in flexible, morocco, tuck binding. It is just such a Bible as ministers and others should have for pocket use. We can send them post-paid for one dollar and fifty cents, ($1.50) which we regard as very cheap for a book of the quality.

Public Sale.

We have advertised the Companion Building at Public Sale, at one o'clock P. M. of the 19th instant. It has afforded us a comfortable home for several years, but as we have now decided to leave Tyrone, we will have no farther use for it. And as we will need what little means we possess to build our new office at Dale City, we will sell at such price as our neighbors or others may think good to offer us. Can any of our readers send us a bidder?

Answers to Correspondents.

A Subscriber wants to know whether there are any Brethren in Ottawa and Dickinson counties, Kansas. Who will inform him?

J. M. Wolf. What is David Snyder's address?

Leroy Broyles. We are informed that the last edition of Nead's Theology is exhausted. Another edition will be published, and then your order will be filled.

Will Christian Wertz please let us hear from him? we have lost his address.

What has become of H. H. SPANGLER, formerly of Floyd Court House, Virginia?

J. K. CULLEN has been lost sight of.

D N. WENGERT: Percentage was omitted. You now have a credit of 36 cents.

JOS. MAUGANS: No. 23 is out. Will SAMUEL LAIR report at this office? We have lost his address.

Notice.

WOOD'S HOUSEHOLD MAGAZINE, S. S. Wood & Co., Publishers, Newburg, New York. Terms: One dollar per year. Three month's numbers will be sent free to any person who will furnish his address, after examining which the reader will know whether to subscribe or not.

The PHRENOLOGICAL JOURNAL for August is on our table, full of sound reading. We regret that we have not time to read it through. S. R. Wells, Publisher, 389 Broadway, New York. The price is three dollars a year, but we can furnish it to our subscribers at two dollars. Subscriptions may begin with January or July. We have a few specimen copies which we can send at ten cents.

GOOD HEALTH.—Alexander Moore, Publisher, Boston, Mass. Two dollars a year. Single copies, twenty cents. It is an excellent work of its class. And the subject upon which it treats, is, next to religion, the most important that can engage the attention of man—the preservation of health.

Imperfect Books.

An error occurred in binding an edition of our hymn books, some time ago, and without being discovered many of them have been sold. These we will all replace with good ones if apprised of the fact and the imperfection pointed out to us Please turn down leaves at the place, and say what is wrong. We replace only those purchased from us.

MISCELLANEOUS

Let us speak well of our Brother.

Oh, be not the first to discover
A blot on the fame of a friend,
A flaw in the faith of another,
Whose heart may prove true to the end.
A smile or a sigh may awaken
Suspicion most false and undue;
And thus our belief may be shaken
In hearts that are honest and true.

How often the light smile of gladness
Is worn by the friends that we meet
To cover a soul full of sadness,
Too proud to acknowledge defeat.
How often the sigh of dejection
Is heaved from the hypocrite's breast,
To parody truth and affection,
Or lull a suspicion to rest.

How often the friends we hold dearest
Their noblest emotions conceal;
And bosems the purest, sincerest,
Have secrets they cannot reveal.
We none of us know one another,
And oft into error may fall;
Then let us speak well of our brother,
Or speak not about him at all.

The Little Tyrant.

Who have we here, with a scowl on his face and a whip in his hand? The hens and the little birds fly away at his approach. Carlo, the dog, gives one look at him, and then scampers off. Even little girls press their dolls to their hearts, and get out of his way as fast as they can.

This is a picture of little Henry the tyrant, as he once was. He liked to scare or harm all who came near him, whether beasts of the field, or birds of the air, or little girls of the household, or little boys of the playground.

But the time came at last when Henry had to go to school; and there he met with a bigger and stronger tyrant than he was himself, and one who kept him in fear, or made him cry with rage and grief every day. This bigger tyrant was a boy of the name of Ralph.

Henry went to the teacher and complained of Ralph; but the teacher said "You are the boy who, before Ralph came, was a terror to all the little boys and girls in the school. You knocked off their hats or bonnets, you pushed them about, you took away their playthings. I hope you will now learn that we ought to do as we would be done by."

"Do unto others as you would have others do unto you," that is the golden rule; and Henry has at last found it out. He is no longer the little tyrant, but the little gentleman.

He is kind to his sister, and to all the litle girls he meets. If they ask him not to blow his trumpet, or not to make a noise, he stops at once. He is kind even to the lower animals—the birds and the beasts.

Dear child, if, like Henry, you have a fault, learn to correct it while you are young; for it will be very hard to get rid of it when you grow up.—*The Nursery.*

Put Salt in it.

"Mother, what makes you put salt in everything you cook? Everything you make you put in a little salt, and sometimes a great deal."

So spoke observing Annie as she stood "looking on."

"Well, Annie, I'll make you a little loaf of bread without any salt, and see if you can find out."

"O mother, it doesn't taste a bit good," said she after she had tasted of it.

"Why not?"

"You didn't put any salt in it."

"Mother," said Annie a day or two afterward, "Jane Wells is the worst girl I ever saw; she slaps her little brother, and pulls his hair, and acts real hateful. When I told her it was naughty to do so, and if she would be kind to her brother he would be kind to her, she only spoke rough to me, and hit him again. Why won't she take my advice, mother?"

"Perhaps you didn't put any salt in it. Season your words with grace, my child. Ask help of God in all you say and do, and your words, spoken in the spirit of Christ, will not fall to the ground. Don't forget to put salt in it, or else it won't taste good."

Denying a fault doubles it.

—The golden vein in the mount of duty lies deep; and because it is not met with as soon as expected, the lazy heart throws by the shovel, and cries, "Dig, I cannot."

Cowper speaks of the "bubbling and loud-hissing urn." The same little machine, when it won't either bubble or hiss, may be described as tacit-urn.

CORRESPONDENCE

Correspondence of church news solicited from all parts of the Brotherhood. Writer's name and address required on every communication as guarantee of good faith. Rejected communications or manuscript used, not returned. All communications for publication should be written upon **one side** *of the sheet only.*

To the Companion Family :—Grace, mercy, peace and love, from God the Father, and Jesus Christ his dear Son our Saviour, be with you all; so that you may be able and willing to stand fast in your calling and to be diligent in performing your duties: patient, meek, long-suffering, and forbearing with one another; through the many perplexing, shifting scenes of life through which you and all the servants of the Lord have to pass on their way to an everlasting inheretance in the land of Peace and Rest, which is promised into all those who love the Lord Jesus and have given themselves as willing subjects of His Kingdom, and have enlisted under His banner, to fight and never to yield until the battle is won and all His and our enemies subdued.

While I was in meditation this (Monday) morning, my mind passed over the ground of my late journey in the East, and caused sweet and bitter, joy and sorrow, to rise in my breast, stimulating me to action in taking up my pen for the purpose of trying to rekindle the fire of love, if possible, in your breasts, and to buoy up the drooping spirits, if need be, by saying to you go on—go on in your calling, unflinching, unfaltering and undismayed, write, print, fold, and mail the messengers of peace, knowledge, comfort, consolation, instruction, warning, threating, inviting counselling; hoping and trusting that He who has called you will abundantly bless while you labor and toil, and finally receive you into the eternal rest.

It is sweet to my soul to recall to mind the many pleasant, heart cheering meetings with those whose hearts seemed to be wholly in the work of the Lord, and especially those in the bloom of youth. Dear ones! may I say to you, go on, take courage, persevere, fight—fight manfully, fight lawfully, never cease, never turn back, nor stand still, but say with the poet:

"Joyfully, joyfully, onward I move,
Bound to the land of bright sprite above." &c.

Me think, I see you now seated round that table in the dining tent of brother Merkey's, as you did that evening when all seemed happy, when thanksgiving, and prayers were offered from every heart. And many other such scenes force themselves to my mind here and there as I passed through the State of Pennsylvania. To all of you I would say, faint not, fear not, when troubles assail and foes all unite; yet one thing secures, the Lord will provide. Only be sure that you reserve nothing to yourself; but give all to the Lord—body, soul and spirit. "For you are bought with a price:" "You are not your own."

We cannot serve two masters. The servitude is too heavy; that is a reason why many give up the service of Jesus as too hard; because they desire to serve the world also. Better, by far, come out from the service of the world, and serve Him wholly and entirely that will give you the greatest reward—peace and joy here, and an everlasting abode in the bright mansions above.

Sorrow presents itself to my mind under the contemplation, that there is still too much want of better understanding among those who ought to be men in understanding, and are but as children, and even not willing to be taught; who have made up their mind not to go any further. There are perhaps but a small number among those who read the productions of their brethren and sisters that have not improved, or do not improve, themselves, and gain a little more knowledge, and with it temperance, patience, godliness, brotherly kindness, and charity which is so highly necessary, and essential to make us fruitful in the vineyard of the Lord.

Will not the readers of our periodicals exert themselves a little more, for the benefit of the whole brotherhood, to introduce the papers by lending the same, and talking to those who seem to oppose them. I remember in the time the of war that I assisted several churches in the south of Indiania, when there was not one of the papers of the brethren to be seen, but scarcely a home without some trashy reading. I talked about it, and reasoned with them, and the effect is, that I see many names, and some contributors for the general good. Though it has been said the Brethren's church becomes too popular, and is outside of her sphere, citing us to the 12th Chap., of Rev., where the church is represented as in the wilderness, under the figure of the woman. But if the woman is to remain in the wilderness, then it would certainly be more prudent to not preach publicly, and of course not print anything, even a book where our doctrine is treated upon; but we know that there was a time specified for the church to remain hidden, and when that time had expired she came forth into notice, and we desire her to come forth in all her splendor and beauty; decked with humble boldness and ornamented with a meek spirit; not fashioning herself with the gaudy pebbles of popular christianity; nor with a repulsive seclusiveness, but with a generous forbearance and meekness towards all mankind.

I have digressed from my incention and design. When I commenced writing it was designed for the *Companion Family* only; but in remembering them, my heart overflowed, and so it is that it speaks to all the readers of the *Companion* and I trust that now as ever, "Whatsoever comes from the heart, will reach the heart." And so what is given in love will be received in love.

Adieu,

F. P. Lœhr.

Epistolary.

To Brother Abraham Funk,

Hill Valley, Pa.

Brother John Funk of our (Duncansville) congregation, requested me to relate to you, through the columns of the *Companion*, the sad accident which befell him on last Tuesday, July 25th. He, in com-

pany with Mr. John Bowser, and little boy, of Duncansville, had taken a load of hay to Hollidaysburg. When about half a mile from the latter place, on their homeward road, at a place called the bluff, they approched a train of cars laden with ties, the pike and the railroad running parallel. When they came near the train, the engineer gave three shrill whistles from his engine, which frightened the horses. The driver (Mr. B.) begged the engineer should cease whistling until he could get by the train. Just then he gave three more shrill whistles, and then sent off a rush of steam from the safety valves so that it rushed into Mr. Bowser's face, and over the horses. By this time the horses became so frightened that they were unmanageable. In passing the telegraph posts at the side of the road, he escaped the first one, but the horses running at such full speed, struck the second one they came to, and threw brother Funk, who was sitting on the left side of the ladder, about fifteen feet, on his back, on the solid limestone pike. At this moment he felt as if all his bones were crushed. He screamed for "God's sake," some one should come to his relief, but the men of the train turned a deaf ear to his cries. Some men from the brick kiln not far distant, hearing the screams, came to their relief. One ran a short distance, brought his horse and buggy and took brother Funk home, a distance of about four miles, while another started for a doctor. As brother Funk was thrown from the wagon, the harness broke and Mr. Bowser's horse ran against the fence. He, hanging with one foot in the stirrup, and one hand to the rein, caught with the other to the fence.—His hold of the rein almost gave way, and should it so have happened,, he might have been instantly killed. The other horse with, the little boy (only six years of age) upon his back, ran some distance, but was caught. His father's words were "hold tight, Willie," and well he did.

Mother and I were to see brother Funk on last Friday, July 28th, and found him prostrate upon his couch, in a suffering conditon. The doctor pronounced "no bones broken," but his flesh was very much bruised and mangled. There are hopes of his recovery, but the Lord knowth all things best. The little boy did not receive any bruises, but the father was very much bruised, but had no bones broken. They feel very thankful to the Giver of all good, that they were so fortunate as to retain their lives. Oh, the cruelty of causing poor humanity thus to suffer, and to endanger three lives merely for fun! Oh! that the Lord would enlighten the hearts of such cruel men, and bring them to the knowledge of the truth as it is in Christ Jesus! But we have one great consolation given us in Matth 10:28.: "Fear not them which kill the body, but are not able to kill the soul."

Dear brethren and sisters, let us be united in pleading God's mercy upon our dear afflicted brother, that he may bear his affliction with Christian fortitude. In his conversation to us he said "these light afflictions which are but for a moment, work for us a far more exceeding and eternal weight of glory." We commit him with us into the care of the Great Jehovah, trusting that we may all, meet in the New Jerusalem, to sing praises forever and ever.

Your Sister in Christ,
E. R. STIFLER,
Hollidaysburg, Pa.

A Touching Incident.

Editor Companion: I have selected the following for the columns of your valuable paper, believing it to be worthy of publication:

"There is one touching incident of the life of William Wirt. In his younger days he was a victim to that passion for intoxicating drinks which seems peculiarly the bane of our profession. Affianced to a beautiful and accomplished young woman, he had made and broken repeated pleges of amendments, and she, after patiently and kindly enduring his disgraceful habit, had at length dismissed him, deeming him incorrigible. Their next meeting, after the dismissal, was in a public street in the city of Richmond. William Wirt lay drunk and asleep on the sidewalk, on a hot Summer day, the rays of the sun pouring down on his uncovered head, and the flies crawling over his swollen features. As the young lady approached in her walk, her attention was attracted by the spectacle, strange to her eyes, but alas! so common to others who knew the victim, as to attract little remark. She did not, at first recognize the sleeper, and was about to hasten on, when she was led by one of those impulses which forms the turning points in human lives, to scrutinize his features. What was her emotion when she recognized in him her discarded lover! She drew forth her handkerchief and carefully spread it over his face and hurried away. When Wirt came to himself, he found the handkerchief, and in one corner the initials of the beloved name. With a heart almost breaking with grief and remorse, he made a new vow of reformation. He kept that vow, and married the owner of that handkerchief. Well might he preserve the handkerchief, as he did, all his life, guarding it with the jealous care with which Othello kept the Egyptian charmer's gift, and "making it a darling ike his precious eye."

B. N. HARDMAN.

Friend Holsinger:—An answer is requested through the *Companion*, from the Brethren, in regard to the following lines; "Think not that I am come to send peace on earth: I come not to send peace, but a sword. For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law; and a man's foes shall be they of his own household. He that loveth father or mother more than me, is not worthy of me; and he that loveth son or daughter more than me, is not worthy of me." Mat. 10:34–37. Here in this chapter, did Christ have reference to man only or to woman also.

Now we find in the fifth chapter of Ephesians, 22d verse, "Wives submit yourselves unto your own husbands as unto the Lord;" also, 23rd, "For the husband is the head of the wife even as Christ is the head of the church, and he is the Savior of the body. An explanation is requested of this chapter from the 24th verse to the 33rd verse. I have heard this subject preached from by sectarian preachers, but as they only preach for the fleece and not for the flock they cause many to profess, but whether they possess pure religion is the question. How many are they, who have made a confession before many witnesses, and promised to forsake the evil ways of this world, but, Oh! how soon do they, as it were, forget

their promise to God! As soon as they get away from the church members, where they think there is no one to inform on them they soon are found in dancing rooms, gambling shops, and even heads of families are found with their mouths filled with vain and vulgar repetitions, and in place of admonishing their children they will take the name of God in vain before their children. I have heard the remark made by such persons: "God had all power both in heaven and in the earth; then why don't he give me the strength to quit swearing?"

(Post-marked Newton, Oregon,

Letter from D. M. Holsinger. No. 3.

Dear Brethren and Sisters:—I will give another short sketch of our visit. My last was written from Milledgeville, Carroll county, Ill. Nothing of note transpired that week; every one being so busily engaged in harvesting, so I joined in too, but soon felt that I was too much out of practice, and hence felt the effects of it for some time. On Sunday 23rd meeting at West Branch. Members pretty well collected. On Tuesday 25th started south; arrived at Minonk, Woodford, county, met by brother and nephew, John H. Leedy, next day by him and family to Painter Creek Meeting House, where an appointment was made for the evening. Here we met with the largest congregation that we saw since in the State. Brother George W. Gish, a member of the committee for Piatt county, offered to take me in his buggy there and back about 70 miles. I accepted the offer, as a means of saving some fare. So I left my companion among the brethren and sisters in Woodford county, (where, at my return I learned, she enjoyed herself very well) and landed at Cerro Gordo church in the afternoon of the 28th. Preaching that evening, Saturday, A. M. and evening, in said church. Next day (Sunday,) A. M. and evening at the Milmine meeting-house. Good attention to the word preached. On Monday 31st council opened at 9 A. M. with a well filled house of members; whose very countenance proved the interest they felt in the case at issue; and which inspired our hearts with a hope of success. Brother J. R. Gish being absent, the church accepted the three present, as a full committee.

We laboured with and for them till Tuesday about one o'clock, when, after some preparatory exhortations we read our report to them, which was received and submitted to without a dissenting voice. We felt that the Lord was there, and we felt, and do still feel to thank him for his blessing and aid.

From there we were taken to the Okaw branch, same county, preaching in the evening of the 2nd in school house. Council on the 3d in Okaw grove, opened at 10, A. M. Labored all day till quite dark, without effecting any thing. Night overtook us, so we were obliged to leave off where we begun in the moring. Our arrangements were to leave at 4 next morning, brother Gish, had sent his buggy home, so we took cars at 4:15, A. M. and arrived in Woodford county, on the 4th in time for evening meeting. Saturday evening, Sunday at 11 A. M. and 5 P. M., meetings in same church: of which I will give a short sketch:

In June, 1852, eight members were baptized at one time. That Fall they were organized, brethren George W. and James Rufus Gish, were called to the ministry. They labored under the disadvantages incident to new organizations, and contended against opposing influences, which no doubt drew forth latent virtues that otherwise would have lain dormant. Since, then brother John Gish was called to the ministry, and latterly brethren Philip Moore and Jacob Kindig, were also set apart for the work of the Lord. Of the first eight baptized, seven are still living, of whom three are in the ministry. Since that time several branches were struck off which are supplied with ministers, and are in a prosperous condition. At this time the Painter Creek Church of which the above is a sketch, is said to number about 200 members, to all appearance in a healthy, prosperous condition, manifesting love to one another, and to strangers of the same faith coming among them, of which we have shared a due portion while with them, for which they have our thanks and God the praise; and our prayers are that God may still continue to be with them.

At 9:45, this evening, we expect setting out for Iowa, expecting to arrive at Panora, Guthrie county, about the 15th and at Waterloo about the 22nd inst.

We found the members generally well. Elder John Metzger, had been sorely afflicted some time since but is quite lively again. Our health is right good now: better than when we left Pennsylvania.

Cease not to pray for us.

D. M. HOLSINGER.

Minonk, Ill., Aug. the 7th.

Election of Speakers.

Brother Holsinger: I saw an article in the C. F. C., No. 30, under the heading, "Election of Speakers," in which the writer sets forth some ideas, different from my understanding of the Bible. Although I do not claim perfection, nevertheless I have views and ideas on Scripture, as well as other members.

In the first place I will notice the seventh paragraph of the article referred to a little. There the writer says: "It is claimed that the church has the power to elect their speakers. Where and when this power was given to the church, is not known to me."

First, I would inform that dear member, that this power was given to the Church when Christ said: "Go ye therefore," &c. At least we see that little body of eleven members making use of the "power," when they needed a minister to fill the place of Judas. For proof of the above, see Acts 1: 26.

And again, the Savior said to that same body or church, "Whatsoever ye shall bind on earth, shall be bound in heaven," and we read elsewhere that, "In the multitude of counselors there is safety." So I think the church has a perfect right, according to divine inspiration, to elect speakers by vote.

These few lines, imperfect as they are, are not intended to offend; and I hope they will not. Let us ever be faithful. Yours in love.

JOSEPH HOLDER.

Hagerstown, Ind.

Recognition.

Brother Henry: I was glad to see brother L. B. in last week's *Companion* ask the question about knowing our friends and acquaintances in heaven. I believe that we will all know each other, and all others that we never knew in this world. Peter, James, and John knew Moses and Elias in the spirit. Moses and Elias

knew in the spirit what was in contemplation about the death of Jesus. Luke 9th chapter. Abraham and the rich man did not only know each other, but they both new what was going on in this world at the time. The rich man, as well as Abraham, knew that his five brethren were living ungodly lives: he being in hell could see what was transpiring here; and Abraham being in heaven could see it, too. Abraham knew how Lazarus and the rich man had lived; for he said, "Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things: but now he is comforted and thou art tormented." Luke 19 : 25.

But some say: "How could we be happy, even in heaven, if we knew how things were going on in this world?" I think if we are in happiness, in the spirit things will not affect us like they do in the flesh: we will see farther into the future, and know more of the wherefores—perhaps see to the end. Jesus said to the Sadducees that we shall be as the angels in heaven. They know what occurs here, or they could not rejoice when sinners turn to God. I want others to write on the subject, too.

HANNAH KNAUFF.

Ottumwa, Iowa.

Announcements.

The Lord willing we will hold our communion on Saturday, Oct. 21st, in the Walnut Level district, Walnut Level meeting-house, eight miles south of Bluffton, in Wells county, Ind. A hearty invitation is extended to all; especially do we desire laboring brethren to be with us, as we need help Those coming by rail will stop off at Bluffton, where they will be met and conveyed to place of meeting, by giving timely notice.

JONATHAN WARNER.

The brethren composing the Middle Creek Branch, Somerset county, Pa., intending, the Lord willing, to hold a communion on the 21st of September, commencing at 4 o'clock P. M. A hearty invitation is extended to the ministering brethren, as we intend to continue the meeting over Sunday.

Yours in love,

JOSIAH BERKLY,

We, the brethren of the Logan church, Logan county, Ohio, have appointed a communion meeting, God willing, on the 29th day of September, to which a hearty invitation is given to all that wish to be with us, and especially to the ministering brethren.

Yours truly, in the Lord.

J. L. FRANTZ.

DeGraff, Ohio.

LOVEFEASTS.

Yellow Creek, Bedford county, Pa., Sept. 27th. 4 P. M.

Plymouth, Lyon co., Kan., Sept. 2nd.

Somerset arm, Mercer co., Mo., Sept 23d and 24th.

Shelby co., Iowa, Sept. 2nd.

Salem branch, Marion co., Ill., Aug. 26th.

Dresden Poweshelk co., Iowa, Sept 2nd & 3rd.

Buck's Creek church, Henry county, Ind., Sept. 28th.

Lick Creek congregation, Owen county, Ind, Sept. 29th.

DIED.

We admit no poetry under any circumstances in connection with obituary notices. We wish to use all alike, and we could not insert verses with all.

In Ephrata congregation, Lancaster county, Pa., July 19th, of Consumption, brother JACOB H. KELLER; aged 55 years 10 mos. and 15 days.

Our departed brother was confined to his bed about nine weeks. Although the disease had taken hold of him for many years, it was kept out of sight. He patiently endured his affliction, looking forward in a living hope to meet the blessed Savior and to partake of that endless glory in heaven, for which he had been striving. He leaves a sorrowing widow, (a sister) 8 children, and a large number of relatives and friends, who need not sorrow as those who have no hope.

Funeral services by brethren Jacob Reinhold, C. Bomberger, S. Harley and others, from Rom. 6 : 23, "For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord."

LEVI ANDES.

On the first day of August, infant son of brother Alfred and sister Catharine RISH, aged 7 months and 15 days.

Funeral improved by brother Jos. N. Kauffman and the writer. From Matthew the 18:2,3.

J. L. FRANTZ.

DeGraff, Ohio.

LIST OF MONEYS received for subscription, books, &c.,

M. Deardorff,	,75	S. R. Myer,	1,80
C. G. Lint,	20,00	J. M. Johnson,	,75
J. R. Ringer,	6,50	B. F. Koons,	1,00
D. W. Wengert,	5,00	J. Warner,	,75
P. Graybill,	,75	Jos. Maugans,	,60
Wm. Domer,	1,50	E. S. Numer,	1,00
B. Beshore,	,60	D. Wagoner,	,50
I. B. Keller,	1,70	D. B. Condrie,	,50
L. C. Nissly,	2,35	John Harley,	6,50
J. Zuck, jr.,	1,10	M. O. Horn,	1 50

Advertisements.

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One insertion, 20 cents a line.

Each subsequent insertion 15 cents a line.

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No standing advertisement of more than 20 lines will be admitted, and no cuts will be inserted on any considerations

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Wm. Dorris,	G. C. Wilkins,
G W. Garretson,	and others.

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The Finkle & Lyon Sewing Machine, with Drop Feed, new Take-up, new Hemmer, &c., is now offered to agents on more liberal terms. Also, Second-hand Machines taken in exchange, or the new improvements applied.

Every Machine is warranted FIRST CLASS, and if the purchaser does not so regard it after a fair trial, he can return it, and money refunded.

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28 East Union Square, 17th St., New York

BURLINGTON.

Leaving the East and arriving at Chicago or Indianapolis, how shall we reach the West? The best Line is acknowledged to be the C. B. and Q., joined together with the B. & M. Railroad by the Iron Bridge at Burlington, and called the Burlington Route.

The main line of the Route running to Omaha, connects with the great Pacific Roads, and forms to-day the leading route to California. The Middle Branch, entering Nebraska at Plattsmouth, passes through Lincoln, the State Capital, and will this year be finished to Fort Kearney, forming the shortest route across the Continent by over 100 miles.

Another branch of the B. M., diverging at Red Oak, falls into a line running down the Missouri through St. Joe to Kansas City, and all Kansas. Passengers by this route to Kansas, see Illinois, Southern Iowa, and Missouri, and, by a slight divergence, can see Nebraska also.

Lovers of fine views should remember the Burlington Route, for its towns "high-gleaming from afar"—its tree-fringed streams—its rough bluffs and quarries—its corn-ocean stretching over the prairies further than ey can reach.

Land-buyers will be sure to remember it, for they have friends among the two thousand who have already bought farms from Geo. S. Harris, the Land Commissioner of the B. & M. R. R. at Burlington, Iowa, or among the four thousand home-steaders and pre-emptors who last year filed claims in the Lincoln Land Office, where "Uncle Sam is rich enough to give us all a farm."

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An Aged Saint Entering Heaven.

[From the SUNDAY MAGAZINE.]

At length the door is opened, and, free from pain and sin,
With joy and gladness on his head, the pilgrim enters in;
The Master bids him welcome, and on the Father's breast;
By loving arms enfolded, the weary is at rest.

The pilgrim staff is left behind—behind the sword, the shield:
The armor, dimmed and dented, on many a hard fought field;
His now the shining palace, the garden of delight,
The psalm, the robe, the diadem, the glory ever bright.

The blessed angels round him, 'mid heaven's hallowed calm,
With harp and voice are lifting up the triumph of their psalm:
"All glory to the Holy One, the infinite I AM,
Whose grace redeems the fallen! Salvation to the Lamb!"

"Another son of Adam's race, through Jesus' loving might,
Hath crossed the waste, hath reached the goal, hath vanquished in the fight;
Hail, brother, hail! we welcome thee! join in our sweet accord;
Lift up the burden of our song—Salvation to the Lord!"

And now from out the glory, the living cloud of light,
The old familiar faces come beaming on his sight;
The early lost, the ever loved, the friends of long ago,
Companions of his conflicts and pilgrimage below.

They parted here in weakness, and suffering, and gloom,
They meet amid the freshness of heaven's immortal bloom;
Henceforth, in ever-enduring bliss to wander, hand in hand,
Beside the living waters of the still and sinless land.

Oh, who can tell the rapture of those to whom 'tis given
Thus to renew the bonds of earth amid the bliss of heaven?
Thrice blessed be his Holy Name, who, for our fallen race,
Hath purchased by his bitter pains such plentitude of grace.

For the *Companion*.

Obey the Whole Gospel.

"And to you, who are troubled, rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ." 1 Thess. 1: 7-8

There is a time coming when the Savior will make his second advent into the world. Yes, he will come to judge the world in righteousness. Blessed is that man who worketh righteousness, for he shall be accepted of him; but woe unto the man that has not fulfilled all righteousness, for he shall take vengeance on all them that obey not the Gospel of our Lord Jesus. Oh! let us prepare to meet our blessed Savior when he shall come. May we have our lamps trimmed and burning, and be watching; for the time is not far distant, according to the divine record; for we have signs in heaven above, and in the earth beneath; there are wars and rumors of wars; men are departing from the faith, giving heed so seducing spirits and doctrines of devils; and the Savior asks the question, "Nevertheless, when I come, shall I find faith on the earth?" Oh, will there be any? Methinks sometimes there will be little; for we see that iniquity is abounding, and the love of many is waxing cold. But thanks be to God, those that endure to the end shall be saved. Yes, reader, he shall come in flaming fire. How terrible to meditate on the heart rending scenes that we will then behold! Those out of Christ will cry for rocks and mountains to fall upon them and hide them from him that sitteth upon the throne. Alas! it will be of no avail! they observed not the gospel, and he shall take vengeance on all such. O reader! if out of Christ, flee the wrath that is to come; and lay hold on eternal life, while you have time, place, and opportunity. Make this Lord Jesus your friend; then you shall meet him with a smile on his countenance, and instead of

taking vengeance on you it will be said: "Come thou blessed of my Father, inherit the kingdom prepared from the foundation of the world."—What a happy time will that be, when we shall arrive in that glorious home prepared only for those that obey the gospel. There peace and holiness reign forever. How many professors are there in the world that obey not the gospel! And how many there are who are so blind as to think, that. if they obey a part, they still may be saved! Jesus says, "Whosoever loveth me, keepeth my commandments." Reader, remember, when it says gospel, it means the whole word; and we are to be judged out of this book—the gospel, and if your doings are not in conformity with the gospel, you can rest assured that you will not meet the divine approbation: you can only expect to be condemned, "Depart, ye workers of iniquity, I never knew you." Again, "If any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things that are written in this book." Rev. 22: 19. "Who shall be punished with everlasting destruction, from the presence of the Lord and from the glory of his power." What a dreadful thought, forever burning, and never burned; dying, and never dead! Wilt thou then, O vain man, flee the wrath that is to come? Obey the gospel and thou shalt be blessed. But we who have put on Christ, let us have the whole armor of God, that we may be able to withstand the wiles of the devil; ever looking unto Jesus, who is able to save when the trying time shall come. May we strive to be perfected in obeying the truth. May we love God, with a fervent heart, prize him above everything else. We ought to love him, because he first loved us. "Greater love hath no man than this, that a man lay down his life for his friends." What a loving Savior, willing to die for us, that we through his death and sufferings might have life; and to open the door into that celestial city, for all who love and keep his commandments. Brethren, when we come to the Jordan of death, he will be our friend; and he will be our friend in the resurrection. "Blessed are the pure in heart,for they shall see God." He shall be glorified in his saints and admired of all them that believe. Joyful meeting, brethren, that will be, when we meet to part no more! May God give us grace to live faithful until death, and then be so happy as to hear the welcome: "Well done, thou good and faithful servant, enter thou into the joys of thy Lord," is my prayer. Amen.

D. B. CONDRIE.

Allen, Pa.

For the *Companion*.

Christ the Word.

"In the beginning God created the heaven and the earth." Gen. 1: 1. "In the beginning was the Word, and the Word was with God, and the Word was God." John 1: 1.

We are informed by the sacred historian, that the "word was made flesh," that is, became incarnated, by the power of the Holy Spirit, and was made manifest in the flesh. It is generally, if not universally admitted, by theologians that the 'Word,' that was with God, and that was God, is Jesus Christ.

In Gen. 1: 1, as quoted above, God is said to have created all things, and in John 1: 1, Jesus Christ is said to have created all things. The same unerring Spirit spoke in Moses and in John therefore Christ, and God are *one*.

I will now change the reading of King Jame's translation of John 1: 1, and the reader may be the judge to decide, whether I do justice to the verse under consideration. I will, instead of the 'Word,' write creative power; then the reading of the verse will be as follows: "In the begining was the creative power, and the creative power was with God, and the creative power was God.

The '*Word*,' as it is rendered in our translation is in the original, *Logos*, and signifies, a word spoken, as when God said, "let there be light, and there was light," God spoke the word, and the mighty work was performed. God created all things by the power of his Word,whether they be thrones, or dominions, principalities, or powers, all were created by the omnipotent power of Jehovah. But as we understand, that the Bible teaches us, that Jesus Christ in his divine nature, is the eternal God, it also teaches us, that Jesus Christ in his human nature is the Son of God. We are informed by the evangelist, Luke (1: 35,) that the angel said unto the blessed virgin Mary, "That, holy thing which shall be born of thee shall be called the Son of God." That holy thing, or person, shall be called the Son of God. The divine nature

could not be born of the virgin, the human nature was born of her, and is the Son of God. Christ cannot be the Son of God, as to his divine nature, for the divine nature is eternal, and unoriginated; If Christ be the Son of God, as to his divine nature, then he can not be eternal, for son implies a father, and father implies in reference to son, precedency in time; father, and son imply the idea of generation; and generation implies a time in which it was effected, and if Christ is the Son of God, as to his divine nature, then there must have been a period in which it did not exist, and a period when it began to exist. This idea would destroy the eternity of our blessed Lord, and consequently would be a creature of time, and a dependent being; and to say that Christ was begotten from all eternity and consequently is an eternal Son is a positive self-contradiction. Paul, Rom. 1: 3, informs us, that Jesus Christ the Son of God, was made of the seed of David, according to the flesh, that is in his human nature. He is the Son of God, the Son of man, and the man Christ Jesus.

J. K. TEETER.

Pleasant Hill, O.

Which was the Gentleman?

Look at those two men who went up into the temple to pray. That bold, proud, well-dressed Pharisee, satisfied with himself, stands in the centre of the court and prays with well-made sentences, and surely those who look upon him will say, "There is the gentleman of the age;" but as Jesus comes into the hall, he points to that plainly-clad publican, who stands with trembling knees and bowed head in that obscure corner near the door, and prays, in broken words, for mercy, and Jesus tells us that this one, "rather than the other," is the Christian gentleman.

On that wild and rocky path that leads from Jerusalem to Jericho, lies a man near that dark pass in the mountains who has been left "half dead" by robbers. That well-dressed Levite who looked upon him a few moments ago, and found that he was one of the common people, and passed on, showed his breeding as a gentleman in saving himself from the touch of such a man; that priest, who glances scornfully upon the penniless sufferer as he passes by on the other side, shows that he is of high blood, that must not be contaminated with the common crowd. Surely they are gentlemen complete! But Jesus, by some strange oversight of their Jewish rank, and fine clothes, points us to the low-born Samaritan, bending over the suffering man, soft-wiping away the ugly clots of blood, binding up his wounds, turning back from his journey, mounting him on his own beast, and paying for him at the inn, and tells us that this Samaritan is the only gentleman of the three. In the public gardens of Boston you may see his monument, on a thousand hospitals you may see his name. Where are the monuments and hospitals that honor the manhood of the priest and Levite?

Around that box at the temple into which the people drop their gifts of charity, you can hear the rustle of silks and the tinkle of jewelry, as those well-dressed ladies drop in their gold; but how they knit their brows and draw back their dresses as that poor widow, in her threadbare garments, with her poorly-dressed little one in her arms, crowds up towards the box and drops in those two mites. No one thanks her, although it is "all her living;" but Christ tells us that this poor, meek, gentle giver is a lady "more than they all."

Then lepers cried out for help, as Jesus passed by. "As they went" in the path which he had pointed out, "they were cleansed."

Those who were Jews went on their way. One, a low Samaritan, came back, and on his knees uttered his thanks. Was not "this stranger" a gentleman above all the other nine?

If you had inquired in the streets of Jerusalem, in the Bible days, for their best specimen of a gentleman, they would have shown you a man with a long beard, and tall cap, with a breast-plate full of precious stones and garments of richest silk and purple, and said, "This is he."

But Christ took a little playful child from the crowd that gathered about him, and set him in their midst as their model, and said, "Except ye become as little children," &c.

Gentleness is the first qualification of a gentleman. "In regard to malice, be ye children."
—*Cor. of Zion's Herald.*

☞ Casual thoughts are sometimes of great value. One of these may prove the key to open for us a yet unknown apartment in the palace of truth, or a yet unexplored tract in the paradise of sentiment that environs it.

For the Companion.

Love One Another.

"A new commandment give I unto you, that ye love one another, as I have loved you, that ye also love one another." John 13 : 34.

In this passage we are notonly requested, but we are *commanded* to love our fellow creatures; to entertain for them a feeling of love equal to that bestowed upon us by our Savior. Can you conceive of greater love than that which prompted him to leave the shining home above, and take upon himself our burdens and infirmities? He was rich, and for our sakes became poor. For us he endured the scoffs and jeers of the Jews, and for us poured out his precious life blood, that we might have eternal life. Each drop as it trickled from his bleeding side proclaimed the immensity of his love for our sinful race. Each groan that issued from his dying lips bespoke the magnitude of the sacrifice made for sinful man.

Christ loved not a few select friends, but all humanity; and for his enemies he gave his life! Then shall not we take the pattern he has given, and love our enemies?

We all have a race to run, and for us who are in the spring time of life the greater part is yet before. Many paths lead out into the field of active life. We must choose one, and tho' our choice be wisely made thorns will sometimes spring up amid the flowers and pierce our hearts. Clouds that blast our fondest wishes, will sometimes gather over the brightest horizon : but if we love one another with pure hearts fervently, and endeavor to bear the burdens of our weaker brothers and sisters, many a cloud may be dispelled, and the sting of many a thorn be healed with balm of loving words, from true and earnest hearts. If we would live the Christian life ; if we would prove ourselves valiant soldiers in the army of the Lord, we must work our work of faith and labor of love, with patience and perseverance. We must strive earnestly to possess that love which thinketh no evil; which suffereth long, and is kind : which envieth not; which vaunteth not itself; is not puffed up; and when we have this love in our hearts, we will manifest it in our lives. Kind words cost nothing, and their value is beyond estimation. Unkind words have cost many of us bitter, bitter pain and sorrow. They furnish food for life-long regrets, and in that great day, they will stand like monuments against us, telling of heart-aches which we have caused by unkind and unloving words, and of tears which have been shed because of our indifference. Little do we realize the responsibilities that rest upon us; little do we know what influence an idle word which we may utter will have upon our companions; and far less do we realize that we must stand before the Judge of judges, and give an account for all that we have said and done. Let our actions then be upright, and our words kind and gentle as becometh the children of God. Let a vein of love run through our life, and then when death calls us we can look back upon a race well run, a battle well fought. Friends will rise up and call us blessed, and our memories will live in the hearts of those with whom we have associated. In our home in heaven, love reigns supreme ; there is nothing but joy, and peace, and love. May we all be enabled to anchor safely within that harbor, and join in singing the new song with the immortal throng which surround the great white throne. May this be the happy lot of all, is the prayer of your brother.

J. W. Green.

For the Companion.

Christ our Example.

We learn that Christ said on one occasion, "I am the way and the truth, and the life;" and at another time, that we should follow his steps. Now we, as the people of God, or followers of Christ, claim to have no other creed to go by than the pure word of God; and farther, we claim to follow our Lord, both in word and example, which also is our duty to do; but I am prompted to write a few lines to the general Brotherhood, out of love, for I sometimes fear that perhaps we do not follow the example of our Lord as closely as we should, and therefore give occasion for stumbling to others. I shall mention a few particulars here that I have often thought about, and I hope the brethren will bear with me if my thoughts do not meettheir approbation.

We, as a church, are very strict in following our Lord in his steps in baptism, and claim that no way is valid except immersion. So far all right; but I claim that one command is as valid as the other. Now we will see if we have truly the example of our Lord in Feetwashing, for we learn that he gave us an example that we should do as he had done.

He took a towl und girded himself, and washed and wiped; but I have always seen that one of the brethren girded the other, and one washes and another wipes. Now what I was going to say is this, I fear sometimes if we can deviate that far from our Lord's example, in feetwashing, and still meet his approbation, then others might say, "The Brethren do not follow the example of our Lord in feetwashing, therefore we need not to be so particular about baptism ; we need not to go into the water; any way will do." If we have the right to deviate from one command, they may from another. I believe if we do not do a thing right, we might as well not do it at all.

Now I claim that according to the example given by our Lord in feetwashing, the one that washes must also wipe ; although I have been a member of the church for twelve years, and never saw it practiced in that way. I claim that the command of feetwashing is as binding as baptism, or any other command.

Now I have given my views in the fear of the Lord, and I will forbear, and if I have written anything that does not correspond with the example of our Lord it was done in a mistake, and if I am wrong I wish the brethren would correct me.

Noah B. Blough.

For the Companion.

Christians.

What does the term Christian mean? It means one who searched the scriptures, and found therein his duty to God, and does it without exception. Where do we find the will of Christ but in his word? Some want to say conscience tells them what is right and wrong. We must be very careful with our conscience. Sometimes it may tell us that some of Christ's plain teachings are not essential to the salvation of the soul—not necessary to be observed. But let us take an example : A is a very just man, and he employs B to do his work. A has the plan of the work all drawn out clearly, so that B can

easily understand it; and the agreement states that if B adds to the plan, the plagues shall also be added to him that are written in the plan, and if he takes away from the plan, his reward for his work shall be taken away. Now this binds B up to take the plan as it is, and make no additions, subtractions or substitutes to this plan, but to do it as he has agreed. When he has done all, and received his reward, then he shall be permitted to see the necessityof doing these things.

If we can see why they are done, so much the better, it affords more pleasure in doing them; but we must have an experimental knowledge, before we can know anything of the nature, of the design of the Christian's work. By obeying the truth we are made free: not by thinking it. As long as we think some of the precepts and examples are foolishness, so long we deny Christ as being pure, holy, righteous; for he never did anything in the presence of man that did not tend to the salvation of the soul. If he did, it was trifling with earthly things; and who would blame our blessed Master with a thing of that kind? I tell you thousands do, both by their words and actions. Do think how you treat him. He only showed us what was his will; and if we are Christians we will do it.

But doing what he taught us to do is not all: he told us several things not to do; and them we are very apt to do, a great deal more so than the things he told us to do. But the sooner we rid ourselves of them, the better; for by this we may prove ourselves whether we are right, and also see who is right: "Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistle?" "O generation of vipers, how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh." In these two passages we have works and words; for by the fruits we shall know whether the tree is good: for a bad tree cannot bring forth good fruit, nor a good tree bring bad fruit. Now who will say a person is a Christian, who never is heard talking about Christ and his word, so kindly spoken, nor ever see him doing what we know he taught his people to do? Let us go where there is a gathering of any kind, if Christ is abundant in their hearts, their mouths will speak of him, and they delight in it; they sing hymns of praise unto him. This is a very good way to tell where Christ's abiding places are. Wherever we see them doing what he told them and showed them to do, we feel at home.

But how often do we forget ourselves, and wander away. Often before we get out of the meeting-house we hear professing Christians talk all kinds of wordly matters. We never hear one say to the other: "Now I resolve anew to follow my Master, and try by word and action to turn sinners to God." Always the sign is hung out by which a person may tell what is kept there. The mind should be full of good things, and there would be no room for the evil to crowd them out; but sorry to say it, many are the other way, the good is crowded out and the heart is full of abomination. Well has the Redeemer said, "Wide is the gate, and broad is the way that leadeth to destruction, and many there be which go in thereat; because strait is the gate, and narrow is the way, which leadeth to life, and few there be that find it." Matth. 7:13,14.

When we are together, let us try to give good examples to those around us, in conversation and in everything we do; for an account we must give for the deeds done in the body, whether good or evil; and if we die in our sins, where he is we can never come. Hence the necessity of pure Christianity.

E. R. Holsinger.

Tyrone, Pa.

For the Companion.

A Wager.

While I was gone to Annual Meeting last year, a certain Dr. came to my house, telling my wife that he had learned that there were "Dunkard" Brethren in this neighborhood, having meeting sometimes; himself being acquainted with them and their doctrine: he desired to have meeting in his neighborhood, since in talking with religious professors about the "Dunkard" doctrine, they expressed a desire to hear them preach, as it seemed to them a novelty. I shall remark, by the way, that this Doctor moved from the southern parts to where he now resides, only a few years ago. He left his address; but then I could see no time to answer the request until this spring, when my co-laborer reluctantly complied while I was gone to the Annual Meeting.

In his preliminary remarks, after opening the meeting, he stated that it was not money honor or popularity, nor anything else caused him to come and preach to the people, but to discharge his duty according to his calling; and he would preach to them the pure gospel as he understood the same, and if they were willing to accept it, well and good, and if not, they were at liberty to reject it. So he commenced with the commission. He continued for several Sundays, until ten persons became willing to accept the gospel, and united with the church.

That which appeared to these people the most novel, was, that this man should have no other motive for preaching than the good of the people and the glory of God, doing thereby his duty without dollars and cents. "I'll bet," says one of the crowd, "there is money at the bottom of the scheme, in one way or the other."—Another declared there was not, that he knew these people in Ohio, and they never take pay for preaching.—The first speaker offered to stake his watch, that it will come out as he said, which offer was taken by the second party, and the watches were given into the hands of a third party.

The above may be looked at as a matter not proper for publication, or at least not edifying. But I desire to call the attention of the reader to the fact that preaching the gospel has become a money-making operation; and like any other mechanical art, some persons devote themselves to it, and in order to be successful, study the art, and so apply themselves thereto, and to keep pace with the times and fluctuations, fluctuate themselves;—and if Paul says he became all things to all men, they make use of the expression by isolating it from the rest of his speeches and practice. This practice then of making merchandize of the word of God, or all religion, has brought preaching into disrepute; and thousand have become disgusted and will not come near, especially in this State of Michigan where people have been humbugged so much and so long by gospel peddlers.

It requires continued exertion, or protracted efforts, to call the attention of the people; and we don't think it

strange if people act shy when they hear our preaching, fearing there is after all something in the back ground. But give them time to see us live out our doctrine in our lives, and the result will certainly be that they will glorify our Father which is in heaven. This applies to all our members, that they adorn their profession by their lives. If the preacher of the Gospel is to convince the multitude that come to hear him talk, by his actions and dealings, that it is not riches and honor that he is seeking, it becomes every member's duty to "Walk as they have us for an ensample," as Paul saith. And how do some brethren put us,(will not say the Gospel) to shame, when God has blessed them with the abundance of perishable things, that they scarcely have a dime to give, where a hundred dollars would scarcely be an equivalent to one trip that a poor preaching brother makes, where he denies himself of home and family for days, and they could give from their abundance, and yet enjoy the sweets of home.

Perhaps you say there is no call, really, in which I can trust to invest my money safely. Ah! my brother, you are a little too careful, if not too skeptical! You fear bad use will be made of your charity! Pardon me my brother, pardon me my sister, when I encourage you to have a little more faith in your brethren, and a little more trust in the Lord; for "it is more blessed to give than to receive"; and besides, had you not better dispose of your surplus yourself, and thereby lay up a treasure in heaven, instead of leaving it to be divided after your death?

Could not a few hundreds, or even some thousand dollars be madea available in counteracting the mischievous pamphlets, periodicals, and novel-books, by printing and distributing something true and useful? How long must our brethren printers be charitable alone to supply the poor with reading matter? Is there no brother that is in danger that his lump of riches will prevent him from squeezing through the "Eye of a needle"? And finally, are we not all afraid the Master will come and call us to a reckoning before we have cast up our our accounts, and find a balance in our favor?

So long as our private members show an unscrupulous desire to amass and hoard up the blessings of God, chiefly, or rather exclusively, for their and their children's private use, their practice will retard the spread, as well as the acceptance, of the simple and pure Gospel. If I had not faith in my brethren that they are willing to do all that the Gospel requires of them as soon as they are convinced of duty, I would not touch my pen nor trouble the printers to set type; but past experience and present indications confirm me, that to attain a certain object, requires perseverance, and I shall always stand ready for correction.

F. P. Lœhr.

For the Companion

The Bread and Cup in the Communion.

We are often asked the question by both brethren and sisters, "Why is it that the Brethren break the bread and divide the cup one to the other, while the minister breaks and divides to all the sisters?" The same inquiry was in my mind in my younger days. Once a brother told me that it was because the woman had stretched forth her hand, and took of the forbidden fruit, and gave to her husband, and it brought death upon the human family; and that she therefore was not allowed to break with her hand the bread of life and divide it also.

But that never seemed to satisfy my mind, as to be a lawful cause, to make woman's hand inferior to the man's; for I think the Lord has long since removed the inferiority or shame, if there was any in that respect on her, and crowned her with honor and glory, in this, that God gave woman the preference and said: The seed of the women shall bruise the serpent's head. God made choice of her to overshadow her with the Holy Ghost, and to give birth to the great Redeemer of the world, who was to abolish death and to bring life and immortality to light by the Gospel. Thus we see God has highly exalted his handmaid,and accomplished all this through her, independent of the man; and hence I am obliged to take a different view of the subject; because I am still ready to believe the Brethren have a scriptural foundation for their order in breaking of bread.

We might look at the other side of the subject, and we think we have sufficient evidence to exempt the woman from breaking the bread and dividing the cup with her hand; that bread and cup which are emblematic of the body and spilling of the blood of the Lord Jesus Christ. Now we learn plainly from the Scriptures of divine truth that it was by the voice of man, and not by woman, that our Lord was mocked and condemned to be crucified; that it was the hand of man that scourged him, and nailed him to the cross, to have his body broken in death; it was the hand of man that made his cup bitter; it was the hand ot man that laid hold of the spear to open the side of the body of Jesus, and spilled his blood; it was the hand of man that did all the breaking and mangling of his body, and the spilling of his blood; and not one single voice of a woman, nor a hand of the same, do we see engaged in the breaking of that body, and the spilling of that blood. But on the other hand we see the women beholding him, and bewailing and lamenting him; we also hear the voice of the wife of Pilate, "Have thou nothing to do with this just man."

And yet we believe the woman received all the benefit and blessing of the broken body and shed blood of the Lord, as much so as the man ever did; and hence we claim, if she partook of the power and fruits of his death equal with the man, without the breaking of the body, and the spilling of his blood with her own hand, but was dealt out to her by the hand of man, we think, she equally shares the same benefits from the bread and cup in the Communion, when it is conferred upon her by the hand of the man as in the former.

And again, we learn only of the men breaking the bread and dividing the cup, in the Scriptures, and not of one woman have I ever read in my Bible, that brake the bread in the Communion. So these are some of the best reasons I know to assign why the church has established and preserved this order, that the brethren only break bread. If any one thinks the above reasons are not sufficient or scriptural, I am open for instruction or criticism. What I have written I have written in love, as a well-wisher of the church of Christ, and defender of the cause. Your well-wishing brother.

John Forney, Sr.

For the COMPANION.

Dissolution.

The term dissolution implies being joined together. We can form a great may copartnerships which must ultimately be dissolved, from whatever cause that may be, whether from causes effecting sorrow or pleasure.—Parties may join together in business, each pledging himself an equal partner in profits and losses. They transact business a long time, perhaps accumulate a vast amount of wealth. Finally one of the parties becomes dissatisfied, and a dissolution of the firm is the consequence. Again, parties succeed well and anticipate a pleasant time while doing business together; but amidst all their prospects, as we have experienced to our sorrow, the grim monster death comes along and takes one of those active partners away, and lays him in the cold embrace of death, which again causes a dissolution—a shock from which the surviving partner or partners may never fully recover.

Again, a young man and young lady may join themselves in holy bands of wedlock; with bright anticipations of the future, they select a spot of earth, somewhere, on which to erect a cozy little house, where they may enjoy a happy home. A short season of happiness ensues, and then, alas! idle jealousy, or some other foolish whim, real or imaginary, brings on a prolonged quarrel, a divorce is obtained, their partnership in life dissolved, their coveted home deserted, and they wander through the world forever miserable.

Again, another wedded pair live together in different circumstances: peace and comfort are theirs; success attends their efforts; they have a disposition to do well, and a garden home is theirs to dwell in. Little olive plants appear around the festal board to grace the family circle; all is love, all are happy. Time rolls around, the children grow up, the parents grow old and grey; a brother leaves home to seek one of his own; perchance a sister, wooed and won, leaves the paternal roof to share the joys and sorrows of life with the one of her choice. The parents grow older; they descend the declivity of life and halt at Jordan's stream. The voyage is cold and dreary; but the haven of rest they obtain is warm with angel's love, and lit up with the pure light of God. Under those glorious anticapations they embark.—But to see them cross the Jordan of death, is a dissolution which often brings sorrow to the heart. The children who were gone for years return, but 'tis no longer home to them, they do not meet the whole family circle any more. No, they are gone; "strangers have taken the kinsman's place." Perhaps all that can bring home to their fond recollection is a mossy grown fruit tree that father planted, or a bending weeping willow that dear mother planted by the well curb, thinking that long after her demise, the returning children might bring to memory some fond recollections of that loving heart that lies in yonder cemetery. Perhaps a sparkling little spring, gushing forth its rippling waters beneath yon steady oak, is the only mark that brings any recollections of a happy home.

Thus we see that whatever partnership or associations we may form here, or be connected with, it must finally be dissolved. We may visit kind friends and they may visit us in return, yet we must part. We may greatly enjoy ourselves and bring up reminiscences of joy while together, yet 'tis momentary. Life may cling to its prison house of clay with the utmost tenacity, yet this tenement of clay must be dissolved. Those separations already hinted at are but momentary, in comparison with that great dissolution of friends and relatives, which will take place at the great tribunal of the Lord, when he shall judge the world. Then the separation will last for ages. Hear the sentence: "Depart, ye cursed, into everlasting fire."

Seeing, then, that all associations or partnerships here on earth are dissolvable, the insatiate mind asks, is there not an association somewhere from which there can be no separation? The answer is: Yes, in heaven, in the company of angels, in presence of the holy of holies. Jesus says: "In my Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you, * * * that where I am, there ye may be also."

Then brethren and sisters, take courage: and while we are here accumulating some of this world's goods for our comfort while we live here on the earth, let us not forget the interests of that living principle within our breasts, that, when our days shall all be numbered and this earthly house of ours must be dissolved in death, our souls may be escorted to that heavenly mansion above, where there shall be no more separation, no more sorrow, no more sickness, no more death.

S. T. BOSSERMAN.

Dunkirk, Ohio.

A Holy Spot.

It is common to speak of the house of public worship as a "holy place"; but it has no exclusive sanctity. The holiest spot on earth is that where the soul breathes its purest vows, and forms or executes its noblest purposes; and on this ground, were I to select the holiest spot in our city, I should not go to your splendid sanctuaries, but to the closets of private prayer. Perhaps the "Holy of Holies" among you is some dark, narrow room, from which most of us would shrink as unfit for human habitation; but God dwells there. He hears there music more grateful than the swell of all your organs; sees there a beauty such as Nature in her robes of Spring does not unfold; for the he meets, and sees, and hears, the humblest, most thankful, most trustful worshipper; sees the sorest trials serenely borne: the deepest injuries forgiven; sees the toils and sacrifices cheerfully sustained, and death approached, through a lonely illness, with a triumphant faith. The consecration which such virtues shed over the obscurest spot is not and cannot be communicated by any of those outward rites by which our splendid structures are dedicated to God.—*Channing.*

—Four things come not back—the broken word, the spent arrow, the past life, and the neglected opportunity.

If you promise to meet a man or do a certain thing at a certain moment, be ready at the appointed time.

—There is no virture that adds so noble a charm to the finest traits of beauty as that which exerts itself in watching over the tranquillity of an aged parent. There are no tears that give so noble a lustre to the cheek of innocence as the tears of filial sorrow.

Christian Family Companion

Tyrone City, Pa., Aug., 22, 1871.

The Lord's Supper. No. 4.

Having shown that the term chosen by the Holy Spirit to express the ordinance of the Lord's Supper, denotes a full, evening meal, "a banquet, *a feast*," our next inquiry will be to ascertain whether Christians in apostolic times observed *a feast*. If they kept and recognized a feast in the church, we assume, that, as the term *Kuriakon deipnon* means the Lord's east, or Lord's Supper, the feast which they observed was the Lord's feast—the Lord's Supper. We shall first show, by reference to the inspired record, that they did observe a feast; and then we will show that the feast which they observed was the Lord's Supper, and that its observance was continued among the early Christians, immediately succeeding apostolic times.

"Jude, the servant of Jesus Christ," in his letter "to them that are sanctified by God the Father, and preserved in Jesus Christ, and called," in speaking of certain froward characters who had "crept" into the church unawares, among other things, says: "These are spots in your feasts of charity, when they feast with you, feeding themselves without fear." (Jude, 12th verse). Peter, in reference to the same lewd characters, says: "Spots they are and blemishes, sporting themselves with their own deceivings when they feast with you." (2 Peter 2 : 13). It is evident from these texts that both Peter and Jude recognized the existence of feasts among those to whom they addressed their epistles. It is also manifest that they were rebuking errors that had been practised among them.—Now we assume, that, as they recognized the existence of feasts, and as they said nothing against those feasts while they were reproving errors, it is obvious that they sanctioned the observance of such feasts. If these feasts were innovations; if they were not of divine appointment, and consequently were injurious, they should have, and no doubt would have, spoken of and denounced them as such. But there is not the faintest intimation in the entire connection, to indicate that they disapproved of these feasts. These facts speak in unmistakable terms, that they approved of the feasts, and that they were of divine appointment. Now, since the word translated supper in 1 Cor. 11 : 20, means *feast*, and since Peter and Jude declare that those who had obtained like precious faith with the apostles,—those who were sanctified, preserved, and called,—observed a feast, who can doubt that the feast which they observed was the Lord's feast, or Lord's Supper?

We will now inquire into the meaning of the Greek term *agapais* translated "feasts of charity," in the 12th verse of Jude's epistle.

Liddell and Scott define *agape* thus "*Love, brotherly love.*" But Henry Drisler M. A., editor of the American edition of their Lexicon, adds: "Plural, *agapai, the love-feasts* of the early Christians, Jude 12, compare 1 Cor. 11 : 21—24."

Greenfield defines it; "Love; plural, love-feasts."

Brown, in his Bible Dictionary, has the following:

"*Agapæ.* This is a Greek word, and signifies properly *friendship.* The feasts of charity, which were in use among the Christians of the primitive church, were called by this name.—They were celebrated in memory of the last supper which Jesus Christ made with his apostles, when he instituted the Holy Eucharist. These festivals were kept in the church, towards the evening, after the common prayers were over, and the word of salvation had been heard. When this was done the faithful ate together with great simplicity and union, what every one had brought with them; so that the rich and the poor were nowise distinguished. After an economical and moderate supper, they partook of the Lord's body and blood, and gave each other the kiss of peace. This custom, so good and laudable in its original, soon degenerated and was abused. St. Paul complains of this in his first epistle to the Corinthians, chap. 11 : 20—22."

The reader's attention is here called to the fact, that the editor to the American edition of Liddell & Scott's Greek-English Lexicon, and Brown, agree that Paul, when speaking of the "Lord's Supper" in the eleventh chapter of 1 Corinthians, refers to the same feasts that Jude calls "feasts of charity"; that is, the *deipnon* of Paul and the *agapais* of Jude, were the same. There are many considerations which go to show that this is the case, a few of which we will notice.

1. That the primitive Christians had feasts among them, and that their feasts were observed in the evening, has been clearly shown.—The Corinthian brethren were so schismatical and disorderly as to convert their feast into their "own supper," or evening meal. The whole church was in disorder, division, and confusion; and therefore their feast could not, with propriety be called the Lord's feast, nor "feast of charity"—love-feast, but their "own supper." Those to whom Jude addressed his epistle were not so far out of the way. They observed the feast according to its original form, spirit, and design. They were not divided, but united—"preserved in Jesus Christ," and hence they kept their feasts in union and love; they were therefore properly denominated *agapais*—love-feasts or feasts of Charity. But while Jude does not complain of divisions, he does declare the sad fact, that there had "certain men crept in unawares,"—without being detected,—"turning the grace of God into lasciviousness, and denying the only Lord God, and our Lord Jesus

Christ." In speaking of these hypocrites he says: "These are spots in your feasts of Charity, when they feast with you." Their feasts were all right,—love-feasts,—but in their "feasts of charity" these unholy, unsanctified men, were spots, marring the beauty and purity of the divine institution. The Greek term *epilades*, translated spots, means, "a rock at sea, a sunken rock." Farmers know how sunken rocks interfere with them and are often a cause of loss; but mariners know better how rocks at sea, sunken rocks, rocks just hidden beneath the surface, are frequently the prolific source of the destruction of life and property. So these sanctimonious hypocrites were "a concealed source of evil," and if not avoided would be the cause of serious loss: they might even destroy their harmony and love, and ultimately convert their love-feasts into their own suppers. Jude could yet speak of the feasts of his readers as being love-feasts; but Paul could not say so much for the Corinthians, and hence he made inspired choice of the term *deipnon*, which means *supper* as well as *feast*, which rendered the transition from the idea of the Lord's feast, or supper, to that of their "own supper," at once more natural and easy.

2. The term used by Jude means feasts—love-feasts; and the term used by Paul also denotes a feast, and is frequently so translated. So also does the term used by Peter, *suneuochoumenoi*, (from *sun*, with, and *euocheomai*, to feast, to banquet,) mean, "to feast together with." (See Greenfield Lex. to N. T.) These different terms might certainly signify one and the same feast, with as much propriety as we employ the terms Eucharist, Bread and Wine, and Communion to designate one and the same ordinance.

3. The "feasts of charity" were observed in connection with the "bread and wine"; and Paul reproves the Corinthians also for this disorder, that they did not discern the Lord's body—did not distinguish or set apart, a portion of bread and wine, as emblems of the broken body and shed blood of the Lord.

4. Peter and Jude were reproving errors; they approvingly mention the feasts of charity, but rebuke improprieties connected with them; so Paul denounces the disorder of the Corinthians, but gives them instructions how to observe the Lord's Supper in an orderly, worthy, and beneficial manner.

5. Jude says that those of whom he was complaining were guilty of "*feeding themselves without fear.*" Paul also says: "one is hungry, and *another is drunken.*" He complains of their eating without due preparation, and without proper order, and thus they ate their own supper: they too, were guilty of "*feeding themselves without fear.*"

All these facts go to show that the Lord's Supper of Paul, the feast of Peter, and the feasts of charity of Jude, were the same. They were properly called feasts, because of the abundant provisions brought together. They were fitly styled "feasts of charity," because it was through love to Christ, who instituted the ordinances of his own house, that they were observed, and they were expressive of their love to each other. They were also appropriately denominated the Lord's Supper: first, because the Lord enjoined their observance; secondly, because they were observed by the Lord's people, in love and union as the Lord's family; thirdly, because they were observed in connection with the bread and wine—the communion of the body and blood of the Lord—which "show the Lord's death till he come"; fourthly, because, in the language of Brown, "they were celebrated in memory of the last supper which Jesus Christ made with his apostles, when he instituted the holy Eucharist; and finally, because they are expressive of the blessings enjoyed in the Lord's house or church, and typical of the great supper or feast in the evening of the world, when the Lord shall gird himself and serve.

We will next introduce a few testimonies to show that these feasts were observed by the early Christians, who lived immediately after the times of the apostles. But that the reader may understand these testimonies correctly, he must bear in mind, that the authors from whom we quote lived and wrote after the Lord's Supper proper, or feasts of charity, had been abused and generally abandoned, and the name Lord's Supper was applied to the bread and wine. In their use of the expression they adhere to the custom of the times in which they lived, and the usage of the people for whom they wrote. Be it remembered, therefore, that the simple fact that these authors call the bread and wine the Lord's Supper, is no evidence at all that the Eucharist was called the Lord's Supper, before the feast, or supper proper, was faithlessly discarded.

John Laurence Mosheim a learned church historian of the last century in speaking of the church at Jerusalem in the first century, says:

"The first Christian church, founded by the apostles, was at Jerusalem, the model of all those which were afterwards erected during the first century. This church was, indeed, governed by the apostles themselves, to whom both the elders, and those who were entrusted with the care of the poor, even the deacons, were subject. The people, though they had not abandoned the Jewish worship, held, however, separate assemblies, in which they were instructed by the apostles and elders, prayed together, celebrated the holy supper in remembrance of Christ, of his death and sufferings, and the salvation offered to mankind through him; and at the conclusion of these meetings, they

testified their mutual love, partly by their liberality to the poor, and partly by sober and friendly repasts, (Acts 2 : 42,) which thence were called *feasts of charity*.—MACLAINE'S MOSHEIM, Vol. 1, Book 1, Part 1, chap. 4, sec 5.

Farther on, in speaking of the rites and ceremonies of the church in the first century, he says :

"The prayers which formed a considerable part of the public worship, were introduced at the conclusion of these discourses, and were repeated by the people after the bishop or presbyter, who presided in the service.—To these were added certain hymns, which were sung, not by the whole assembly, but by persons appointed for that purpose, during the celebration of the Lord's Supper and the feasts of charity. Such were the essential parts of divine worship which were observed in all the Christian churches, though, perhaps the method and order in which they were performed were not the same in all.—(Vol. 1, Book 1,part 2, chap. 4,sec. 6.)

After speaking of the religious assemblies of Christians in the second century, Mosheim says: "During these sacred meetings, prayers were repeated; the holy scriptures were read; short discourses upon the duties of Christians, were addressed to the people; hymns were sung, and a portion of the oblations presented by the faithful was employed in the celebration of the Lord's Supper and the feast of charity." (Vol. 1, Book 1, part 2, chap. 5, sec. 8.) Of the third century, he says: "These sacred feasts, which accompanied this venerable institution, preceded its celebration in some churches, and followed it in others." (Vol. 1, Book 1, part 2, chap. 4, sec. 3.)

Adam Clarke, in his comment on Jude 12th, remarks: "The *feasts of charity*, the *agapai or love-feasts*, of which the Apostle speaks, were in use in the primitive Church till the middle of the *fourth* century, when, by the council of Laodicea, they were prohibited to be held in the churches, and having been abused, fell into disuse."

In the Cyclopedia of Biblical, Theological, and Ecclesiastical Literature, by McClintock and Strong, under the head of "Agape," it is said :

"If we reflect upon the profound impressions which the transactions of 'the night on which the Lord was betrayed' (1 Cor. 11 : 23) must have made on the minds of his apostles, nothing can be more natural, or in closer accordance with the genius of the new dispensation, than a wish to perpetuate the commemoration of his death in connection with their social meal (Neander, Leben Jesu, p. 643 ; Planting of the Christian church, i, 27.) The primary celebration of the Eucharist had impressed a sacredness on the repast of which it formed a part (comp. Matt. 26 : 26 ; Mark 14 : 22 ; with Luke 22 : 20 ; 1 Cor. 11 : 25) ; and when to this consideration we add the ardent faith and love of the new converts on the one hand, and the loss of property with the disruption of old connections and attachments on the other ; which must have heightened the feeling of brotherhood, we need not look farther for the institution of the Agapae, at once a symbol of Christian love and a striking exemplification of its benevolent energy. However soon its purity was soiled, at first it was not undeserving of the eulogy pronounced by Chrysostom : 'A custom most beautiful and most beneficial ; for it was a supporter of love, a solace of poverty, a moderator of wealth, and a discipline of humility.' Thus the common meal and the Eucharist formed together one whole and were conjointly denominated *Lord's Supper* (*deipnon tou kurion, deipnon kuriakon*) *and feast of love* (*agapa*)."

In the same article in speaking of the decline of these feasts the author says : At a still later period the Agapæ were subjected to strict regulation by various councils. Thus by the 28th canon of the Council of Laodicea it was forbidden to hold them in churches. At the council of Carthage (A. D. 397) it was ordered (can. 29) that none should partake of the Eucharist unless they had previously abstained from food ; but it is added, *excepto uno die anniversario, quo cæna domini celebratur*, (excepting the anniversary, for the celebration of the Lord's feast or Lord's Supper." Æ.) This exception favors the supposition that the Agapæ were originally held in close imitation of the Last Supper, i. e. before, instead of after, the Eucharist. The same prohibition was repeated in the sixth, seventh, and ninth centuries, at the Council of Orleans (can. 12) A. D. 533 ; in the Trullanian Council at Constantinople, A. D. 692 ; and in the council held at Aix-la Chapelle, A. D. 816. Yet these regulations were not intended to set aside the Agapæ altogether. In the council of Gangra, in Paphlagonia (about A. D. 360), a curse was denounced on whoever despised the partakers of the Agapæ or refused to join in them."

Is Methodism of Christ ?

Brother Stalnaker's articles under the above heading have called forth the following letter from one of our subscribers, whose name we omit.

"Your paper has always been received and read with great pleasure, until within the last three weeks, and you will please not send it to me any longer. There are a great many good things in it ; but I see there is a great evil beginning in it, and that is judging other churches. There is a passage in Scripture that says : "Judge not that ye be not judged." You should remember your subscribers are not all German Baptists. For my part I am a Methodist, and love the Methodist church and am trying to serve God, and get to heaven. And if you want

to go there under your doctrine I say well. If I want to go there under the Methodist doctrine why let me go. If my brother wants to go there under some other, let him go. There is but one God and one heaven, and if we want to get there let us in all try, for there are good and bad in all churches, and yours not excepted.—*. .* * Keep the balance of subscription, and also the paper."

The above sounds decidedly Methodistic. Each one is to sail under his own banner, (doctrine.) We all want to go to heaven, but we want to take our own way to get there. Well, we would be pleased to retain all our subscribers, but we can tickle no such itching ears. There is but one God, and one Heaven, and also but one way to God and Heaven, and that is by and through Jesus Christ. "I am the way and the truth and the life; no man cometh unto the Father, but by me." Jesus Christ became the way for us, and there is no other name given among men whereby we must be saved, but by the name of Jesus. It is high time that the delusive notion "Do as you please and you shall be saved," should be exposed by every sentinel upon the walls of Zion. It is one of the most destructive doctrines that has ever been instituted by the enemy of man's salvation. It is directly contrary to the religion of Jesus Jesus taught that men must be born again; must be born of the Spirit; but this popular religion would teach us that the service of God consists of any form of worship the imagination of man may invent, and no matter how absurd, only so one can work up his faith to such a degree that he can believe his fanciful notions to be true. No sir; we have no sympathy with such fanciful religion. We do not believe you can go to heaven at all under Methodist doctrine, or any other man-made system. You must come under the doctrine of Jesus Christ. Through its teaching and influence you must come to a knowledge of the truth and be saved; and that by obedience to his will; "bringing unto captivity every thought to the obedience of Christ;" obeying, from the heart, the doctrine of Jesus Christ.—Rom. 6:17.

We however find a shade of difference of opinion between brother Stalnaker's views and our own, and yet we do not know that our views can afford our Methodist friend very much consolation, as it simply consists in shifting the ignominy from the child to the parent. Most of what brother S. says of the Methodist Church we would not have said of that organization. It belongs more properly to Mourner's Bench Religion. We do not think that the second beast spoken of in Rev. 13: 11, represents Methodism alone. Mourner's Bench Religion is the Beast, and Methodism might be one of the horns. There are other churches which partake as deeply of the nature of the Beast as the Methodist, though they may not be as popular. The Pope is generally conceded to have been the first Beast, that rose up out of the water. He claimed and exercised the power to forgive sin. The second Beast is to exercise all the power of the first beast. This is virtually done by this new system of religion. The convert, by divers grimaces, and physical contortions works himself up to such a state of mental disorder, as to usurp the power of Jehovah, by proclaiming his own sins forgiven, of which he has not the slightest proof, nor indeed does he regard any other necessary, but his own animal feelings. In these things the two beasts are alike, for they worship at the same shrine: Self.

Don't Forget the Almanac?

Send us the names and addresses of all our ministering brethren who were not published in last year's Almanac Do it at once! No time is to be lost! Send also the announcement of District Meetings for next year, and any other matter that would be adapted to the work. Also any advertisements that are consistent with a religious almanac. Price 25 cents a line.

Our New Office.

Our new office at Dale City, is rapidly propressing, and we are assured that it will be ready for occupancy by the middle of October.

Clermont Academy. We have received circulars announcing an educational enterprise under the above name. The institution is located along the Western Maryland Railroad. The building to be used is known as the "Clermont House," which had been carefully arranged to furnish all the conveniences of a Summer boarding-house, and with little change will be well adapted to the wants of a large Boarding School. The school is to open on the fifth of October next. Jonathan Emmert will act as Principal, employ assistants, and preside over the Institution in all its interests. For particulars address Jonathan Emmert, Benevola, Washington Co., Md.

Mr. Emmert is a son of brother Leonard Emmert, of Washington Co., Maryland, whose family we visitied last Spring. He is a graduate of Lafayette College, Pennsylvania, and is recommended to us as an able scholar, and a man of good parts, and well adapted to this calling.

The above institution is the one referred to by brother P. S. Newcomer, in another column.

Trine Immersion.

We have a few copies of the Debate on Trine Immersion, Feet-washing, and the Lord's Supper, between Quinter and McConnell, which will be sent upon receipt of price: $1.25.

Answers to Correspondents

F. P. Lehr.—You gave in the name of H. H. H., and the money $1.

Samuel Baker.—With this Number. Balance of Volume 7, 50 cents.

CORRESPONDENCE

Correspondence of church news solicited from all parts of the Brotherhood. Writer's name and address required on every communication as guarantee of good faith. Rejected communications or manuscript used, not returned. All communications for publication should be written upon **one side** *of the sheet only.*

"HYGEIAN HOME,")
Wernersville, Pa., Aug. 12, '71.)

RUDOLPH B. REIGERT, *et al.*

Esteemed Friend: You wish to know how I am faring, and what prospects I entertain of the favorable issue of my case. I have been under treatment four months, and have barely kept my own. This looks rather ominous, but my vitality is so low, and the treatment necessarily so mild, that a marked change is not expected in so short a time. A malady of 20 years, which has become like a second nature, cannot be eradicated but by judicious and persevering treatment. Even if the Lord has better days in store for me, I do not expect to do more than maintain an equipoise between the recuperative force and disturbed functional action, for two or three months to come. I am my own physician, adapting to my vital capabilities the principles which are taught in this institution. My treatment is rigidly hygienic. The facilities here for a thoroughly physiological regimen, are very ample. Drugs are discarded, as bearing the same relation to vitality as moral evil does to the spiritual life. The law of recovery is nothing else than an extension of the law of health. Obedience to divine arrangements is the condition of salvation physically no less than spiritually.

As to my restoration, the Lord knows: to human judgment it is problematical. I am still speechless, and do not expect a return of the vocal faculty within a year, even under the most favorable circumstances. I am feeble and attenuated, but have perhaps as good assimilative power as when I came here. I am not expecting much save from Infinite wisdom and Sovereignty, which bring salvation when the predictions of human philosophy have proved themselves utterly empty and pretentious. This is a healing art, and all its elements sustain an essential relation to the principle or force that is to use them. By this reciprocal relation all diseases can be overcome, but not all stages of disease, and, consequently, not all sick persons. As in the economy of grace "there is a sin unto death," so in the economy of sentient matter there is a "sickness unto death," for which no cure is possible apart from miraculous agency. God has not one law for health and another for restoration: not one class of agencies for preservation and another for recuperation. There can be no broader application of law in the recovery of health, than God designed there should be for its maintenance. This is true of the entire constitution of man, and is the basis of order and harmony in heaven and on earth.—What is employed for the removal of disease has an essential relation to the restorative principle, or it has not; if it has, it cannot be dispensed with when health returns; if it has not, it belongs not to the category of elements that heaven has ordained for the art of healing.

My furnace is heated seven times, but Love has kindled it, and the Ever-Loving walks with me in the flames. "Weeping may endure for a night, but joy cometh in the morning." I need not even wait for the morning, but "rejoice with joy unspeakable and full of glory" in the midnight of my suffering and sorrow.

You pity me, I know, because I suffer; and I pity you more because you have no better solace than good health. You see only the wormwood in my cup; but it is brimming with the new wine which angels never tasted. Your sunshine is midnight; my night season is noon-day. You are in the "mountain of leopards;" I am on the "hill of frankincense." Are not you to be pitied and I congratulated?

Be wise. "Redeem the time."—Although you are in the enjoyment of vigorous health, you may stand at the bar of God before I. Consecrate yourself to your Redeemer, and employ your wealth, health, and influence for the promotion of his glory.

Thanking you for your sympathy, and wishing you joy coeval with your immortality,

I am, very truly, your friend
C. H. BALSBAUGH.

Educational.

Brother Editor of the Companion:—Feeling a strong desire for the developing of the educational interest of the church by encouraging the facilities tending in that direction, I desire to submit a few thoughts for your columns, which I think will not incur the displeasure of any reasonable, reflecting mind. By the the enclosed circulars you will be advised in reference to a projected enterprise in contemplation, which should receive the favorable consideration of the Brethren, by giving it such encouragement and support as will promote its success. Why should not the east be an honorable competitor with our western Brethren whose efforts are being abundantly crowned with success.—We have just as much material among us, whose minds are susceptible of cultivation, who long since have felt the want of an institution under the auspices and control of the church, whose religious influence can be just as consistently extended toward the enhancement of the interest of the Brotherhood as that of other denominations, who are so zealously employing every instrumentality in that direction for extending their borders; yea, even proselyting from among those whom they are so fortunate as to get under their control.—This alone should be an argument, powerfully in favor of our instituting nurseries within and under the immediate supervision of our own fold, so that those who are indissolubly connected with us by the ties of consanguinity, whose minds may be aspiring toward that cultivation that may place them upon an equal footing with the associations thrown around them, can be accommodated. If we do not establish asylums of educational refuge, uncontaminated by the deleterious influences being disseminated to entrap the unwary, they will finally fall a prey to the nefarious designs extensively used to bring them under subjection to their peculiar religious instructions, whose popularity are becoming renowned for rapid advancement. It is high time our people awake up to a sense of duty, by becoming advised of our dangerous adversaries, lurking by the way, endeavoring to impede our progress. For the promotion of the interests of the church, let us throw aside such of our primitive educational opinions as we can without conflicting with the spirit and teaching of the gospel; not forgetting that, with new emergencies arise new necessities, which were not apparently, as obvious in the early days of the church as they are being so frightfully developed in these latter days. It is suicidal not to admit

that in knowledge there is power.—Let it be used in whatever capacity it may, whether in the promulgation of good or evil, its energies are untiring in developing resources for the advancement of the multitudinous designs sought to be propagated toward the peculiar interests involved.—Whether pertaining to State Nationality, or in a religious point of view, these conflicting interests must be met; and in order to combat successfully, we must use the same powerful weapons of defence that are fast becoming such engines of propelling force to carry them onward to success. Dare we for a moment doubt, that the same attainments and qualifications used toward the propagation of evil can be sanctified, (by the word of God and prayer, with wholesome and correct influences, being brought in subjection to them,) toward the dissemination of good—the perpetuation and material prosperity of the church? I think it admissable, when I reflect upon the characteristics and extraordinary attainments of St. Paul, who was brought up a profound scholar at the feet of Gamaliel; taught according to the perfect manner of the law of the father: persecuting the church of God, and wasting it even unto the death of those whose opinions conflicted with the Judaical teachings; and yet we find this persecutor, with all his profound and argumentative powers, sanctified by the power of God through his conversion, toward the combatting of the very errors and superstitions he once labored so assiduously to perpetuate, even at the behests and rigor of the Jewish Laws. Hence, why is it that we have emanating from him so many epistolary writings, couched in language of such sublimity of character and terseness of style, but an exemplification of the wisdom of God in using the same powerful influence and profundity of thought to counteract the very same doctrine which once characterized his ambitious career? Is it not then admissable, that we who profess to be God's peculiar people can make the demand for divine assistance, that we may successfully control the efforts put forth for the advancement of our educational interests, which may fit our posterity for such positions, either agricultural mechanical, or professional? And if there be those among them who may be called to important positions in the church, the foundation will only be laid to assist in making such acquirements as may promote the best interest of the church, the safety honor and welfare of precious souls who may be floundering in the slough of sin and iniquity, or those who may be in danger of the influences that are being sowed broad-cast around them to allure them from the most holy faith, which we labor so persistently to establish as the basis of our most holy religion. These are truths that are palpably staring us in the face; and if, for the sake of relinquishing a few antiquated opinions, we permit supineness to control our actions, we will at no distant day be awakened to a vivid sensibility of our situation. Trusting you may present the institution of the means so kindly proffered us for our support, and influence to the favorable consideration of the Brotherhood, through the medium of your columns, with such editorial support as the emergency of the case requires, is the desire of one who feels the need of better qualifications to fit him for the position to which he has been called.

Fraternally your Brother,

P. S. NEWCOMER.

Brother Henry:—In as much as some earnest appeals have been made by individual members, for means to forward brother J. B. Allensworth, in moving to Oregon, to improve his health and to preach the gospel, and but little means contributed, and lastly a remark by brother A., himself in Companion No. 32, implying some dissatisfaction on his part that the Annual Meeting did not consider his case, for all this there must be a cause. Brother A., lives in the Southern District of Illinois, a district composed of twenty-one organized churches, yet but little seems to be known of him here, only that we have seen his name as used by the individual members in asking assistance for him. There are living in Southern Illinois, brethren who have means, and who are willing to contribute some of them to enlarge Zion's borders, but they fear that by responding to such calls, made by individual members for means to help young ministers, whom they know not, out into new places like Oregon, they possibly might be the means of enlarging Zion's troubles. In view of all this, they prefer working with the church in her regular order. The Annual Meeting of 1868 adopted the plan of having a district treasury, regulated by the District Meeting, for the purpose of assisting in spreading the gospel, and it is farther the order of the Brethren, that all cases to be considered at the Annual Meeting must come through the church to the District Meeting, and from there to the Annual Meeting.—Brother A.'s case, not being forwarded in this way, he need no longer wonder why it received no attention. Now if the church in which brother A., lives, feels impressed with the necessity of doing something for him and feels too poor to furnish him the necessary means, then let her bring the case in proper shape to the District Meeting in October, accompanied with such testimonials of his character and standing as she as a church, is willing to furnish him, and if the District Meeting will be similarly impressed, no doubt, means will be forthcoming; but until such cases coming up in the Southern District of Illinois will be proceeded with according to the regular order, they no doubt will, as they also should, receive but little attention, either by the brethren in Southern Illinois, or the Annual Meeting.

DANIEL VANIMAN.

Virden, Ill

A Horrible Death.

Dear Brother:—Much intense excitement pervades the entire vicinity east of Urbana, in consequence of the sudden and horrible death of one of our fellow-men, who was killed by a train, about one o'clock, Sunday morning, July 30th.

James I. Arledge, the object of our sketch, was born in Ohio, April 23rd, 1830, and was at the time of his death 41 years 2 months and 7 days old. He moved to this county about three years ago, and has been much respected as a good neighbor, a kind father, and an affectionate husband. As a workman (carpenter) he was a useful man. He was employed most of the Summer in building for the Brethren. Like all other men, he had his failure; but alas! it proved fatal to him.

About sundown, Saturday evening while walking the crowded streets of Urbana, I saw him, and perceiving much to my surprise that he was intoxicated, I quietly passed him by.—This was my first knowledge of his drinking. Although he had previous-

ly indulged a few times, but few knew much about it. During the evening I saw nothing more of him, and returned to the country.

Sunday morning, while busily employed preparing my mind for a funeral, which I had been called on that day to preach, news came that Mr. Arledge was found about 4 miles east of Urbana, that he was dead, had been run over and cut in two by the cars.

He had remained by the side of the track some four hours, and when found presented a horrible spectacle. One foot cut off, one leg crushed throughout, his body shamefully mangled, his entrials, heart, &c., out, one arm torn off and one side and the top of his head badly bruised, while the blood and many pieces of hisbody and head were scattered some distance around. His scattered and mangled remains were collected on a blanket, and by an engine, sent for that purpose, were conveyed to Urbana, where a coffin being procured, piece by piece the collected mass of flesh and bones was quietly but sadly laid away in the best possible order and sent to his heart broken family, which had been called to one of their relatives some three miles east of town.

No pen can describe, no mind can imagine, the feelings and sadness of his heart-broken wife, when for the first time she beheld the horrible condition of the one around whose heart she was wont to twine and cling, as the vine around the steady oak, for shelter and protection.

We were called upon to officiate in the necessary religious exercises, and must confess that it was the most critical condition in which we have been placed during our ministerial labors.

The place of his death was the most private in the country. How did he ever get there? What called him to such a place directly away from home, and prompted him to remain upon the track in the face of the train? are questions which perhaps can never be solved, but have given rise to almost every possible speculation respecting the manner and cause of his death. However suffice it to say that he is dead: he is gone and is with us no more. He is now placed in the hands of a just God who at all times manifests a willingness to give the children of men credit for all the good they do.

Let this be an example of the ultimate consequences of the *use of whiskey*: a heart broken wife left weeping and lamenting day after day, three children with no father to provide for their wants, and the last and most terrible of all, a soul, whose condition all see, landed into an endless eternity.

J. H. Moore.

Thomasboro, Ill.

Report of Travel.

I am frequently asked, "Why do you not report your visits from the different churches?" Were I to give a reason at all it would be simply this: I am fearful of being too tedious for the editors of the *Companion* and its numerous readers. I will, however try and give a short report of my doings in the last month or so.—On the 22nd of June I set out for Ursina, on the P & C. R. R. Was met at this place by brother John Holiday, who brought me to his house, and from thence to Sylbaug's meeting-house, where we preached a funeral. From this we were kindly conveyed to brother Jacob Beeghley's. From here to Smithfield town, where I preached that same evening. On the 23rd was taken to Fairview Meeting-House, where I preached a funeral for three children. From this point to Markleysburg, in the evening.

On the 24th, A. Humble conveyed me to Sandy-Creek church, Preston county, West Virginia, where, at 2 o'clock we gathered together for Love-feast services. Here I met with many of my former acquainances, among whom was P. J. Brown, of Wayne county, Ohio, who is the very picture of good health. At this place we divided the labor between us two. We had a very pleasant time at Sandy Creek. This arm has our respected brother Jacob M. Thomas as house-keeper. On the 25th, morning services at 10 o'clock at same place. After meeting brother Humble took me to a place called Jockey Hollow, where I preached to a respectable congregation. This closed our meetings for this trip. The meetings were all well attended, good attention to the word preached.

On the 26th brother G. Smith brought me to Confluence, a station on the P. & C. R. R. where at 10:25 we set out for Dale City, where we arrived at 12:04, found my family in a much better condition than I had left them, for which we tried to feel thankful.

I enjoyed myself and the meeting more than usual. The brethren, sisters, and kind friends, have my heartfelt thanks for their kind attention manifested toward their unworthy brother in Christ.

On the 13th of July we met with the brethren in the Shade Branch, Allegheny county, Md., E. Wertzel, overseer. Here I met brother J. M. Thomas and Jacob Beeghley. Of the many things that might be said, I will but say that we here had a very pleasant meeting, and the church is in a prosperous condition. All that is wanting here is a good house in which to worship, and there has a move been made in that direction. In another year or so, the brethren in the Shade Creek will sing the Songs of Zion within their own walls. I have learned, of late, and especially in this last trip, that the laborers are not sufficient for the work. Brethen, spread out; hoist the banner, and we will succeed.

Yours in Love,

C. G. Lint.

Correction.

In No. 32, in the obituary notice of sister Metzger "S. Metzger" should be A. S. Metzger.

Queries.

An explanation is desired on the fore part of the third verse of the eleventh chapter of Revelations.—Give the names of the two witnesses. Will some brother or sister be prompt in giving an explanation?

Jonathan Warner.

Reiffsburg, Ind.

Is it wrong for a sister to pray in public when called upon by the bishop of the church? Will you, brother Henry, or some one, give your opinion on the above question?

Sarah Baker.

Answer to Enigma in No. 32.

Do you take the *Christian Family Companion*? and have you paid for it?

Answered by I. Secrist and Mary S. Johnson.

Announcements.

Montgomery church, Indiana Co., Pa., a meeting season commences

September 20th, in the evening, at the Rarigh School-house in the Spicher settlement, to continue for one week; then move the meeting to Gettysburgh in the same congregation, and continue there as long as may be thought good.

We give a general invitation to all that can be with us, and especially to laboring brethren. We expect brethren C. G. Lint and Stephen Hildebrand, and invite as many more as can be with us. Brethren coming to Indiana, will please inform me of the same in due time. The Lord bless you all. Amen.

PETER BEER.

Decker's Point, Indiana Co., Pa.

LOVEFEASTS.

Brethren that wish to pay us a visit, will please to come to our Communion Meeting on the last day of September next. Bloomingdale is the R. R. station to step off, on the Kalamazoo and South Haven Road. Three miles South-west is our home.

F. P. L ŒHR.

We intend, the Lord willing, to hold a Love-feast at Claar's Meeting-house, in the Yellow Creek church, Bedford Co., Pa., on the 27th of September next; to commence at four o'clock P. M. Also meeting next day, A. M. The usual invitation is extended

DANIEL SNOWBERGER.

Middle Creek, Somerset county, Pa., Sept. 21st, 4 P. M.

Logan church, Logan county, Ohio, Sept. 29th.

Walnut Level, Wells county, Ind., Oct. 21st.

Yellow Creek, Bedford county, Pa. Sept. 27th, 4 P. M.

Plymouth, Lyon co., Kan., Sept. 2nd.

Somerset farm, Mercer co., Mo., Sept. 23d and 24th.

Shelby co., Iowa, Sept. 2nd.

Salem branch, Marion co., Ill., Aug. 26th.

Dresden Poweshiek co., Iowa, Sept 2nd & 3rd.

Buck's Creek church, Henry county, Ind., Sept. 28th.

Lick Creek congregation, Owen county, Ind, Sept. 29th.

Spring Creek, Rockingham county, Va., Sept. 23, 24.

DIED.

We admit no poetry under any circumstances in connection with obituary notices. We wish to use all alike, and we could not insert verses with all.

In Knox county, Ohio, June 16th, of Heart Disease, brother JOHN STEINMETZ, aged 75 years. Funeral services by the writer.

On the 15th, in the same county, near North Liberty, MARY GRANT, aged 20 yrs, 2 months and 8 days. Funeral services by the writer.

In the same county, some four months ago, wife of Elder Worden EDMINISTU. Funeral services by the writer.

Caleb H. Price.

In Champaign county, Ill., July 24th, SARAH JANE, daughter of William C. and Margaret DALE; aged 1 year 9 months and 9 days. Funeral services by Aaron Snider and the writer, from Matth. 18: 3.

J. H. Moore.

In the Waterloo congregation, Iowa, June 26th, FRANKLIN, infant son of brother Cornelius and sister MILLER; aged one year 0 months and 15 days. Funeral services by brother Henry Gochnour, and the writer.

C. P. L. Roberts.

In Benton county, Iowa, June 27th, ELIZABETH BUSLER, infant daughter of friend Wm. and sister Catharine Busler; aged 1 year and 28 days. Funeral preached by the brethren. Text Matthew 19: 13, 14.

At some place, July 12th, ZENAS, infant son of brother and sister Lizzie JOHNSON; aged 11 months and 14 days. Funeral services by the brethren. Text Rev. 14: 13.

W. J. H. Bauman.

LIST OF MONEYS received for subscription, books, &c.,

P.R.Wrightman	20.00	M. Hady	1.25
D. M. Miller,	12.00	S. Crowel	1.00
Isaac Book	1.50	E. A. Johnson	1.50
M. T. Baer	8.00	F. Forney	1.60
S. T. Bosserman	9.00	A. H.Snowberge r	1.70
Peter Pfoutz	6.00	B. Clemmer .	4.50
Noah G. Neher	.50	Joseph Zook	3.00

Advertisements.

WE will admit a limited number of select advertisements at the following rates

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Each subsequent insertion 15 cents a line.
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No standing advertisement of more than 20 lines will be admitted, and no cuts will be inserted on any considerations

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JOHN MOW.

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[Patented 1808] This wheel is now running with the overshot, in a Flouring Mill, and is using less water than the overshot. Inventor being a Millwright, and having seen and used all the new waterwheels, does not hesitate to say it is the first iron wheel that can compete with the overshot, and is one half cheaper, simpler and better. For farther information address J. L. Beers and Sons, Millwrights and Manufacturer's of wheel shafting and mill gearing of all kinds, continued Sawmill feed and Sawmill irons.

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John Scott,	H. G. Fisher,
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Wm. Dorris,	G. C. Wilkins,
G W. Garretson,	and others.

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Selected by G. W. ENGLISH, SR.

Home of the Soul.

I will sing you a song of that beautiful land,
The far away home of the soul;
Where no storms ever beat on that heavenly strand,
While the years of eternity roll.

Oh! that home of the soul, in my visions and dreams,
Its bright, jasper walls I can see;
'Till I fancy but thinly the veil intervenes,
Between that fair city and me.

That unchangable home is for you and for me,
Where Jesus of Nazareth stands;
The King of all kingdoms forever is he,
And he holdeth our crowns in his hands.

There the great trees of life in their beauty do grow,
And the river of life floweth by;
And no death ever enters that city you know,
And nothing that maketh a lie.

Oh! how sweet it will be in that beautiful land,
So free from all sorrow and pain;
With songs on our lips and harps in our hands.
To meet one another again."

Milroy, Pa.

For the *Companion*.

God's Time.

Time is allotted to man in this life for various purposes; but the one great design seems to be to serve God and prepare the soul for the entering into that future state of being to which all are destined, and toward which every rolling year is bearing its millions of living beings, like the ocean billow bears its foam crest to dash it to pieces at the base of some mighty Gibraltar. And while time divides into past, present, and future—yesterday, to-day, and to-morrow,—one gone to dwell where eternal ages dwell, the other yet resting in the invisible future, the moment, to-day, is ours to live in, to labor in, to sicken and die in—all that is given us, all with which we have to do, till we rush into that state where time changes his grey locks for the bloom of youthful eternity.

The present, then, is the all important time to us—the time that must make us happy or render us miserable to eternal ages. The present, is the golden moment—the gold dust of all moments. For this, then, as for all other gifts of God, we will be held to an impartial account for its improvement or misimprovement.

How many minds might be stored with useful information, did we but spend the fleeting moments in reading something useful, instead of strolling about in the evening, and, by unnecessary exposure, in a great measure ruining both body and mind: wasting the energies which God has bestowed upon us for nobler purposes than the mere sportive pleasures of a youthful dream! While time is thus wasted by some, how many of that same class do we sometimes hear saying "I have no time to peruse the pure word of God, no time to study God's word!" But they have plenty of time to read the light trash of the day that is flooding our tables and libraries. No time to give to God, and still a superfluous abundance to waste the strength of the body, impair the mind, ruin the soul, and make your bed in hell!

Dear young man or young lady, beware! the recording angel is writing in the roll book of memory, and you must meet it in the day of God's fiery indignation. And how many of us who profess to love the Lord and to be walking in the light, acknowledging time to be God's great gift to the human race, give him very little in return, either as time directly devoted to his service, or any of its acquisitions in aid of his work in spreading abroad the light in which we profess to walk.

Oh! we seem to have so little time to give to God, and yet he gives us all time! Sometimes we have time enough to devote the sabbath to his worship and the improvement of the spiritual man. We meet with those frequently who labor so hard during the week that, when the sabbath comes, they are so fatigued with the toils and cares of six days, that they are utterly unable to compose the mind for anything good! Whether this is in harmony with God's design

in the division of time or not, we will let the friendly reader judge. Others again are able to follow the carnal toils of the world for six days; but when God's sacred day calls for praise and prayer, to go to the house of God and wait on him in the holy assembly of his saints, they yawn and gasp as if near their latter end. Ask them whether they are going up to the house of the Lord, and they will sigh, and, with thousands of imagined aches and pains, answer you: "I am not able to go to-day: you must do without me." And the minister who has wrestled in prayer and tears that he might have a sweet word of counsel for them, must speak his message to their empty seat, or content himself to see the face of a stranger in their seat. When Monday morning dawns, bright and early they are ready for the pursuit of the world, till sabbath again dawns and paralyzes their strength. Others we meet with, again, who never can leave their secular toils, to meet with God's people for a few hours on a week day for his service, but are hurried along as though they must even occupy the time he has given them for his service, and in which he has provided special means of grace, in other ways than feasting the soul on heaven's food.

We sometimes ask ourself, Will such careless, worldly professors have time to die when the summons comes? Will they have time to remain in the grave till the trump of God calls them up? Will they have time to rise and come to judgment? Will they have time to stand and hear the Judge say, "Come ye blessed of my Father?" Or are they too much wearied by the toils of earth to obey? Oh! I fear, my dear brethren, if we have no time to give to God here apart from our sabbath devotions, and too weary to make at least an ordinary effort to do our duty, we will be cut short there. But will the careless worldling have time to hear the crash and rush of dissolving worlds? Will he have time to hear the book of doom read to assembled worlds? Yes, the demands of God will then be imperative: none will then refuse when he calls, though they should cry for rocks and mountains to hide them from the wrath of the Lamb.

My dear readers, if we would gain that holy, happy place where God resides and angels dwell, we must remember to run with patience the race which is set before us. If we would escape the perdition where demons dwell and dark despair holds its reign, we must flee from it as Lot fled from burning Sodom. And for all these things God has given us time enough, and only enough. Let us then improve it.

MINNIE WAYNE.

Oakland, Pa.

For the *Companion*.

Recognition.

In *Companion* No 31, page 498, a query is asked, by brother Leroy Broyles, whether those who get home to heaven will know those they had been acquainted with while living here on earth. I in my weakness will try to answer this solemn and much disputed question, from a scriptural stand-point, as that is the only source from which we can get undeniable testimony, of things pertaining to the future state of man.

I am constrained to believe through the many testimonies of the Bible, that saints, with all the righteous, shall not only know those after the resurrection with whom they had formed acquaintance on earth, but will also know Jesus, with his redeemed which they never saw in the flesh; such as Abraham, Isaac, Jacob, and the holy prophets. I believe farther that we have scripture to prove to us that even the unhappy will be permitted to see and to know the righteous. Here I will give a few of the many testimonies, which the Bible affords, in favor of this answer.

First, we learn from Luke 16: 23, that the rich man saw both Abraham and Lazarus after death, and knew them both.

Again, in Luke 13: 28, "There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you yourselves thrust out."

Again Christ tells us (Matth. 12: 41): "The men of Nineveh shall rise in judgment with this generation, and shall condemn it: * * * the queen of the south shall rise up in judgment with this generation, and shall condem it." Now if they will not know each other, how could there be condemnation brought by the one party upon the other? Let this suffice for the sinner.

For the righteous John would say: "And it doth not yet appear what we shall be; but we know that when he shall appear, we shall be like him." 1 John 3: 2. And Paul says: "We

look for the Savior, the Lord Jesus Christ, who shall change our vile body, that it may be fashioned like unto his glorious body. Phil. 3 : 21. Now I believe Christ knows every man and every woman ; and Paul says ; "Now we see through a glass darkly; but then face to face: now I know in part; but then shall I know even as also I am known." When that which is perfect is come, then our knowledge, and our all will be perfect: our judgment also will be perfect, or else the saints would be disqualified to judge the world, much less qualified to judge angels, as Paul saith, 1 Cor. 6 : 2, 3.

When man was created in God's likeness, he had an extensive mind, or knowledge : he knew all God's creatures, and could name them all; even when God caused a deep sleep to fall upon Adam, and he slept; when God, made the woman and brought her unto Adam, he now recognized her at once and names her, with God's whole intent in woman. And if man before the fall knew all this, and had knowledge enough to know God's creation, we will look for no less in him when once fully redeemed, from the last enemy, which is death ; when we can all rejoice together, in the Lord Jesus Christ. Amen.

JOHN FORNEY, SR.

Thy Will be Done.

Through the long, lonely hours of the night, a mother sat at the bedside of her suffering child, and the grey, morning light, heralding another day of pain and anxiety, found her a faithful watcher, still at her post, tenderly striving, by every means that love could invent, to soothe and quiet the restless sleeper ; now gently smoothing the rumpled pillow, and moistening the parched lips, and now bathing the flushed cheeks and heated forehead, while her tears fell thick and fast, as ever and anon she paused for a moment to pass her hand caressingly over the tangled curls, and imprint a kiss, so full of pity and affection, so fraught with sympathy and mother-love, upon the fair brow of the unconscious boy. He was an only son—a widowed mother's only earthly treasure, and perhaps more dearly beloved because of the three little mounds on the hill-side, each with its marble slab, marking the spot where, with bleeeding heart, she had resigned a baby form to mother-earth. Perhaps more tenderly cherished, that the strong arm of the husband and father had been removed, leaving her, frail and delicate, alone to brave the world's fierce strife, sole guardian and protector of her orphan boy. Dark and gloomy the future rose up before her, as the clods fell upon the coffined form of the loved and honored dead ; dark and gloomy, with but a single ray of light to beckon her on adown the thorny path, where the trembling feet must now walk unaided. Drear and desolate the home to which the mourner returned, and took up the burden of a now weary life, and fervently she prayed that the widow's God might direct and strengthen her in the discharge of her duties to the fatherless babe. Her prayer was answered, and the prattling child had grown a sturdy boy, by nature passionate, yet brave and kind. The opening bud disclosed rare beauties to the parent eye, and the mother's heart was satisfied.

But now the hand of disease was upon her darling, and she trembled lest she should be called again to pass under the rod; lest the one bright star that had illumined her otherwise darkened life, should go out in midnight gloom. "God be merciful," came despairingly from the lips of the stricken creature, as the kind-hearted physician, in a broken voice, informed her of the coming change, endeavoring, as gently as possible, to prepare her mind, in part, for the trying ordeal through which she was about to pass. "Trust him in the hands of the Lord," murmured the good man, reverently ; "He doth all things well."

Again it is night ; but the wail of suffering childhood is unheard, hushed is the mourner's plaint, and a solemn quiet broods over the house. Death, the stern messenger, has again crossed the threshold. In obedience to the summons, the pure spirit of the child has burst its fetters, and soared beyond the reach of mortal ken ; and wearied with her vigils, the mother sleeps, forgetful of her great sorrow, while the tear is yet warm upon her cheek.

The glad voice of her boy is sounding in her ear. She sees him as erst he sported, full of life and joy ; watches jealously over the youth, upon whose brow the seal of manhood is set, lest temptation should ensnare his unwary feet, lest sin should mar his spotless fame ; sees him, deaf to her entreaties, he mingles with the low and vile, in den of infamy ; hears the brutal oath, and sees the glittering steel, as in the frenzy of intoxication his hand is raised against a fellow-man ; visits him in his solitary cell, where, heart-sick and alone, he must pass the residue of his young life, in expiation of his crime ; and listens to his fearful ravings, as he pleads vainly for pardon, and curses the day of his birth. She can endure no more. Her brain reels, and terrified, she awakes. It was all a dream ! And falling upon her knees, beside the lifeless form of her beautiful boy, the chastened spirit of the mother bowed submissively to the Divine decree, as she meekly murmured, "Not my will, oh, God, but Thine, be done."—E. D. E.—*in People's Lit. Com.*

For the COMPANION.

Baptism.

"And Jesus, when he was baptized, went up straightway out of the water." Matth. 3: 16.

For the example of Christ and an account of his baptism, see Matth. 3: 13–17, and Mark 1: 9–11. In Matthew the account runs thus: "Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him. But John forbade him, saying, I have need to be baptized of thee, and comest thou to me? And Jesus answering said unto him, suffer it to be so now; for thus it becometh us to fulfil all righteousness. Then he suffered him. And Jesus, when he was baptized, went up straightway out of the water; and lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him; and lo, a voice from heaven, saying, This is my beloved Son, in whom I am well pleased."

By Mark it is narrated thus: "And it came to pass in those days, that Jesus came from Galilee, and was baptized of John in Jordan. And straightway coming up out of the water, he saw the heavens opened, and the Spirit like a dove descending upon him. and there came a voice from heaven, saying, Thou art my beloved Son, in whom I am well pleased."

Here, in these inspired narratives, it is said that Jesus was baptized of John in Jordan; and when he was baptized, he went up straightway out of the water. These expressions make it very plain that Jesus was immersed, and not sprinkled, by John in Jordan. This has been honorably confessed by Calvin and others. Calvin says: "Here we perceive how baptism was administered among the ancients: for they immersed the whole body in water." (Com. on Matth. 3: 23: Acts 8: 23.)

The phraseology used in the above cited scriptures, seems to forbid the thought that Jesus was sprinkled of John in Jordan. Was it ever known that any of our pedobaptist brethren went down into a river to sprinkle or pour water in the administration of the ordinance of baptism? Surely not. Nor should we have heard of going down into the water and coming up out of the water, if John and the apostles had administered the sacred ordinance by sprinkling or pouring. How strange it would sound to say, Jesus went down into Jordan and was sprinkled of John! but nothing could be more intelligible and natural than to say, Jesus went down into the water and was immersed by John in Jordan.

But to evade the force of this strong and convincing argument, flowing from the example of our Lord, in favor of immersion, it is alleged by some, that the Greek preposition *apo* means from, and that the passage ought to be rendered, "And Jesus when he was baptized went up straightway *from* the water. And again it is said the prepositions *en* and *eis* translated *in* and *into* may be rendered by *at*, *unto*, &c. But then we would ask, where has there ever been a good translator of the Bible who thus translated these prepositions. Luther, Doddridge, Van Ess, the translators of our English Bible, and many others, who have given us the best translations of the sacred scriptures, have all rendered *apo* "out of," *en* "in" and *eis* "into." Certainly these men understood the original better than our modern quibblers and quack-critics.

There are others, again, who, finding that this kind of desperate caviling, or fruitless criticism, will not save their sinking cause, and who, like drowning men will catch at anything to save themselves, tell us that our Lord was not baptized as an example to his followers; but that John thereby consecrated or set him apart to his priest's office, and that the consecrating or separating act under the law, was always by sprinkling or pouring. In reply to this vague opinion we would say, it is nowhere said that Jesus was consecrated a priest by baptism. This is a mere supposition: it cannot be proven.

Besides, Jesus Christ was a priest after the order of Melchisedec, and not after the order of Aaron. (Heb. 7: 17.) Now, Melchisedec was not consecrated or set apart to his office as a priest by baptism; nor were any belonging to the Levitical priesthood thus brought into office. The regular way of installing a priest under the law, was, as we read Numbers 8: 5–22, by the usual ceremony of purifying, and not by baptism. Baptism was never practiced on such occasions.

But "Jesus," it is said, "came from Galilee to Jordan unto John, to be baptized of him." This baptism was no priest-making ordinance. It was from heaven and was chiefly designed to manifest the Messiah to men; and hence we hear John say: "And I knew him not; but that he should be made manifest to Israel, therefore am I come baptizing with water." Since,

therefore, Christ is declared a priest forever after the order of Melchisedec, and as Melchisedec received no consecration to the priesthood save his appointment of God, and as the priests under the Mosaic law were never set apart to their office by baptism, we cannot agree with those who explain our Lord's baptism as a mere act of separation to the priest's office.

What violence party-men will frequently do to explain precepts and precedents given us in the Scriptures, in order to support their own favorite systems!

But we observe a further argument in favor of immersion from the practice of the apostles and the primitive churches. As the apostles of Jesus Christ were to form and organize his visible church, our blessed Lord continued with them after his resurrection forty days, speaking of the things pertaining to the kingdom of God. Among other subjects, baptism was doubtless fully explained to them. Therefore when they entered on their mission to preach, teach, and baptize, a part of their teaching would consist in pointing out the nature design, mode, and subjects of baptism. The word baptism throughout the whole of the New Testament signifies immersion only. John and Philip administered by immersion; and the Lord Jesus Christ himself went down into the water, and being immersed by John in Jordan, he straightway came up out of the water. And as the Savior, the great head of the church, in his commission used the word baptism, to immerse, in preference to those words which signify to wash, pour, or sprinkle; and as the apostles themselves when speaking of this ordinance invariably used the same word (immersed,) we may certainly conclude that immersion was the only mode used by the churches they planted, and that it continued unchanged for some time.

The design of baptism is, to represent the burial and resurrection of Christ, and, by consequence, the ultimate resurrection of the body at the last day. That a burial and resurrection are represented by baptism, seems quite clear from Rom. 6: 4, Col. 2: 12. Now as none can properly be said to be buried unless put under ground, or covered over with earth, so none can properly be said to be baptized, but such as are immersed or put under water; as nothing short of this can be a representation of the burial and resurrection of Christ, and ours with him.

A right understanding of baptism may assist us to comprehend the passage in 1 Cor. 15: 29, "Else what shall they do who are baptized, for the dead if the dead rise not at all? Why are they then baptized for the dead! Baptism was undoubtedly observed by the Corinthians; and the apostle argues from their own practice; as though he had said: "What do ye mean by baptism, if the dead rise not at all? why, then, are you baptized for, or with reference to, the dead?—why do ye keep up a figure or representation of a resurrection from the dead, if the doctrine be not true? If there be no resurrection, baptism is a mere, idle, insignificant ceremony; but we are all aware that baptism represents the burial and resurrection of Christ."

SILAS HOOVER.

Berlin, Pa.

For the Companion

Remarks.

The point under consideration is in the 18th verse of the 18th chapter of Matthew. The verse reads: "Verily I say nnto you, whatsoever ye shall bind on earth, shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven." We think this verse is generally misunderstood, and will give our views. When people are initiated into the church they make a covenant, they are married to the church and unto Christ. This we consider the binding part, being bound to the church on earth and to Christ in heaven by a covenant; and hence they are amenable to the church so long as they are bound. They are not at liberty to do anything contrary to the rules or order of the church, which people who are not bound thereto are at liberty to do: hence they are not loose. But when one violates the law of God, against the church, he breaks his covenant, and is no longer bound, but his claim to the church and to Christ ceases, and the church in disowning, or expelling him, only loosens him from the obligations of membership. But when a church council out of envy, or on the strength of false accusations, disowns or expels a member, his covenant not having been broken, he is not loosed in heaven. These are my views, wishing to be corrected if wrong. JAS. Y. HECKLER.

Harlemsville, Pa.

For the Companion.

Hints to Preachers.

Ye ministers of the Gospel, ye chosen of God, permit your unworthy servant to approach you with a few plain hints. The salvation of the human family is your interest,—the success of the minister and his advancement, the laity's desire.

The salvation of fallen humanity too, is, or should be, the concern of every lay-member.

Therefore, ye ministers of the glorious Gospel of our Lord and Savior Jesus Christ, we come to you in plain language, to inform you of what we think will tend to advance the cause of Christ, and thus recompense your labors. We know the minister labors hard, but we also believe that he can labor in such a manner that his labors will be more appreciated.

One fatal error is committed in seeking popularity. We don't want popular preachers. Our fraternity does not demand such; and the great Head of the Church, Jesus Christ, does not. Though "His fame went throughout all the land"; though he, with unfaltering steps traveled across hill and dale, and upon the bed of the mighty deep itself, we believe he was one of those old fashioned preachers, who preach as they are moved by the Holy Spirit, and not by popularity. Hence if you would be an humble instrument in the service of the Most High; one that will tend to pull down the strongholds of Satan and build up the walls of languishing Zion, keep thyself in the channel of humility. Insist on plainness of apparel; but first free thyself from all superfluity. Some preachers insist on the old order (this they should), and yet in the warmest weather wear a fancy necktie, or some other useless ornament. Still they claim to be in order, simply because they in other respects are uniformed soldiers of Christ. O ye ministers of the Gospel, ye ambassadors of Christ, hold to the old order by opposing *all* superfluity, whether it be in apparel, or in the use of tobacco, alcohol, &c.

You cannot put too much stress on the words "*costly array*," and "*unnecessary apparel*." But should some of the lambs of the fold of Christ not be as consistent as they ought to be, deal gently with them; knowing that many may yet grow in grace and a knowledge of the truth as it is Jesus. You perhaps have labored hard to get them into the fold of Christ. Then encourage them, and rebuke them not too severely. Chastisement is not always worth more than admonition. Do not think the young and tender plants, after being taken from nature's wild and barren soil can be transplanted into the vineyard of the Lord to grow and flourish without being nourished by the tender care of the church of Christ.

And in regard to the conversion of the sinner, let me entreat you, as one who can call vividly to memory the droppings of the gospel falling upon a penitent soul, to wield the sword with true courage. Bind on the whole armor of faith and righteousness. "Having your feet shod with the preparation of the gospel of peace," "fight the good fight of faith, lay hold on eternal life," that ye may win soldiers to Christ. Encourage sinners to "flee the wrath to come." Tell them the great inducements offered them in the gospel. Tell them of heaven and its happiness. Tell them Jesus died. Tell them salvation is free. Tell them the duty, yea, the blessed privilege, of being an heir of glory. And, oh, above all else, tell them to "repent for the kingdom of God is at hand." But in all this keep as calm as circumstances will admit.

We believe there are great inducements offered; hence hold forth both crown and cross. Tell them of the happiness they may expect as well as trials they must endure. By so doing you will help them to count the cost. This should always be done; for if the minister does not help the sinner to count the cost, Satan will, and his calculations of course are upon the cross alone. He holds forth the dark side and thus keeps his servants in the dark. Then persuade sinners to look at the bright side of eternity. After telling them of the trials they must encounter, the difficulties they must surmount in order to be valiant soldiers of the cross, tell them of the tranquil scenes of immortality. Talk to them about Heaven's dazzling beauty. Look with an eye of faith right into glory. Take poor sinners while you have their earnest attention, and lead them where they can have a peep at the celestial city — Show them its pearly gates, its diamond walls, its golden streets, and its pure and crystal waters of life. Ah! yes, show them the blessed inhabitants of that holy city. Talk freely to them of that bright company. Tell them they have many friends there in the society of white-robed angels, and that all the holy prophets and apostles are there. Yes, tell them that Jesus is there, too, and that his soft hand, his once bleeding hand, is staying the sword of vengeance, that mercy may yet have here free reign in order that sinners may repent and enter that narrow path which leadeth to true joys on high. Tell them how you would like to meet those plain old prophets, apostles, and the blessed Savior himself, and that you would like to have them go along and dwell in that holy sphere, in peace and harmony throughout the ceaseless ages of eternity.

F. M. Snyder.

For the Companion.

Emigrant Missionaries.

Reading an article in No. 22, current volume, in correspondence department, asking some explanation,—I think he, at least has some dark things on his mind, relative to the sending of brother D. M. H., to Michigan, upon the request of brother F. P. Lœhr, bringing this under the head of Missionary. Likely the Middle District of Penna. termed it so.—The only thing that I can see that looks anything like missionary business is, the money arrangement, &c. Let this be as it may, it matters not what they christened it at said meeting, the writer then refers to the Indiana brethren; and from there he comes to the Ohio brethren, that are living in the northern part; and from there to the Western District of Penna. Here is where I am trying to labor in word and doctrine. As for Indiana and Ohio I have nothing to say; they are of age, let them speak if they feel like doing so.

Now, then, to Western Penna. we will turn our attention for a little while. Brother M. says:—"Also the Western part of Pennsylvania, west of the Allegheny Mountains, has ministering brethren enough and to spare, and these would be nearer at hand, to assist the brother if necessary."

I am pretty well acquainted in this district, and I must confess that I cannot find the spare ones; in truth, we have not quite enough to send

out to visit the spare places in said district where the brethren's doctrine is not known. If we must send emigrant missionaries among them, I am fearful it will be some time before they become acquainted with our doctrine. But if the churches are willing to bear theheat and burden, we might interchange and establish churches among them.—This thing of having a brother to sell out and leave a good market, a good productive soil, and move to where there is no market nor good land, is more than I think any religious people can ask of their ministers. "Yes, but that is not what we meant; the West is open, where there is plenty of good land and markets." True, but there are more places than "the west," to be attended to; and I am fearful that by stopping the 10 cent tax, or such a matter, these poor brethren in poorer climates would have to shift as best they could; that is, if the emigration principle is to be adhered to.

Let us look into this system.—What has emigration for its object? is it spreading the gospel? I fear not. I have conversed with these migrated missionaries. "This must have been quite a cross at first, to leave your brethren and sisters all back and come out here into the wilds."

"Yes, it was, but down east the the price of land is high and my family large; there I could not possibly have helped my children to any land; here it was cheap, and by selling my land in the east at a very high figure I could by a section for each of my children, and besides, help in setting up the standard of the church of the Brethren, whose motto is "good will to all men."

This is the moving cause in most of the cases Well but how is it that they prosper so well in religion or in setting up churches? Let us look at this a little. You go to these newly settled countries and localities where the Brethren have built up churches, and examine into the material with which those churches are composed, and, in nine cases out of ten, you will find that two-thirds of the membership composing the churches, were members before they came there; and a great portion that are there brought out are brethren's children, or some connections. This is not what I call evangelizing the world.

Again, you read the letters that are published, and see if not in nearly all the calls we get the country, with all its advantages, its beauty, &c, are the leading topics. And I am very forcibly impressed that were it not for some of the causes above stated, there would not be so many churches in our western states.

"But we find that, in the days of the apostles, and up to this time, the gospel was spread by emigration." The emigration of the apostles was caused through severe persecutions. I do not remember of reading anything at all of a migration preaching in the apostles' time, unless it was caused by persecution. And so the brethren that crossed the ocean to America, were persecuted, and so may it again come to pass; and if so, then land, its beauty, its cheapness, will not draw us. On the other hand, when the Savior sent his missionaries, when they had finished their work, they came and reported to him that had sent them. See Luke 9: 6—11; and 10: 17. This was the manner in which the Master acted; that is, he sent them, and I presume the apostles acted out the same; and I think I am safe in saying that, if the church does the same at present, she is not far from the order of the Savior and the apostles, and if it even requires a little tax to carry it out.

C. G. Lint.

Dale City, Pa.

Work's of Darkness.

What works can we be sure are those of darkness? Now, were I to give the most positive answer of the gospel, to the above interrogation, I should at once be branded by some as having an evil spirit; so, as my object is, if possible, to do good, I shall try in words more tender to reach my aim.

I must now bring up a few plain questions, and first, I would ask. How can those be in the light, who claim that some of the most positive commands of the gospel are nonessential? Is it not the most gross darkness, thus to deny the efficacy of the requirements of the Savior? Can it be, that any who ever began to be obedient, can so far fall away as to look on the traditions of men, as taught by the popular churches, as being any other than the works of darkness? "But," says one, "there are so few in the Christian Church, that are living in obedience" Granting this to be true, I would ask, when is it that we begin to see so much wrong and imperfection in the brethren? I for one, must say in answer, that it is when my feet are going astray in some direction. With some it is in the way of becoming enamored of the easy way in which the members of other churches go on in the world. Yet, alas! we forget the words of the Lord of life, when he said: "In the world ye shall suffer persecution," etc. The promise following is only to such as endure to the end. I for my own part, often as I go astray, am not in the least inclined to be enticed from the way of life in that way; yet with all the pity I feel toward them that "teach for doctrines the commandments of men," still I have often been regretful in view of the course that I have taken against such teaching. It is surely right and justifiable for those in the light to hate the doctrine of those in darkness. "But," says one, "you are then hating your fellow-beings." To such I would say, God hates sin, but not the sinner; so I claim that his people may hate the sins of the works of darkness, and yet truly love the souls of those engaged therein. It is most truly a source of deep sorrow to me to see a man evince the deepest earnestness, and also the ability that would make him useful in proclaiming the truth, spending his time in teaching the commands of poor, frail man. It is most assuredly a source of joy to Satan, to see men thus deluded and blindly leading the blind, that they may together fall into the ditch.

In conclusion, I would say, dear brethren let us be very careful that we do not uphold or in any way countenance the works of darkness; but rather reprove them. We must, however, learn the art of reproving in true love, and not in anger. I feel to urge upon all, with the most sincere and earnest desire for the well-being of all God's chosen people, that we should be a separate people, and not assimilated with, or in anywise enticed by, those easy, downward floating arks devised by man.

I. N. Crosswaite.

The greatest pleasure in life is love; the greatest treasure, contentment; the greatest possession is health; the greatest cure is sleep; and the greatest medicin is a true friend.

Christian Family Companion

Tyrone City, Pa., Aug., 29, 1871.

The Lord's Supper, No. 5.

In addition to the evidence already adduced to show that the *Agapae* were generally observed, not only in the apostolic age, but also for several centuries thereafter, we make the following extract from the Debate on the Lord's Supper, between Quinter and McConnell, pages 188, 189.

"Neander, in his 'History of the Christian Religion and Church during the Three First Centuries,' says: 'After the model of the Jewish Passover, and the first institution of this rite, the celebration of the Lord's Supper originally was always joined with a *general meal*, and both together formed *one whole*; and because the communion of believers with the Lord and their brotherly communion with each other, were represented by it, the two together were called, the Supper of the Lord (*deipnon ton kurion*, or *deipnon kuriakon*), or the love-feast (*agape*). It was the daily rite of Christian communion in the first church at Jerusalem. In Acts ii: 46, we are most probably to understand both together under the phrase *klan arton*. We find both connected together in the first Corinthian church, and one is inclined to suppose that this was also the innocent, simple meal of the Christians, of which Pliny speaks in his report to the Emperor Trajan.'

"I may here remark that Neander, with many other eminent men, believed that the communion was originally taken daily.

"Coleman, in his 'Ancient Christianity Exemplified,' says: 'After the example of the Jewish Passover, and of the original institution, the Lord's Supper was at first united with *a social meal*. Both constituted a whole, representing a communion of the faithful with their Lord, and their brotherly communion with one another. Both together were called 'The Supper of the Lord' (*deipnon ton kurion or deipnon kuriakon*), or 'The Supper of Love' (*agape*).'

"Cave, in his 'Primitive Christianity,' says: 'We come last of all to consider the manner how the eucharist was celebrated in the ancient church. But before we describe that, we are to take notice that after the service of the catechumens, and before the beginning of that of the faithful, at which the eucharist was administered, the custom was to present their offerings, every one according to his ability bringing some gifts as the first fruits of his increase, which was by the minister laid upon the altar, or communion table; none of them then thinking it fit to appear before the Lord empty. Out of these oblations, also, it is probable they took (at least sent provisions extraordinary), to furnish the common feast, *which in those days they constantly had at the celebration of the sacrament*, where the rich and the poor feasted together at the same table.—These were called *agape*, or 'love-feasts' (mentioned by St. Jude, and plainly enough intimated by St. Paul), because hereat they testified and confirmed their mutual love and kindness—a thing never more proper than at the celebration of the Lord's Supper.'

"Bingham, in his 'Antiquities of the Christian Church," Book XV, chap. vii, after describing minutely the eucharist and the agape or love-feast, makes the following remark upon the latter: 'From whence it appears that this was a ritual always accompanying the communion.'

"Macknight, in his new translation of and commentary on the Epistles, says, in his notes on 1 Corinthians, xi: 21: "Christ having instituted his supper after he had eaten the passover, his disciples very early made it a rule to feast together before they ate the Lord's Supper. These feasts were called (*agapæ, charitates*) 'love-feasts.' They are mentioned by Jude, verse 12, as also by some of the ancient writers."'

Such, kind reader, is the testimony offered you; and we feel assured that it is sufficient to convince every one who carefully and candidly examines it, that the primitive Christians, both in and after apostolic times, did observe a full meal, or feast in connection with the Eucharist, or bread and wine. More might be presented, but we would regard it as superfluous, as enough has been given to satisfy those who wish to arrive at a knowledge of the truth. As to the character of the testimony, it is a harmony of sacred and profane history; and is as unimpeachable as can be produced in support of any other proposition: it is precisely the same as would be offered, and, in fact, all that could be adduced, to prove that the ordinance of baptism was observed in and after the apostolic age. If the evidence is reliable in the latter case, (and who dare doubt it?) it is equally so in the former, and no one can be justifiable in rejecting it. If you admit the one you admit the other, and if you deny either you deny both, and we know how to regard you.

That the primitive Christians invariably observed a full meal in connection with the bread and wine, is a well established fact; that they had some observance which they denominated the Lord's Supper, is equally well attested; that this observance was either the bread and wine only, the full meal only, or both taken together as one whole, no one can for a moment doubt; that they sometimes called the full meal, at other times the bread and wine, and again both together, the Lord's Supper no one will assume; and therefore our next point will be to determine if possible, the proper use of the expression.

The reader will remember that the Greek term translated supper, means a full meal, a feast; therefore as the primitive Christians observed such a meal, we assume that the meal, or

feast, which they observed was called the Lord's Supper, in accordance with the invariable use of the term *deipnon* and that the bread and wine which in no wise constituted a full meal, or feast, were not called the Lord's Supper. To establish the correctness of this position, we will now introduce a few arguments.

1. Our first argument shall be based on the primary observance of the Lord's Supper, on the night of its institution—the night before our Lord's crucifixion and death. It was before shown that Christ and his apostles did eat a meal on that night; that the meal which they ate was not the Jewish Passover; that Christ's active observance of the ceremonial code was at an end, and that he then, in that night, instituted ordinances to be observed by his followers. Having washed and wiped the disciples' feet, and when about eating the meal at the close of which the Bread and Wine was instituted, in speaking of the things he was then engaged in he said: "If ye know these things, happy are ye if ye do them." At the conclusion of this meal, "He took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you: this do in remembrance of me. Likewise also the cup after (Greek *meta*) supper (*deipesai*), saying, This cup is the new testament in my blood, which is shed for you." Luke 22: 19, 20. This scripture teaches in positive terms that the cup,—that cup which was a part of the Eucharist,—was taken *"after supper."* Now, as the cup was *after* supper, it is an indisputable fact, that the cup was no part of the supper. This is as undeniable, as it is, that, "after the sabbath," (Neh. 13: 16,) was no part of the Sabbath. Jesus, in that same night said to his disciples: *"After (meta)* I am risen again, I will go before you into Galilee." Now just as certain as it is that the going into Galilee here spoken of followed the consummation of the resurrection, and constituted no part of the resurrection, so certain it is that the cup *after* supper followed the consummation of the supper, and that it formed no part of the supper. From the phrase: "Likewise also the cup after supper," we conclude that the taking of the bread, and the giving of thanks for it, were also after supper, but just at its close; as though it were said:—"He took the bread after supper; 'likewise also the cup after supper." This view is confirmed by the fact that the bread and wine constitute the Eucharist, and as the wine,—one of the elements,—was taken *after supper*, so we would conclude that the bread,—the other element,—was taken after supper. Then, as the bread was also taken after supper,—it was no part of the Supper.—To sum up this argument, we make this statement: They did have a supper on that night; but both of the elements of the Eucharist were taken *after* supper and were no part of it; and consequently the Eucharist, consisting of these elements, was no part of the supper. It is, therefore, an incontestable fact, that in the primary observance of the Eucharist, it formed no part of the supper; or, in other words the full meal, which preceded the bread and wine, was called the supper.

2. When Paul was reproving his Corinthian brethren, having mentioned several points of disorder, he censures them for disregarding the original order, which he had delivered to them as he had received of the Lord. The Lord took bread, gave thanks, brake the bread, and said, "Take, eat; this is my body which is broken for you: this do in remembrance of me. After the same manner also he took the cup, when he had supped," &c (1 Cor. 11: 24, 25). "When he had supped," means, when he had eaten supper. The German translation by Luther reads: 'Desselbigen gleichen auch den Kelch, nach dem Abendmahl:' (in like manner also the cup, after the supper); and this agrees exactly with the translation of B. Wilson in his Emphatic Diaglott. This was the order of the original observance at the time of the institution; this order Paul had received of the Lord and delivered to the Corinthians;—but they had disregarded it, and had not set apart a portion of bread and wine, after supper to show forth the Lord's death. The full meal he calls supper (20, 21 verses). If they had observed this supper in order, it would have been the Lord's Supper; but observing it as they did, it was their own supper. It was, however, still a full meal, a supper. But in speaking of the bread and wine, the emblems of the Lord's broken body and shed blood of the Lord, he calls the wine the "cup of the Lord," (verse 27); and the bread and wine, "the Lord's body," (verse 29). In the 10th chapter, Paul speaks of the bread as being "the *communion* of the body of Christ," and of the wine, or cup as being "the *communion* of the blood of Christ," (verse 16); hence the bread and wine taken together as one whole, is the Communion of the body and blood of Christ. But this ordinance is nowhere in the inspired record called either Lord's Supper or supper. It is understood therefore, that the Communion, (bread and wine), is not denominated supper by the inspired writers; but Paul determines the proper order to be, first the supper, and then the bread and wine, after they have supped.

3. Let us view this subject in the light of reason. We have among us two observances; but although they are two, one immediately follows the other. The first of these observances is a full meal, and the second consists in partaking a bit of bread and a sip of wine. Now we want names for these observances, and we want appropriate names—such names as will convey to others some idea of the nature of these observances. By

the way, we must not omit to state that our observances are limited to the evening of the day. The meal is observed in memory of the last meal eaten with an esteemed friend and in anticipation of another in the future which he has promised that we shall enjoy. The second, consisting of a small bit of bread and a sip of wine, is to commemorate the sufferings that our friend endured for us, thus keeping alive within us as appreciation of his love to us, and of our interest in him. The first we have said was a full meal and it is observed in the evening. Now what would be the most appropriate name that we could give to this evening meal? We think nine of every ten would say: Call it supper; and the tenth would say, Amen. But we must not conclude too hastily. Perhaps the name Supper would be more suitable for the other observance. What do you say, brethren? Brother A says:—"Although the second is also observed in the evening, it is in nowise a full meal; but the word supper means a full meal, eaten in the evening; now, therefore, as our first observance is just such a meal, I move to call that supper which is a supper." Brother B says: "I endorse brother A's sentiments; and think it would be very unreasonable to call that supper which is no supper at all, and withhold the name from that which is; therefore I second brother A's motion." The motion is put, and is carried unanimously; and who will dare to say that the decision is not reasonable? Not one. Well, that is our case exactly. The meal and the bread and wine were observed in connection in the evening; *deipnon* is an evening meal; and therefore reason decides, the fitness of things demands, that the full meal be called by that name, if it be given to either of the observances.

From the foregoing it will be seen that in the primary observance the full meal was called Supper; Paul also speaks of the full meal as being the supper; reason says the full meal ought to be called Supper; and consequently we maintain that the full meal was called supper.

It is proper here to remark that some of the authorities quoted state, that "both together were called, 'The Supper of the Lord.'" To this we have no objection when one name is used to imply both; neither have we any objection to using the phrase, "breaking of bread," which properly applies to the bread and wine, to imply both. But we do object to designate the meal exclusive of the bread and wine, by the phrase, "breaking of bread"; and we do as emphatically object to calling the bread and wine Supper, to the exclusion of the full meal. If one of the ordinances only is to be designated, let the appropriate name be used, as we have shown is the case in the inspired record. So we use the terms among us. When we speak of the Lord's Supper or Love-feast, we imply the bread and wine; and when we speak of our Communion we imply the Supper. But when we speak of either exclusive of the other we use its proper name.

Passover and the Lord's Supper.

When we entered upon our articles on this subject, we called attention to it, and invited friendly criticism. A few more articles will conclude the series; and as we have received *no criticisms* either friendly or otherwise, we call attention to the subject again, but in another form.

Feeling deeply in earnest in this matter ourself, and being encouraged also by others, we purpose to publish our essays, with some amendments, in book form, as soon as circumstances will allow. With this purpose before us, we once more call upon all who feel interested in this subject, to review our articles carefully, prayerfully, critically, and impartially; and if, after such an examination, you have any criticisms to offer, write them out as briefly, plainly, and pointedly as you can—just as you would be willing to have them appear over your full name, accompanied by our own answer to them.

If you have more than one criticism, do not confound them, but keep them separate, and number them, First, Second, &c.

If there should be any criticisms or objections which are not already sufficiently ventilated, they will appear over the signature of the critic, in an appendix to the book, accompanied by our own answer thereto.

If this subject is worthy of your attention, dear brethren, now is the time to give it, as we wish to hear from you by the *first of October.*—Any suggestions will be cheerfully and thankfully received.

☞ Be particular to address all criticisms, objections, or suggestions, to the *Assistant Editor of the Companion.*

J. W. Beer.

Longevity.

An old man by the name of Jacob Fournais, died, at Kansas City, on Saturday, August 12th, inst, at the age of one hundred and thirty-four years, as near as it can be fixed from the best evidence. He is said never to have been sick, and only a few minutes before he died was walking about the room. He said to the family in the morning that he would "never see the sun go down again," and sure enough before sunset the old man was dead.

The Almanac.

What you mean to do for the Almanac for 1872, do now. By all means send the names of, and addresses of all ministers who are not in this year's Almanac. Do it now.

Answers to Correspondents.

D. D. Horner. Your time had expired with No. 17. We have entered your name for a year from that time. We have no remembrance of the letter you speak of, but have filled your order.

Orange Blossoms, Fresh and Faded—By T. S. Arthur. Philadelphia : J. M. Stoddart & Co.

For more than a quarter of a century Mr. Arthur has maintained a prominent and eading posltion among authors. His books have had a wide circulation both in America and Europe. His writings possess peculiarities that endear them to all good people.—They are full of beautiful truths, and are designed to awaken and keep alive the tenderest affections of our nature, to strengthen virtue, to increase domestic joy, and to sweeten home life by the abiding presence of mutual trust and love.

In this new volume he gives us a series of life-pictures drawn with that skill and power which is peculiarly his own : never weak, always deeply in earnest and frequently intense in his dramatic effects, he has brought to the subject here discussed his subtlest discrimination and highest effort. Men and women bound by the conjugal tie are brought before the reader and he looks down into their lives and sees the pulses of feeling—sees in some cases the "little foxes" at work "spoiling the tender vines," and in other cases the peace and rest and joy of married hearts.

At this time, when so many talented writers are putting forth false and pernicious views of marriage, thereby doing untold social injury. "ORANGE BLOSSOMS," comes as a true and healthy book, and its wide circulation cannot fail to do a large amount of good.

The volume is handsomely printed and elegantly bound, and contains a fine steel portrait of the author besides many illustrations from original designs by Schuessle and Bensell. It is sold only by agents. To active men and women it offers a rare chance for a lucrative business, and we would advise all wanting employment to apply to the publishers for an agency.

CORRESPONDENCE

Letter from D. M. Holsinger. No. 4.

Dear Brethren and Sisters : My last report was dated at Minonk, Ill. We arrived at Washington, Iowa, on the 8th, at 11.30 A. M. Were met there by brother Daniel H. Snyder, and conveyed to the friends in Keokuk county, and visited among them till Sunday, the 13th. Had one meeting a day during our stay with them.

On Sunday a council was announced for settling serious difficulties. The church requested me to be present, and to have more help; and as we expected to stop with Elder Christian Long on our way to Guthrie county, I was instructed to bring him along.

We were taken to Marengo, on Monday, the 14th, and that night, about 11 o'clock, arrived at brother Long's. Next day he and his companion took us to our friends in Guthrie county. On the 16th I was brought back to brother Long's bynoon, leaving my companion with the friends in Guthrie. Brother Lgon and I came on to Dallas las Centre; there took cars, and with considerable perplexity and trouble, made our way to Brooklyn, where we were met by Elder J. S. Snyder, and conducted to his house for the balance of the night. Next day, the 17th, he took us in his buggy, and conveyed us to South English, Keokuk county. Distance about 35 miles.

On the 18th and 19th, we sat in council, and about 6 P. M. on the latter day, we closed our labors, as far as we could learn to the satisfaction of all. On yesterday, 20th, brother Snyder brought us back again to his place, where we enjoyed a good night's rest, and such other accommodations necessary to make the traveler comfortable. Now I am seated in the house of his mother, where we came on a visit this forenoon, she being in quite feeble health. At noon we expect taking the cars again at this place for Dallas Centre, where I expect to meet my companion again, and then start for Waterloo, &c.

Our health has been good since I last wrote, for which great blessing we still try to be thankful to the Giver of all good. The friends and members among whom we visited, are generally well; and we enjoyed ourselves very well in their society.

Farewell for the present.

Continue to remember us in your prayers. D. M. Holsinger.

Brooklyn, Iowa Aug., 21st.

Brother Holsinger : Please make known, through the *Companion*, that our address hereafter will be changed from Kansas City, Mo., to Paola, Miami county, Kansas, Box 588.

As many of the brethren may be anxious to hear how we are getting along in the West we will contribute a few items. We were at meeting at brother J. Yoters yesterday, in company with brother Daniel D. Sell. Brother Daniel gave us wholesome instructions; after which brother Eli Yourtee was advanced to the second degree, with tears. Brother Eli now has charge of the little flock in Kansas City. We hope and pray that the Lord will be with him. We truly sympathize with him and hope our brethren will not forget him in their devotions, that he "may be delivered from unreasonable and wicked men; for all men have not faith." We expect to move to our new home on the 24th. We acknowledge our choice to the city was a little Lot like, in a pecuniary point of view. I do not know whether we will, sooner or later, look back; having no certainty of its being destroyed, suppose we are not under a particular command not to look back. We have bought a piece of land in Miami Co., Kansas, and expect to make that our home. What we may accomplish through the prayers of our brethren, is yet in the future. We have involved ourselves, considerably in the purchase of this property; and expect to have to labor hard and use economy to get it paid for. All I have to regret is, that I will not have time to attend to our calling as we would wish, as the people of Miami seem to be anxious to hear the brethren preach. "But I have bought a piece of land, and I hope the Lord will excuse me;" for he that will not provide for his own, and especially for those of his own house, has denied the faith, and is worse than an infidel. The neighborhood we are moving into has afew members,—some four families. The district is known by the name of Pleasant Grove. Bro. James Hellsy is the Elder. The nearest point on the R. R. is Wellsville, 5 mile distant. I have an idea to present to the brotherhood that I have learned by observation since I am in the West, but I will forbear for the present; it may come some future time. This leaves us all reasonably well, thank the good Lord for the same. Our respects to all whom this may concern. Yours Fraternally.

George Myers.

Christ sendeth out at once seventy disciples to work miracles, and to preach: as we read in Luke 10th chapt. It was told them to go their way: behold, I send you forth as lambs among wolves. Carry neither purse, nor scrip, nor shoes: and salute no man by the way; and into whatsoever house ye enter, first say, Peace be to this house." An explanation is desired through the *Companion*, from the 4th and 5th verses of said chapter.

If Christ commanded those seventy first to say, peace be to this house, why is it not practised among the brethren now? J. E. Bowser.

Abbottstown, Pa.

Brother Henry:—I see in the *Companion*, Vol. 7, No. 30, a call from Oregon for the preaching of the Gospel there by the Brethren, and a plan to fill the call, which seems to meet my approbation in respect to Christ's commission to the Apostles for the promulgation of the Gospel, more effectually, than the sending of Brethren by taxing the Brotherhood, and have them to preach some weeks at certain points, and then leave for and indefinite period. The spiritual man is in his wants similar to the physical man; and we all know that our bodies need daily refreshments.—So the Spiritual man must frequently be fed with the bread of life.

His plan for obtaining ministerial aid will be found on page 482, in the above No.; and I will here say for one, my part of the fund is ready to assist a brother of the proper qualifications for the Oregon Emigrant family or families. In addition to the above, I suggest that a brother in the full office (Bishop) would be much preferable in my estimation; and I would farther say, that the Church, (for I certainly believe it to be the only authority,) should be guided in the above business by having respect to Acts 6:3, for proving men's qualifications for the Oregon mission.

I will further say to the Brotherhood that I verily believe more should be done for Oregon than brother Kistler asks; and therefore I will propose the following: I will pay ten dollars provided the Brotherhood will raise a fund of one thousand dollars, to aid Emigrant families to move to Oregon; i e. families of the Brethren and Sisters, and provided, farther, that, at least ten families of our church should first be found willing to emigrate to the country before the fund can be drawn for Emigrants. My reason for the above restrictions is this: I am fully persuaded that a colony of Brethren of the proper order and character would have manifold more influence on the community, and would be a great source of comfort and encouragement to such as are inclined sometimes to get, as we call it homesick.

Perhaps some are ready to say such feeble minded people should stay at home. My answer to this is: We have no means whereby to test the ability of men and women to stand such a test, and for this reason I would rather raise a thousand or two dollars and a small colony go at once. And I would further state let us have a free-will offering in this business; and also those persons who intend going west should not be overly much pursuaded to do so. Let there be a perfect will to serve the Lord and the Brotherhood; but let me say to you, Brethren, if any have a better plan for the same end make it known.

Yours fraternally,
JONOTHAN KESSLER.

A Few Words Of Caution.

Brother Holsinger: As you solicit church news for C. F. C., and as I have no objections to offer, unless the flaterer, by the way, may induce or create carnal pride, and thereby create a feeling that the enemy of God and man may take advantage of, and we may become entangled in his snares: as he is ever ready to deceive as Jesus himself has said, if it were possible the very elect. And now, dear brethren, this little preface is given by way of putting us on our guard against pride, when the enemy tempts any one to think more highly of himself than he ought, when he writes or preaches, or holds an argument and gains the victory, or is right apt or eloquent in words, in prayer, so that the people will say (and even the Brethren, and that right before your face) you have done well. We would say, beware of the flaterer! Or when considerable numbers are added to the church, which every God-fearing person is glad to hear and see, there is still danger, as the crown is not promised in the beginning nor in the middle, but he that holds out faithful to the end will be saved. Now I do not wish to be understood that the Christian on his pilgrimage here on earth should not be vigilent and diligent in business, but to caution, that when there is Christian success, those that succeed well receive not or take not the honor to themselves, and thereby grieve their weaker brother who may not be so gifted or fluent in language or manners, and may thereby become discome discouraged. But let him that glorieth glory in the Lord.

Now, after the above considerations I will try in the spirit of meekness and fear, to comply with the solicitation, by saying that the ark is moving slowly in our arm of the church, and a goodly number of dear and blood-bought souls have been added to the church by baptism within the present year; whereby the hearts of many have been made glad, and we hope there was joy in heaven. And what appears the more important and interesting is, that a few weeks ago it was made known that a little female youth wished to start on her pilgrimago the next Sabbath. So when next Sabbath morning came, the father and mother of another family wished their two youngest daughters to get ready to go along to meeting, which they desired to do. But little Mary could not get ready; she had something to tell, and she was so young, so tender, and it went so hard to tell it; but God, who is faithful, and Jesus, who is willing to pardon sinners, gave her grace to reveal it to mother that she wished to go along with Lizzie and be baptized and follow Jesus in the way. So her mother made her desire known to her father and her desire was made known unto the church and the church assented to her wish. So the two young pilgrims set out on their pilgrimage. May the blessing of the good Lord be with them until they reach the celestial city, is our prayer. Both were in their fourteenth year. Last Sabbath a young David set out in his sixteenth year. Many and deep were the impressions upon both occasions, which could be seen by the tears that were shed by old and young; some, the tears of joy, others, no doubt feeling their unsaved state and almost ready to say, "I can hold out no longer, I will surrender." But Oh, the trouble in the way to get ready! and in many, very many cases, there is a more convenient season, until the head becomes white and hoary, and at last it will be said, "The harvest is past, the Summer is ended, and I am not saved!" and all for want of the word, "I am ready."

J. P. LEREW.

Editors Companion:—For reasons which it is unnecessary for me to give here at length, my address will hereafter be changed from Bourbon, to Warsaw, Kosciusko county, Ind., where I will conduct a school for the Brethren under the name of "Pleasant Hill College."

The excellent Railroad facilities, grounds peculiarly appropriate for the location of a school, the desire of the

brethren of other districts to take part in it, and many other reasons which would no doubt render satisfaction to the brethren, seem to make the change desirable. Suitable rooms have been procured for school purposes till buildings can be erected, and the fall term will begin September 6, 1871. All who wish to correspond with me, will address me at Warsaw, Indiana.

O. W. MILLER.

Brother Henry:—As we love to hear from all the churches through the *Companion*, I thought I would give you our church news. Our church is situated in Darke county, Ohio, known as the West Branch, or Palestine church. We are not in as prosperous a condition as we would like to be; although the Lord has not forsaken us. There have been six added by baptism since this year began. We have had some trouble here. The Annual Meeting has appointed a committee to come here. We now appeal to all who have the good of the church at heart, to join us in sending a petition to God, that love and union may again be restored.

SAMUEL BAKER.

Greenville, O.

Editor Companion,

DEAR SIR:

I submit the following to the careful attention of the readers of your highly valued paper, sincerely hoping that it may be of some interest to them.

SECURE A HOME.

"A man with a family should own at least a little home, if it be in his power to make such an acquisition. When a laboring man owns a home, he feels stronger, more confident, more cheerful, much happier, in the midst of all worldly trials, troubles, and temptations, than he would or could feel, if he were without so substantial an anchorage, so to speak, for his purposes, aims and resolutions, affections and aspirations. Money bearing interest and well secured, are all very well in their way, but a home is more sure and safe for the head of a family. A man having a home of his own, can there worship the divine Omnipotence, with none to hinder or make him afraid; and the love, hope and trust of which it will become the center, will, under the blessing of heaven, yield golden fruit through all his years on earth, and finally, when it is the will of the Almighty and everlasting Creator to remove him from time to eternity, if he be prepared, he will have an everlasting and peaceful home in heaven, where he can sing praises to God and the Lamb forever."

Sincerely yours,

B. N. HARDMAN.

To the Elders and Church Clerk of German Baptists, at Myasrtown. Penn'a.:

Dear Brethren:—Having read of you in the *American Christian Review*, of July 11th, 1871, and being desirous of learning of your doctrine, faith and practice more perfectly, we address you as strangers, yet friends, hoping this may find you, and that you may answer as soon as convenient. From what we learned from the *American Christian Review*, (which was signed *Banner*,) we think if you are a humble, spiritual people, that there are thousands in this State that would unite with you. Should you see cause to answer this by writing, sending books, papers, tracts, &c., we will give you names and post office addresses for you to correspond with.

N. B.—My Post office address is Skowhegan, Maine.

Yours, in the bonds of the gospel,

JOHN DENNIS.

As the above has been handed to me by our Elder John Zug, I will try, in the fear, and by the help of the Lord, to answer.

The New Testament is our book of doctrine, discipline, and articles of faith. We profess to believe every thing contained in it. We believe "that all have sinned and come short of the glory of God," Romans 3 : 23, therefore we preach "repentance toward God, and faith toward our Lord Jesus Christ," Acts 20 : 21, to all those that have come to the years of accountability, Acts 17 : 30. For, "thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day; and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem" Luke 24 : 46–47."

Peter, with the rest of apostles, started at Jerusalem with the instruction to penitent inquirers: "Repent and be baptized, every one of you, in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost, Acts 2:38. Any one passing through the foregoing process, becomes changed in mind, heart and will, and of necessity a change of works follow. "Then they that gladly received his word, were baptized," and added unto them.—Acts 2 : 41. Hence we do not consider any one a member until baptized. Infant baptism is practiced no more among us than it was with Christ and his apostles. Reason:—Infants cannot be taught, Mat. 28:19; connot believe, Mark 16:16, and Acts 8 : 37; cannot repent, Luke 24 : 47. Acts 2 : 38; and are not capable of the answer of a good conscience toward God, 1 Peter, 3 : 21, because they know not good from evil—James 4 : 17.

Persons making application for membership, are examined in regard to repentance of their sins and faith in the Lord Jesus Christ; and if considered to be sincere, the applicants are brought before the church—the members present—Acts 10 : 44–48, and instructed in regard to non swearing, (only affirming) non-resisnce, and non-conformity to the world.—Then, generally, after a sermon is preached, Matth. 18 : 10–22 is read to the applicants, in presence of the whole audience, and asked if they are willing to be governed by these gospel rules. When we come to the water, we sing and pray with the candidates; then the minister and candidate both go down into the water; (Acts 8 : 38.) The candidate now kneels, and the following questions are asked:—Dost thou believe that Jesus Christ is the Son of God, and that he has brought from heaven a saving gospel? Answer—I do

Dost thou willingly renounce Satan and all his pernicious ways, and all the sinful pleasures of this world? Answer—I do; dost thou covenant with God in Christ Jesus to be faithful until death? Answer—I do—Then the minister continues: upon this thy confession of faith, which thou hast made before God and these witness, thou shalt—for the remission of thy sins—be baptized in the name of the Father, (immersed, face forward) and of the Son, (immersed face forward), and of the Holy Ghost (immersed face forward.) Then the minister lays his hand upon the head

of the candidate, and offers a prayer to God in his behalf. Then the candidate rises out of the water and is received by hand and kiss, (if a brother by the brethren, and if a sister by the sisters, and by the opposite sex only by the hand,) into church fellowship.

Now they are full members of the Church, and remain so long as they conduct themselves according to the gospel; and are privileged to partake with the church of the following:

Whenever a seasonable opportunity presents itself to salute one another with the holy kiss, or kiss of charity; Romans, 16 : 16; 1 Cor. 16 : 20; 2nd Cor. 13 : 12, 1 Thess. 5 : 26; 1 Peter 5 : 14.

When the Lord's Supper is prepared, "to wash one another's feet, John 13 : 4-17; changing around until all are washed; after which follows the eating of the Lord's Supper. By this we understand, not the communion of bread and wine, (because the bread and wine are nowhere in the New Testament writings called the Lord's Supper,) but a real meal—a supper, which we understand the Lord Jesus Christ did eat with his disciples in the same night he instituted the communion; Mat. 26; Mark 14; Luke 22; John 13, and Jude 12 verse calls it the "feast of charity." See also 1 Cor. 11 chap. where Paul reproves them for their disorder in observing the Lord's Supper, and tells them to tarry one for another, &c. After the ceremonies of the Lord's Supper are ended, the breaking of bread or communion comes in. For this purpose we use unleavened bread, (an emblem of Christ's body, which was without sin,) which is baked in flat loaves. An Elder is the proper officer to break these loaves into narrow slices; whilst doing this another minister, generally, makes remarks concerning the sufferings and dying of our Savior. When said Elder has finished his work, the brethren and sisters, respectively, that is, the brethren to the brethren and the sisters to the sisters, unite and pledge themselves one to the other with the Holy kiss of charity, till they are all encircled in a perfect ring, the emblem of love, to be faithful to the Lord, and to one another, in the days of joy as well as in the days of tribulation.

Next in order is the giving of thanks for the bread. Whilst this is being done the members all rise.—Then the brethren break the bread among themselves, and the Elder to the sisters. After the same manner also thanks are given for the cup, which is then partaken of by all, in the same manner as the bread.—Thanksgiving and the singing of a hymn, closes these exercises.

While the members partake of the Lord's Supper and Communion, they are all seated around tables, particularly provided for the occasion, the same as the Lord Jesus did with his disciples. These ordinances are also held in the evening, as near the same time the Lord instituted and held them as possible, so as not to eat the supper in the morning. We contend that there is no change to be made by any human being, as regards mode or time. If ye know these things, happy are ye if ye do them. John 13 : 17.

We also practice the anointing of the sick, James 5 : 14, 15. Should be plain in all respects, and that they should abstain from all superfluities. Our meeting-houses have no steeples.

Here I will rest the matter. If any farther information is desired, please let us know.

Your humble servant.

C. Bucher.

Schasfferstown, Pa.

I saw in a late No. of the *Companion* a request for brother John Lair's address. It is Goshen, Clermont Co., Ohio. Your's in Love.

Landon West.

Sisters Praying in Public—Answer to a Query.

Sarah Baker asks: "Is it wrong for a sister to pray in public when called upon by the bishop of the church?"

The apostle Paul writes thus:—"Every woman that prayeth or prophesieth with her head uncovered, dishonoreth her head," &c. 1 Cor. 11: 5.

From this passage we infer that women not only prayed in public, but prophesied in apostolic times, therefore *we* cannot deny *our* sisters the right, unless we presume to *improve* upon primitive practice.

The conclusion is that a bishop, elder, or deacon, who, for the time being, has charge of the services of God's people, may, with the same propriety, and with equal scriptural authority, call upon a brother or a sister to pray.

Silas Thomas.

Announcements.

Editors *Companion, Brethren*:—Please insert a notice of our approaching Communion meeting, and as you desire brief notices we will say:

At the residence of brother Wm. J. Stout 12 miles east of Leon, Decatur Co., Iowa. September 26th and 27th.

L. M. Kob.

Dear Companion:— Please make known to the brethren and sisters who have a desire to be with us at our Love-feast, that it will be held with the brethren in the Whitesville branch, if the Lord will, at the house of brother Daniel Glick in Andrew Co., Mo., on the 30th of September and 1st of October; services to commence at 4 P. M.

Brethren and sister are invited to be with us especially those who labor in word and doctrine. Come brethren and be clothed with love and zeal and show to our neighbors that there is a reality in the religion of Jesus.

Samuel C. Bashor.

Franklin, Iowa.

Our Lovefeast will be held in the Salamony congregation, Huntington county, Indiana, in the meeting-house at Lancaster on the 29th day of Sept. next. The usual invitation is extended.

A. H. Snowberger.

The Lord willing, we will hold a Communion meeting on the 23rd and 24th of Sept., at Beaver Creek, Rockingham county, Va. We cordially invite laboring brethren and others to be with us. There probably will be other meetings, before and after in rotation. Those who contemplate coming, will stop off at Harrisonburg, and inform us when they will be there, and we will bring them to Spring Creek.

Jacob Thomas.

Spring Creek, Rockingham Co., Va.

We intend to hold a Communion meeting, if the Lord is willing, on the 5th day of October, in the Meeting-house, in the Conemaugh congregation, Cambria Co., Pa., to commence at 3 o'clock, P. M. A general invitation is given to all the brethren and sisters, and especially to the ministering brethren. We hope that some will be here without fail. By order of the church.

Solomon Benshoff.

Johnstown, Pa.

Lovefeasts,.

Middle Creek, Somerset county, Pa., Sept. 21st, 4 P. M.

Logan church, Logan county, Ohio, Sept. 29th.

Walnut Level, Wells county, Ind., Oct. 21st.

Yellow Creek, Claar's meeting-house, Bedford county, Pa. Sept. 27th, 4 P. M.

Plymouth, Lyon co., Kan., Sept. 2nd.

Somerset arm, Mercer co., Mo., Sept. 23d and 24th.

Shelby co., Iowa, Sept. 2nd.

Salem branch, Marion co., Ill., Aug. 26th.

Dresden Powesheik co., Iowa, Sept 2nd & 3rd.

Buck's Creek church, Henry county, Ind., Sept. 28th.

Lick Creek congregation, Owen county, Ind, Sept. 29th.

Spring Creek, Rockingham county, Va., Sept. 22, 24.

DIED.

We admit no poetry under any circumstances in connection with obituary notices. We wish to use all alike, and we could not insert verses with all.

In the Stony Creek Church, Madison county, Indiana, April 5th, 1871, brother JOSHUA THOMPSON, formerly from Tennessee, aged 32 years, 10 months and 9 days, leaving a wife and three children. In him his companion has lost a kind and affectionate husband, his children a loving father, and the churrh a faithful and zealous minister. His remains were followed to the grave by a large concourse of people, which gave evidence of the respect and esteem in which he was held by the community. Funeral discourse by brethren J. W. McClure and Enoch Frey, from Rev. 14 : 12, 13, to a large and attentive audience.

Samuel Book.

In Milledgeville congregation, Carroll county, Illinois, sister SARAH HEITZMAN, consort of brother George Heitzman. She departed this life on the 15th of June, 1871, aged 30 years and 14 days. She was a very consistent member, much esteemed by all her friends and neighbors. She leaves a sorrowful husband, but not to mourn as those that have no hope. Funeral discourse from Philip. 1: 21, by brethren Elder J. S. Hauger and M. Kimmel, in Dutchtown Meeting-house, to a large and attentive congregation.

Near Briddleburg, Clay county, Indiana, in the Lickereek congregation, Owen county, Indiana, July 10th, 1871, SAMUEL BAKER, son of brother Jacob J. and sister Fanny Baker, aged 15 years, 8 months and 12 days. Disease, Inflammatory Rheumatism and fever. Funeral services by the brethren to a large audience from Job, 14 : 1, 2.

At Ephrata, Lancaster county, Pa., July 31st, sister ANNA, wife of brother J. E. PFAUTZ, aged 70 years, 9 months and 19 days. Funeral services by brethren Jacob Reinhold and Samuel Harley, from Philipians 1 : 23, "Having a desire to depart, and be with Christ; which is far better."

J. E. Pfautz.

In the Shade Creek branch, Somerset Co., July 23rd, sister ELIZABETH BLOUGH, aged 60 years, 8 months and 16 days. She leaves a sorrowing husband and eight children to mourn their loss, which we hope is her great gain. The deceased was at meeting on the same day, where we tried to impress the solemn word of the Savior: "Therefore be ye also ready; for at such an hour as you think not the Son of man cometh." On her way home she stopped in at brother Abraham Weaver's, and was well. After supper, on her way home she dropped her pocket-handkerchief. She reached home, changed her dress, milked her cow, and said she would go in search of her handkerchief. Not returning in time, her husband went in search of her. Not finding her, alarm was made, and about ten o'clock at night she was found dead in the path, about a quarter of a mile from home, not quite reaching the spot where the handkerchief lay. Appoplexy being the cause. Supposed, instant death, by the doctor; therefore, "be ye also ready." Funeral services by the brethren from Matth. 24 : 44, to a large and attentive congregation.

Hiram Musselman.

LIST OF MONEYS

received for subscription, books, &c.,

D. Hildebrand,	$7,10	J. Kintner,	4.00
R. H. Miller,	4,00	J. A. Sheller,	3,00
H. Knauff,	2.00	Jonath'n Emmert.	2.25
Peter Crick,	2.25	C. Prevost,	2,00
J. Holsinger,	.75	S. Yoder,	1,50
P. H. Caylor,	2,25	Isaac Price,	,50
C. Steese,	1,25	C. Bucher,	1,00
P. Fahrney's Bros, & Co.,	16,20	L. J. Bashor,	1,00
		D. S. Wine,	1 50
D. B. Mentzer,	8,00	J. H. Daub,	1,25
E. L. Yoder,	1,50	S. R. Holsinger,	5,00

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Each subsequent insertion 15 cents a line.

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1780 1871

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Infant Baptism.

Being but a babe in the cause of Christ, I do not endeavor to develop all that is opposed to infant baptism but I expect to give evidence as I go along to prove the position I take.

It is said that infant baptism may be concluded from the practice of the apostles baptizing households. As this argument is thought to be of particular weight, it is frequently and much insisted on. But by examining the few instances of household baptism recorded in the New Testament, we shall find several things in the accounts given of these families, which do not comport with infants, and which, therefore, invalidate this argument; and make it more than probable that there were no infants in any of these families.

The first family commonly instanced is Cornelius and his household; Acts 10: 48. But it is evident that there were no infants among these first Gentile converts: for just before their baptism, they all heard the word—they all received the Holy Ghost—and they all spoke with tongues and magnified God; yea, and after they had been baptized, they prayed the apostle to tarry with them. This plainly shows that these persons were not infants.

The next instance is that of Lydia and her household; Acts 16: 14, 15. But surely there is no argument here in favor of infant baptism; for it is not known whether Lydia was single or married; and if she was married it is not certainly known that she had children; and if she had, it cannot be proved that any of them were in a state of infancy; and even, upon the supposition that she was a married woman, that she had children, and that some of them were in a state of childhood, yet it does not at all seem likely that she would have brought them along with her from Thyaitira her native place down to Philippi; a distance of about three hundred miles, to sell purple, and perhaps transact some other business, for which purpose it seems she had hired a house during her stay at Philippi. It is reasonable, therefore, to suppose that her household consisted of clerks, or servants, whom she had employed to assist her in transacting her business. At any rate it is evident from the fortieth verse, that her household consisted of persons who were called brethren, and who were capable of being comforted by the apostles; all of which makes it highly improbable that there were any infants in her household. Another instance is, the baptism of the Philippian jailor and his household; Acts 16: 29–34. But that the jailor's household consisted of believing adults, and not of infants, is evident from three facts expressly declared: first, from the fact that they were all taught (verse 32): "And they spake to him the word of the Lord and to all that were in the house;" second, from the fact that they all rejoiced in the Lord; third, from the fact that they all believed in God: "He set meat before them and rejoiced, believing in God with all his house." All of which show that there can be no argument derived from this scripture in favor of infant baptism.

The last instance is the household of Stephannas; 1 Cor. 1: 16. That this household consisted of believers in Christ, and of such only, cannot be disputed; for it is said in 1 Cor. 16: 15, they were "the first fruits of Achaia;" that is, the first converts in those parts; and that they "addicted themselves to the ministry of the saints."

These are all the instances of household baptism mentioned in the New Testament; and from the examination of them we see that they furnish no argument for infant baptism, but on the contrary a very forcible one in favor of adult baptism.

But it is further urged that baptism has come in the place of circumcision. This argument is often used, and on it great stress is laid. But why is it? because it is such a potent argument, or because there is so much scripture evidence of it? If so we would like to know where it is to be found. The thing is frequently asserted but never proved. And the fact is, there is no direct evidence of it either in the Old or New Testament: it is a presumptive argument only

It is commonly argued from the analogy between the Old and New Testament dispensations, or from the unity of the church under these two dispensations. But to us it is not evident from the sacred writings that the church of God is a continuation of the Jewish church. What is generally called the Jewish church were the people of Israel, or the congregation of the Jews. These were never formed into a visible church state analogous to the church of God. And as the portrait of a man is not the living man himself, so the antitype is no identical continuation of the type. As Jesus Christ is the mediator of a new covenant, he has made the first old; and as he is the head and founder "of a greater and more perfect tabernacle, not made with hands, that is to say, not of this building," so he has made in himself of twain, to wit, of Jews and Gentiles, one new man; and now in him "all the building fitly framed together, groweth unto a holy temple in the Lord;"—(see Heb. 9: 11; Eph. 2: 15, 21).

And again, if baptism had come in the place of circumcision, why were they both in practice at the same time? why did Paul circumcise Timothy after he had been baptized? Moreover had the churches of Galatia understood that baptism came in the room of circumcision, is it not strange that they who had undoubtedly been baptized, should still insist on circumcision? But on the contrary, it is not to be wondered at, that, when circumcision was laid aside and nothing placed in its stead, they should still contend for that ancient rite. It is strange also that the apostles who said so much against the Judaizing Christians never mentioned that baptism came in the room of circumcision, which, if true, would have been an argument the best calculated to ease their minds, in laying aside that ancient practice. And if, according to the plan of some, the apostles and first ministers of the gospel practised infant baptism because it was substituted for circumcision, is it not very strange that some of them should be so ignorant of this fact, as to find it necessary to call a council to inquire whether they ought still to practice circumcision? SILAS HOOVER.

Berlin, Pa.

CHRISTIANITY is the light that begins to shine in the darkness.—*Novalis.*

For the COMPANION.

Rejoice.

This word signifies to be or make very glad; to gladden. We learn in the tenth chapter of Luke that when Christ sent thee seventy disciples to preach the glad tidings, and gave them a command what they should do, he told them among other things that they should heal the sick. They went and fulfilled their mission, and they returned with joy, saying, "Lord, even the devils are subject unto us, through thy name."

It seems that they were very glad that the evil spirits were subject unto them. But the Lord said: "Behold I give unto you power to tread on serpents, * * * Notwithstanding, in this rejoice not, that the spirits are subject unto you; but rather rejoice because your names are written in heaven."

By the above langauge we may infer that man can do nothing of himself, but all is of God. But we often rejoice when we hear that sinners are turning to God; and I think we have a right to do so, for we learn that the angels in heaven rejoice over one sinner that repenteth. But from our Savior's language, we might rejoice too much, as if it were by our own power that sinners turn to God; therefore if a minister preaches at a certain place, and a number of sinners become subject to his teaching and turn to God, there might be a possibility that the minister and people could rejoice too much about it as if it were by the elegant preaching that they turned to God. But our Lord would say, "rejoice that your names are written in heaven;" for we can conclude from the Savior's language that the seventy were subject to his rule or command, and therefore their names were written in heaven. So we, brethren and sisters, may conclude that, if we are subject to God's laws, and keep all the commandments, we have the assurance that our names are recorded in heaven. Then we shall rejoice, although our enemies are calling us Pharisees because we adhere strictly to God's laws, and oftentimes say we depend on our own works or strength. But we must not only obey the outward ordinances; we must obey from the heart: then, when they say all manner of evil against us, we shall rejoice and be exceeding glad for our reward is great, if our names are written in heaven. Paul wrote to the Thessalonian brethren, that they should rejoice, ever more, and pray without ceasing. So we may

conclude that rejoicing is a command as well as prayer. Yours in brotherly love.

NOAH B. BLOUGH.

For the COMPANION.

On Temptations.

"My Brethren, count it all joy when ye fall into divers temptations." James 1: 2.

As long as we live upon earth we have a continual warfare against temptation. We believe therefore that it is necessary, that we are continually on our guard, and watch and pray, that the adversary may never meet us asleep, or unprepared to resist all evil, as he is ever seeking a convenient season when we may be found prayerless, and be easily overcome. We believe that, as long as we live in this sinful world, none of us is so perfect and holy as to be exempt from temptations; but at times, at least, we are still beset with divers temptations. And according to the expression of the apostle we should rejoice in it, as temptations are calculated to make us more perfect. Although they are not pleasant to us, yet by them we are made humble, patient, and strong in our warfare against evil. Through temptations lies the path of all the saints. It is only by enduring to the end that we shall be saved. But if we are not willing to endure temptation, there is no promise for a conquerers crown. Well has the poet said:

"Crowns become the victor's brow."

This then is our lot, to meet temptations. When one temptation is overcome another is sure to follow, so that we are in a continual strife. In our Savior's footsteps an idler cannot follow. How many do we see who want to flee from temptation! But in the service of our Master it is our lot, and it is only by watching and prayer, faith and humility, that we can lawfully resist and overcome the evil.

As a ship without rudder, is tossed about by the wind, so is a man tossed by temptation, if he is not firm in the faith in Christ our rock. And as gold is purified by fire, so is the righteous man cleansed through temptation, if he endures without yielding to it. Ofttimes we do not know our ability to contend with the adversary, but in the hour of temptation our works become manifest. The adversary is always on the alert to offer temptations, but if we lawfully withstand his offers we overcome him, and he must flee from us.

Temptations may present themselves to us in numerous different ways. Sometimes in an evil thought; after that in a false imagination; then follows evil lust, and the evil spirit enters the heart of man, and then man is overcome by evil, because he did not resist temptation in its first stages, and the latter end of that man is worse than the beginning.

Sometimes the tempter appears to make his most severe attack when the sinner first becomes penitent. Others appear to have most temptations when they are old and feeble; others when they are called upon to preach the word of God, or do some other service in the church as deacons, or when they are set as overseers or shepherds of the flock. Sometimes the tempter may come in the garb of an angel of Light; when it requires wisdom and grace to prove whether it be an evil or a good spirit that presents itself; for "every spirit that confesseth not that Jesus Christ is come in the flesh is not of God;" but God, who knows our abilities better than we do, we believe, will not suffer us to be tempted our strength. Therefore we ought not to be discouraged when temptations arise; but boldly come to a throne of grace, and call upon him who is able and willing to grant grace to endure to the end. It is not much of a task to be a follower of Christ when everything goes well; but if in the time of adversity and temptation we are firm and steadfast, then it would appear as though our lives were hid in Christ.

The Savior said, "Blessed are they who are persecuted for righteousness sake." This is also our lot, sometimes; then will our persecution lead us into humility and patience, but we seek that true peace with God, and find it too, and all our temptations trials and adversities bring us nearer to God, and through his bountiful grace we hope to be saved in the end. JOHN KLINE.

For the Companion

Poor in Spirit.

"Blessed are the poor in spirit for theirs is the kingdom of heaven."

There is not one drop that flows from the fountain of redeeming love, which brings not with it soul refreshing properties to the humble follower of Christ.

The proud, the ambitious, and the mightiest men of earth, must, eventually, learn that heaven is the inheritance of those who are poor in spirit in this world. The crying of children for bread, when they are unheeded by parents or

when there is none to give them, and the groaning and sadness of the poor beggar sitting by the wayside, suffering by reason of hunger, weariness, disease and many other ills common to impoverished humanity, are visible or tangible objects that lead the mind to a comprehension of the spiritual poverty to which Christ has reference. A full consciousness of the temporal and spiritual condition, and all the real wants of humanity, connected with a willingness to make any possible requisite sacrifice to save from a present, and a pending eternal destruction, is equivalent to pouring out the riches of the soul and becoming "poor in spirit" that heaven may be possessed.

Those to whom God has given power and affluence, cannot pass through this "wilderness of woe," enjoying to the utmost the goodness which God gave them to share with the needy, without becoming wilfully entwined in the iron clutches of selfishness, which hold them irresistibly fast as the heritors of hell. It is the height of folly for man, even in his highest natural attainments, to dwell but for a moment upon either the propriety or the possibility of nullifying or changing the positive decrees of God. It has pleased him, not by chance, nor by any thing else that does not intelligently agree with his inimitable justice and perfection, to bestow the riches of the world to come upon those who do not enjoy the corresponding riches in this world. As Lazarus had evil in this world and good in that which is to come, so they that are "poor in spirit" in this world, shall be rich in spirit in the next. God is just: of them to whom he has given much he will require much, and at the hand of those to whom he has given little he will require correspondingly, bestowing upon them as much as upon those that received and gave much.

There are three distinct positions relative to spiritual wealth or poverty:

1. To be "poor in spirit" without any effort upon the part of the creature to attain to the position.

2. An adaption to reach the highest state of spiritual affluence; yet becoming "poor in spirit."

3. The actual oposite of the "poor in spirit."

It is universally acknowledged that there are different degrees of unalterable capacity given by the Creator to different individuals; and the line between the "poor in spirit" and the opposite, divides mankind into two great classes in regard to spiritual capacity: one of them being included in the first and second propositions, and the other in the third. Illustrating by comparison, the three established positions occupied by the two classes, are like three lakes, whose intrinsic worth depends entirely upon an exact, specified size. But to make the distinction between them, the one representing the first position is fed by a small stream, and in consequence of evaporation has no outlet; while that representing the second is supplied by a larger stream, but having an outlet its size remains the same; and the third has a large stream flowing into it, but in consequence of having no outlet its waters become filthy, useless, and destructive.

It may be argued that the first proposition is not founded upon truth, because the kingdom of heaven is likened to a man giving to each of three servants a different number of talents. But this parable has reference to the disposition of available abilities only, while the declaration, "Blessed are the poor in spirit, for theirs is the kingdom of heaven," has reference to both the discipline of abilities and to existing facts. None will presume to doubt that the little children, of which Jesus says, "of such is the kingdom of heaven," have become such as they are without any unnatural exertion upon their part. Nobody will assert that it is not required to make an effort to gain heaven; neither is there any one, who is responsible, so blind that he cannot see the indisposition of mankind to labor for that end; hence the reality, not only of the first but of the three positions. In view, of, these truths the true believer in the doctrine of Christ would readily chose to fill the space occupied by one whose spiritual poverty upon earth is innate. "But shall the thing formed say to him that formed it, why hast thou made me thus?"

The only consolation (and a glorious consolation it is) for them upon whom God has lavishly bestowed riches which if not properly disposod of, disqualify them for heaven, is, to become "poor in spirit," that they may be rich in the world to come.

JOHN B. GARVER.

Shirleysburg, Pa.

For the Companion.

Apostolical Succession.

In the present century and at the present time, there is, perhaps, more said in regard to Apostolical Succession, than there was at any century anterior to the present. Formerly the Roman Catholic Church alone laid claims to said succession; but quite recently some of her daughters have commenced howling, and that loudly, too, "*Apostolic Succession!*" and pronounce their anathemas upon all that will not say, "My dear Mother." What are we to understand by the above heading? and where must we go to gain a correct knowledge of this matter? One would suppose the BIBLE would be the place. The Bible is as silent upon this matter as the grave: it does not directly, nor indirectly, teach, nor convey the idea in the least, that any man at this age, or any age succeeding the twelve apostles of Jesus Christ's own appointment, should wear the badge. The Bible being Silent, we look to Church literature, Encyclopedias, and Standard Theological works, Catechisms, Creeds and the like, and there we find something of this kind held forth.

Mark you, I have reference to protestant histories and religion,—that people that claim to be protesting against the church of Rome,—these are the ones that lay claim to the high functionaries, and that unchurch all that make no pretentions of this kind. I am now ready to go with my friends, the German Reformed. The reason I partake myself with this people, is, the fact that they have found their way back, or can trace up their line without a doubt. We are now with a people that boast much of their church literature and college-bred "Apostles." You cannot expect me to give you a detailed history of all that happened on our way to the apostles; yet some we may give. About the first troublesome thing we came in contact with was a small set of people called Campbellites. These would not have been noticed, had they not asked us to take the Bible for our guide. And then, about halfway between the place we started from and the place we came to, we met with a small, unassuming people, called Brethren, latterly "Dunkards" or "German Baptists." These were so very insignificant, so low-bred that we would certainly have passed them, had not one of them asked: "Are you on your way to Rome?" "No Sir, we are tracing up apostolic succession." The next great character we shall notice, and the last one I was introduced to, was, Ulrich Zwingle. "Who is this gentleman?" "This Sir, is the great reformer of Switzerland who flourished in the fifteenth century, and is the founder of our church. This, then, is the Apostle Zwingle. We follow his parentage and it brings us into the church of Rome, the Mother of Harlots. It is, however, the impression of some, that Zwingle never held an ecclesiastical position of any note among the catholics, so that we would get into the brush here, except by stepping over on the side of Luther, who was a Monk, and no doubt had the hand of the POPE laid upon him. Now then, we are in Rome, with the great whore of Babylon the Mother of harlots. We are just where I had expected to arrive when we started. In this dark age we lose sight of nearly everything excepting harlotism. Yet, by looking far beyond these abominations, we see the Apostles that Jesus Christ selected; and we see about as much difference between the Apostles anterior to Roman harlotism and those posterior, as there is between their several heads, Jesus Christ and the *Pope* of *Rome*. I do not wish to throw any reflections upon these men above mentioned; they did a noble work so far as they went; but their children are not heeding their instructions,—the one branch in particular—and it is no wonder they cry for "Apostolic Succession," including, as a matter of course, apostolic power, so that they might change laws and customs. I mean the power we read of in histories. If we ask these "Apostles," Where was your religion before Zwingle brought it out?" they are slow in saying in the Roman Catholic Church, of which Zwingle was a member.

No, but they say in the BIBLE. Well then, how do you suppose they connect themselves with John, the last Apostle that lived? Had these people not better give themselves to the study of the Bible?

After all the founders of this great church of great literature was only a man, and not an Apostle. And further I see that the Apostle of the brethren was as legally installed as was the one of the G. R. These people are proud of their origin, and yet at the same time, they protest against all, and everything that has a Catholic tint They consider her, and have always, as "the *great whore* of *Babylon*," as the seven headed monster, as the beast that brought every thing under his power, the Bible not excepted. These same judges discard every church that denounces the church of Rome, and the *Pope* as an imposter, as well as all that pertaineth unto him; and even those that talk, act and walk like him, as being an invention of men. Ask them for their origin, and behold, they will take the wings of the morning and will fly high over the inventions of men and the Bible, and land in the midst of the Roman hierarchy, and say "Behold here is our Foster Father—here is our Apostolic origin!" Brethren, this we could scarcely believe, were it not that there are every day so to speak, actions indicative of these things. Look at their crosses, at their liturgiee, at their creeds and customs; they already speak more highly of their catechisms than they do of their Bibles.

Brethren, I to-day thank my God, that I need not go to the place of all abominations to seek the origin of my religion, or apostolic origin. I am sure I would sooner have such men as Mack or Campbell, if men are to be at the head of it, than all the officials of Rome.

In conclusion I would ask, What is an evidence of an "Apostolic Succession?" Reason would say, it is that which is in harmony with the doctrine of the Apostles of Jesus Christ; for instance, a man denying the authority of Immersion Feet-washing, the *Lord's Supper*, Communion, the Kiss, the Annointing, &c., can certainly not be considered an Apostle of the Bible.

Again one that baptizes unbelievers —(infants) and sanctions pride, and such like, looks more like Rome than the Bible. Brethren forget not your Bibles; read them and pray over them. Yours in the "one faith."

Oh! if you knew what it is to love! You say that you love; and many of your brethren are in want of bread, to sustain life, of vestments to cover their naked limbs, of roofs to shelter them, of a handful of straw to sleep upon, while you have all things in abundance.

Papal Infallibility and Mariolatry.

F. S DeHass, in a letter from Rome, published in a recent number of the Pittsburg "*Christian Advocate*," gives the following items of interest with regard to the pope's infallibility and the worship of the Virgin :—

Several things lately have tended to weaken the faith of the people in his infallibility. First, he told them that the Virgin would not permit the Italians to take the Holy City, but they did take it, and entered the holy places in defiance of the pope; and what is remarkable, the very first shot from their artillery, when before the gates, knocked the head from the statute of St. Peter, placed there to guard the sacred portal. The superstitious, regarding this as a bad omen, threw down their arms and gave up the contest. Again, when they were arranging for a special high mass in one of the chapels of St. Peter's, a thunderbolt struck the building, and so injured the chapel as to necessitate a suspension of the service. And at the time the pope was to announce publicly the dogma of infallibility, he had so arranged the time and the throne on which he was to sit that the sun at that particular moment would shine through a concealed window, throwing its rays on his head, thus leading the people to believe that Heaven approved the doctrine, but, lo! when the vast congregation assembled, and the hour had arrived for the annunciation, dark clouds obscured the sun, loud thunders rolled above the Vatican, the rain fell in torrents, and a vivid flash of lightening struck and shattered to pieces the very window through which the divine light was expected to stream; all of which was interpreted by the multitude as foreboding evil.

Passing through the Vatican one day, whom should I meet but the pope himself, taking his morning walk. He was dressed in scarlet from head to foot, and attended by Cardinal Antonelli, several bishops, and his body guard of Swiss soldiers. They who were near him knelt as he passed, some kissed his robe, and other acts of homage were paid him.—As all who were introduced to him, had to kiss his hand, I respectfully declined that honor. He is seventy-nine years old, and appears quite feeble. Poor mortal! his infallibility can't save him from human infirmities

I have been surprised at the amount of idolatry tolerated here. Rome is essentially a pagan city. Idolatry gross as that of Nineveh, or Greece, or Imperial Rome, is daily practiced in her churches. Go to St. Peter's any day, and you will see hundreds and often thousands, kissing the toe of an old bronze statute of St. Peter, though some of the people say it was cast for Jupiter.

In the church of St. Augustine there is a marble statue of the Virgin and infant Savior. The image is supposed to possess power to work miracles, and thousands of devotees may be seen crowding her chapel, kneeling before her, kissing her feet, and paying her divine honors. She is literally covered with the offerings of her worshippers, jewels of every kind, rings, lockets, bracelets, watches, necklaces, and every conceivable gift are hung about the idol, until you can scarcely see either mother or child for the ornaments, all given as votive offerings for supposed miraculous cures effected.

There is no denying the fact that all worship in the Catholic churches of this city is made subservient to the glorification of the Virgin; that more reverence and homage is paid her than to the Father, Son, or Holy Ghost. Everything is done in the name of the Madonna, our blessed Lord being nothing but a helpless infant in her arms.

The other Sabbath I visited *St. Marria in Via Lata* built on the supposed spot where Paul "lived two whole years," when in Rome. No church could be more hallowed in its associations or better calculated to inspire one with devotion, than this. And yet the whole service consisted in the adoration of a wax doll, about twelve inches long, representing the child Christ. Before this toy the priests bowed and crossed themselves in a hundred ways, as though it was the Almighty himself they were worshiping.

The sale of Indulgences seems to be as common here as that of meat and flour. Over most of the church doors may be seen in large letters: "*Indulgence plenary may be obtained every day for the living or the dead.*" Also the most generous grants are made for the performance of certain duties; for instance, attending the church of Santa Croce on the second Sunday in Advent, 11,000 years of indulgence and remission of all one's sins. On many altars, you will see inscribed, "EVERY MASS SAID AT THIS ALTAR LIBERATES ONE SOUL FROM PURGATORY." Most of the worship rendered in Rome is to secure indulgence in some vice, pardon for some sin, or to fill the coffers of the pope. Yet this is all tolerated under the shadow of St. Peter's, and all in the name of Christianity.

Ingratitude.

It is an old saying that if you do a man nineteen favors, and for any reason decline to do him the twentieth, he will forget the ninteen requests that you have granted, and only remember the one that you have refused—and for that refusal he will hate you ever afterward.

And this is true of some men; it is true of men of mean and narrow natures; but it is not true of all. It is as natural for a noble soul to cherish a lively recollection of kindnesses received, as it is to breathe. And while we are often shocked to see acts of friendship towards others, which have cost us a good deal of time and of labor, entirely overlooked and forgotten, we not unfrequently on the other hand, are surprised by the grateful reciprocation of some favor long since rendered, and the very performance of which had passed from our town recollection, until reminded of it by the recipient.

We have always regarded gratitude as a feeling which is hardly susceptible of being taught to any one.—A lecture on gratitude, to whomsoever addressed, instead of awakening that emotion, is very apt to engender a feeling of indignation and hatred.—People never like to be told to be grateful. And it is no use to tell them. If it is not natural to a soul to appreciate the good nature of others, it can never be taught such appreciation.

"This little fellow," said Martin Luther of a bird going to roost, "has chosen his shelter, and is quietly locking himself to sleep without a care for to-morrow's lodging; calmly holding by his little twig, and leaving God alone to think of him."

For the COMPANION.

Meekness.

Happy the meek; for they shall inherit the earth.

The above is a part of that model sermon, which fell from the lips of him who speaks as never man spake.

In imagination we see the blessed Jesus seated on that mount; a divine dignity encircles his brow. Before his mental vision stand the entire human family. At once he comprehends the solemnity, and the importance of the occasion. He has come with a message of great importance to deliver to dying man. He makes not use of this occasion to display his own learning or eloquence. He must be about his Father's business. He has no time to dwell on other's faults. How short, and simple his paragraphs; and yet each contains a volume of thought. At once he commences at the very basis of the disease with which mankind are affected.

Some kinds of disease, produce a state of stupor or insensibility. Such inflections are considered the most dangerous. A skillful physician, who undertakes such cases, first endeavors to arouse the system to a state of action; though in doing this he exposes his patient to pain and suffering. Disease was formerly present, and was doing its sure and steady work, though the victim was all unconscious Now his system is aroused; nature begins to combat the disease; terrible, terrible is the conflict. The throbbing pulse, the burning fever, the torturing pain, give evidence of the violence of this conflict. The patient groans beneath the agony, and almost wishes he had not been aroused to such suffering; though he knows, that death would soon have ensued.

The kind physician watches his patient with the utmost care, giving him every help that kindness, or skill can dictate. With what anxiety he notes every change; and what joy is depicted on his countenance when he sees nature begin to assert her dominion.

The above, is designed to represent our condition morally; being diseased, and yet unconscious of our condition. It being the Father's work to arouse. The Savior commences right here. He pronounces those happy who have been aroused: "Happy the poor in spirit; for theirs is the kingdom of heaven." Were there no balm in Gillead, no physician there, it would not be happiness for us to be aroused. It were better, to remain unconscious if there were no cure; but Jesus being able and willing to heal our maladies, happy indeed are we, when in a proper condition to receive his aid.

Various are the means which the Father employs to arouse us. The following text, most beautifully describes the dealings of God with man: "As an eagle stireth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings, so the Lord alone did lead him, and there was no strange God with him;" Dent. 32: 11. Who, but has at some time had his nest of carnal repose torn away. Then, oh then, when every earthly hope is shattered; when that which formerly offered us such a safe, secure asylum is torn away, in bewilderment in terror, we look around for some other support! We must have something to uphold us, none of us are self-sustaining. Then it is that Jesus hovers near us. In accents of love, he invites us to him.

He offers, to bear us on his blessed wings; to teach us to mount on high, above the sordid things of earth.

Sound health, an entire freedom from disease, is the end had in view in arousing the system to a state of action, and consequently to a state of suffering. A short season of great pain; to be forever succeeded by ease and healthful, tranquil repose.

Our text alludes to one who has been healed. Meekness will be the result of such a radical change. We understand meekness to be synonymous with submission. David says, "The meek shall inherit the earth; and shall delight themselves in the abundance of peace;" Paslms 37; 11. Paul tells us, "As long as the heir is a child, he differs nothing from a servant, though he is Lord of all; "Gal. 4; 1. What a vast inheritance is in reserve for the children of God; a rich estate, their Father designs to present them. Good news indeed, are promises of such wealth in store for us. Peace, blessed peace, shall also then accompany this possession. How different will be the possession of the earth then from what it is now. Now its possession is accompanied with sorrow, vexation, and trouble.

Neither do the meek now possess it, but those of an opposite character.

Great as is the difference between the earth as is it now and what it will be then, equally great will be the difference, between its present possessors and those who shall possess it then. It is written, "If any man has not the Spirit of Christ, he is none of his;" Rome, 8: 9. Our inheritance in this estate is wholly dependent upon our relationship with Christ. Through him we become the adopted sons, and daughters of God; and consequently, "heirs of God, and joint-heirs with Christ;" Rom. 8: 17. It behooves us, when so much is at stake, to try to learn exactly what was the character of him fater whom we are to patter,nand to make every effort to follow the example.

Perhaps the most striking feature in the character of our dear Redeemer, was his meekness, or entire submission to his Father's will. This blessed feature, particularly, he invites us to imitate. Said he, take my yoke upon you, and learn from me; for I am meek and lowly in heart; and ye shall find rest unto your souls;" Math. 11: 29.

Our Savior is represented as a light that shines in the darkness. The light of a candle would hardly be perceptible in the glare of a midday sun; but in the absence of that luminary how plainly it is seen. So Jesus came into a world enveloped in Spiritual darkness. As his rays were emited, the darkness fled; and we see him surrounded by a halo of light. How transcendently beautiful he appears among the children of men. Solomon, gives him the following delicate compliment: "As the citron tree is among the trees of the wood, so is my beloved among the sons;" Cant. 12: 3.

The object of our Savior's incarnation, suffering, and death, was that he might draw all men unto him; draw them within the influence of that divine light.

There are some who "love darkness rather than light, because their deeds are evil;" such will not come within the sphere of this light. Those however, who desire light, suffer themselves to be drawn closer and closer within its circuit. Every command and prohibition of God's word is an emanation from this luminary.

The Spirit of Christ, runs counter with that of the world. The spirit of the world is, that in proportion as a person occupies an exalted position,

possesses wealth or talent, in that proportion, must he receive the honors, and the homage of his fellow man. Now behold the contrast in the kingdom of our Redeemer. See the opposite exhibited in the conduct of its glorious King. The lessons of humility which he inculcated, how hard to learn. It took time for even the apostles to learn them well. More than once were they astonished at what their Master did.

But in that eventful night, when they were assembled in an upper room to partake with him of his last meal, their astonishment reached its climax. Imagine their surprise, when they beheld their adored Teacher, arise from the table, and gird himself with a towel, pour water into a basin, and begin to wash their feet. This service they knew was considered the the most menial of all services. Ah! methinks they were struck dumb with amazement! At length Peter ventures to remonstrate: his noble nature shrinks from having his Master perform such a service for him. Nothing could be more impressive than this act of Jesus. Had he merely told his disciples to wash one another's feet, the command certainly would have been obligatory; but here, he arises without saying a word, he takes his basin, he kneels before his disciples, (Oh my soul, blush at thy pride, if any yet remains!) he washes and wipes their feet. The service over, he takes his garments again, and sits down. The apostles gaze upon him with profound wonder. Now hear his words: "Ye call me the Teacher, and the Master; and ye say well, for so I am. If I then, the Teacher and the Master, have washed your feet, ye also ought to wash one another's feet. Yes, we ought, dear Master, we know we ought — Thou dost appeal to our reason, to our nobler faculties. Thou dost treat us as intelligent beings. Thy followers have seen thy example, and they need only a hint from thee, that thou wilt have them do, as they have seen thee do.

But why did Jesus wash his disciples, feet? What lesson is therein taught? The spirit of it is what we want; for it is written: "The letter kills, but the spirit gives life:" 2 Cor. 3: 6. Our Savior, takes a custom out of the world, and places it in his church. In the world the service had been performed by the lowest servant, upon his master. Here the Master performs the work upon the servant. How clearly do we here behold the contrast between the world and Christ's kingdom. Jesus here exemplifies what he taught in Math. 20: 25—28. Here Jesus again teaches that wonderful lesson, that the greatest in his kingdom, are the most humble, the most submissive.

This subject is again elucidated, by the words of our Savior spoken to the multitudes after he had dismissed the messengers from John. Said he, "Among them that are born of women, there has not risen a greater than John the Baptist. But he that is least in the kingdom is greater than he.' Matth. 11: 11. John possessed elements of greatness inferior to none that had ever lived before him. When we call to mind the many great names that adorn the pages of history, both sacred and profane, (we doubt not but as much greatness existed before John's day as has existed since), we conclude that John was realy a great man. Yet the least, the meekest, the most submissive, in the kingdom of heaven is greater than he.

John possessed his Jewish prejudices, and, perhaps, his Jewish pride of ancestry. A distinguished descent was by them considered the highest honor. Their institutions being of a temporal nature, their kingdom an earthly kingdom, of course they would pride themselves in these things. Josephus boasts of his noble birth: he says that he was descended from the priests; and as nobility among several people is of a different origin, as with them to be of the sacerdotal dignity, is an indication of the splendor of a family. John was of the sacerdotal race. Now he is confined in prison, in his dungeon he hears of the wonderful works of Christ. He hears how He exerts his power in behalf of those in distress. He also hears that he is choosing his disciples; that he makes choice of those who occupy the humble walks of life. Hearing these things, he perhaps begins to ponder such thoughts as the following: "Why does he not exert himself in my behalf, and release me from this loathesome condition? He surely knows that I am suffering innocently. He knows that zeal for his cause brought me here. In making choice of servants, why does he overlook me? Surely my birth, my standing, my former faithfulness, entitle me to consideration. Why does he pass me by and choose those who are in every respect beneath me?" Such reflections, begat in his mind feeelings of discontent; hence his message.

We do not believe that John doubted the Messiahship of Jesus; for he could not doubt that after having heard and seen what he had. His language, "Art thou he that cometh, or look we for another?" savors of dissatisfaction with the Savior's conduct. That the above delineates the state of mind then possessed by John, we infer from the following language of Jesus: "Happy is he, whoever shall not be offended at me:' though my ways be beyond human comprehension; though to nature they may be trying in the extreme; yet, happy is he who will confide in me, under all circumstances and at all times. Happy indeed, for I will reward such confidence."

John possessed a martyr's courage, but he did not possess that entire resignation that would enable him to yield himself completely up to every change and every circumstance. He had not been fully initiated into that kingdom, whose subjects were born, "not of blood, nor of the will of the flesh, nor of the will of man, but of God," (John 1: 13); consequently he could not comprehend upon what principles greatness consisted here: the spiritual nature of this kingdom was but imperfectly understood by John. Courage may have other than divine origin; but meekness, entire resignation, can have none other than heavenly birth.

In the world, each nation has its own standard, upon which is painted some device or emblem, designed to represent the peculiar character of that nation. So in the kingdom of Christ, we have our standard, the motto on which is, "Peace on earth, good will among men"; Luke 2: 14. How perfectly our glorious King carried out the spirit of this motto the records of his life plainly show. He made choice of a position, so lowly, so unassuming, that it could not excite the envy or discontent of any one. No virtuous person need be poorer than was the Savior. "The foxes," said he, "have holes, and the birds of the air, nests; but the Son of man hath not where to lay his

bead. (Matth. 8 : 20. Self-forgetfulness was exhibited in every act of his life. We see him "a man of sorrows and acquainted with grief, (Isa. 53 : 3), toiling as a weary traveler through this sin-cursed world. Every form of sorrow or distress that mankind were subject to, excited his sympathy and drew his attention. To the ignorant he gave instruction; the afflicted he restored to health; the bereaved he gave back their friends; with the grief-stricken he wept in tender sympathy. Of him it is emphatically said, "he went about doing good." Never in one single instance, did he exert his great power to relieve his own wants, or bring ease to himself. Now says he, "follow me. I am the way, the truth, and the life." Who of us will volunteer to follow him closely? We can if we will.—As it was said to Paul upon one occasion, so it will be said to us, "My grace is sufficient for thee; for my power is made perfect in weakness"; 2 Cor. 12 :9. So be workers together with him, (2 Cor. 6 : 1), who would not? Can it be that he gives us this privilege, that he vouchsafes to us this honor? The apostle in the chapter last quoted from, from the third to the tenth verse inclusive, gives a synopsis of the works of the servant of Jesus; and how striking is the resemblance between these works and those of the Master himself. Surely, he who works thus will be a worker together with Christ.

Under the former dispensation God's prophets were sometimes made to bear the iniquity of the people.—Ezekiel in the fourth chapter of his prophecy, tells us how he was made to bear such iniquity. But the dispensation under which he lived, being that of justice, such terrible chastisements as he was enjoined to impose upon himself, could only portray to the people the impending wrath of God.

Christ the great prophet of this dispensation, a dispensation of mercy, must also bear the iniquity of the the people. It is written concerning him: "The reproaches of them that reproached thee, are fallen upon me;" Psalms 69 : 9. Had these reproaches reached, as they were intended, the eternal Father, awful indeed, would have been the consequences to those guilty wretches who had the audacity to offer them. But mercy, blessed mercy, provided an intervening object. Upon this object, these reproaches fall. He, the Son of God, intercepts this stream of guilt in its onward course. He opens his own spotless bosom, and himself receives the tide, so that it never reaches the eternal throne. For many, many years, he receives those reproaches. At length the time arrives when these, which have been accumulating for so many ages must be punished. The Son of God comes to the place whence they originated; but how does he come, with the sword of justice unsheathed to take vengeance on the guilty? No, no, he comes and takes upon himself the likeness of sinful flesh, and is made in fashion as a man.

Ah! behold this great Sin-bearer! See him in that garden! Oh, see! how he is crushed beneath that dreadful weight! As he looks up, and beholds the flood-gates of divine justice, now ready to open upon him, hear his plaintive cry: "My Father, if it is possible let this cup pass away from me." But immediately he remembers that sin must be punished. Either he or man must suffer, and straightway adds, "But yet, not as I will, but as thou wilt."

The fatal hour at length arrives, and the Son of God nobly opens his bosom to the punishment, as he had formerly opened it to receive the sin. The sun refuses to look upon that scene. Nature retires and veils her face. Imagination cannot conceive what Jesus endured, during those three hours that the earth was enveloped in darkness; but those were the hours of his most dreadful suffering. That awful accumulation of guilt that justice must meet within his soul, must have caused him to writhe in most extreme agony. But he endured. The reproaches have received their due punishment. That which intercepted the streams of love from God to man, has been cancelled, and taken out of the way. Again a communication is opened between heaven and earth; but this communication can only be held through him who opened the way through blood and suffering. To us, his followers, he has said: "Ye shall drink indeed of my cup;" Matth. 22 : 23.

We have taken a brief view of our Savior's sufferings. Therein we see portrayed our own. Though the sins that were present with him were imputed sins, yet they drew upon him the fierce flames of Divine justice. If God inflicted upon him such throes of wrath, can we, who are so completely defiled with inbred sin, escape punishment? Nay, verily; if those things were done in a green tree, what will be done in the dry? Sin must be punished wherever found; and oh! had not Christ drank that cup for us, had not he received that awful baptism, then, oh then! each one would, unsheltered and unprotected, have received the full tide of Divine justice.

In that beautiful passage contained in Matthew 23 : 37, our dear Redeemer has shown how willing he is to shield mankind from the threatening wrath of God. Though we cannot escape punishment, we may take refuge beneath his sheltering wings. There the streams of Divine justice will not fall directly upon us; they are received by him; upon his blessed head they fall in all their fury. With his own tender hand he metes out punishment to us as we can bear it; and in each cup of suffering he mingles so much of love that we scarcely taste the bitterness.

All he wants of us, is, that we yield ourselves completely up to him, and he will arrange all things for us. Every affliction, every sorrow, every trial, in the hands of this skillful Physician, will help to work out for us this great cure; and at the same time will be the means of bringing him to us. What Christ-loving soul would be deprived of his presence? Sooner than this he would draw in pain and grief with every breath.

MATTIE A. LEAR.

Urbana, Ill.

Hope is like the cork in the net, which keeps the soul from sinking in despair; and fear is like the lead to the net, which keeps it from floating in presumption.

RELIGION AT HOME.—"Let them learn first," said Paul, "to show piety at home." Religion begins in the family. One of the holiest sanctuaries on earth is home. The family altar is more venerable than any altar in the cathedral. The education of the soul for eternity begins by the fireside. The principle of love, which is to be carried through the universe, is first unfolded in the family.

Truth requires plain words; she rejects all ambiguities and reserves.

Christian Family Companion

Tyrone City, Pa., Sept., 5, 1871.

Suicide or Murder.

Our town was inflicted with a terrible tragedy on Tuesday, Aug. 22nd. Mrs. John Meinhart, residing on Front street, in the same house with her husband, but not as husband and wife, was missed on Monday morning. There was no general alarm raised, although the woman left a child of only eight months old. On Tuesday afternoon, the matter being noised about, some persons made search, and soon found the woman, in the smoke-house, hanging by the neck, dead. An inquest was held, and a verdict rendered that deceased came to her death by strangulation from the hands of some person or persons unknown. The parties having been on very bad terms with each other, added to Meinhart's indifference at the discovery of the body, created suspition that he had taken her life and hung up the body. Accordingly he was arrested, and is now in the county jail awaiting trial.

The Education of Our Youth.

In a letter, referring to Clermont Academy, Elder Isaac Price thus speaks upon the above subject:

"It is always acceptable to my mind to find a disposition among our Brethren to promote education. I have always encouraged our youth, male and female, to qualify themselves for teachers. When I travel, which is now seldom, I am always glad to find among our Brethren's children who are teachers, especially when, as is often the case, they are appointed, not only from their capability to teach the arts and sciences taught at school, but because they possess and impart a better code of ethics than is generally taught."

We heartily indorse the sentiment of our aged brother. We love all the children of the Brethren that are good and respectful; but cannot help preferring those who, in addition to virtue, have cultivated intellects. And we think our brethren should, above all others, feel it a duty to give their children a good English education.—We teach that each one is to read for himself, and to understand for himself, and therefore it becoms the duty of parents to see that their children have their faculties and powers trained for the performance of the important duties that will devolve upon them.

But if education were not really useful, to us it would be worth all it costs, as an ornament. Like the good house-wife who employs many hours in cultivating her flower garden, to adorn and perfume her home, so dutiful parents, and instructors of youth, cultivate the human soul, that it may enliven, entertain, and comfort its associates in the great family of minds.

Wanted.

A good paying investment, for a brother who has a thorough knowledge of business.

Also, brethren who are good mechanics, carpenters, masons, bricklayers, plasterers, &c., to move to a thriving town in Pennsylvania.

For particulars address the *Companion* office, Tyrone, Pa.

Apprentices Wanted.

We shall be able to furnish employment to several apprentices to the printing business, male or female, or both, to start in after our removal to Dale City, about the middle of October next. Good spelling, reading, and writing, are indispensable qualifications. The ages of sixteen to eighteen preferred. Application in all cases to be made in the applicant's own hand, as no one need apply who is unable to write an intelligent letter. Permanent employment will be guaranteed to those who serve an apprenticeship, and prove worthy—providing this C. F. C. office continues to be a permanent institution. Preference given to members of the church, or member's children. Apply at once. Address *Companion* Office, Tyrone, Pa.

For several days during the present *Companion* week, the senior editor has been confined to his bed by sickness, and at going to press is not yet able for sanctum duties, but is convalescent.

Brethren's Almanac.

Hurry up the names of any ministers who are not to be found on our list of the present year, and are not known to have been sent in since.

A sister says: "Reading the Tobacco Supplement has caused one brother here to discharge the poisonous weed."

That is encouraging. Only so we have the assurance that we are doing some little good. If that one brother has been permanently cured of the use of tobacco it is worth more than the entire cost of issuing the supplement—especially to him.

Of "Walks and Homes with Jesus," the *Independent* says: "In style, paper, printing, binding, this is one of the most elegant religious works we have ever seen. Dr. March has gone over the familiar ground from Bethlehem, through Nazareth, to Jerusalem, sketching with graceful pen the scenes in the life of our Lord, and drawing from them impressive lessons of practical piety, and many comforting thoughts and hopes for the afflicted.

Answers to Correspondents.

Landon West. We do not mean to print the tract unless several thousand will be engaged. As yet we have only about 400.

E. L. Yoder. It would require too much space to insert the name of the counties, in the addresses of ministers, in the Brethren's Almanac, as in many cases it would require two lines to each name. If the name of the post office and state are plainly given, letter will in all cases go as safely without the county, though not always quite as speedily.

CATHARINE STEES. It was your postmaster that wrote on your paper: "20 cents postage due." You have now paid for the *Companion* to Vol 8, No. 18. The postage is to be paid at your post office.

SUSAN A. TURNER. We do not know anything about it. The only cure we could recommend would be soap and cold water, and we would look upon anything else as a humbug.

MICHAEL FORNEY: No knowledge of the almanacs mentioned.

JOHN FRITZ: The subscribers you mention are at Eldora, Iowa: they were not charged to you.

J. B. MOWERY: No. 30 is entirely out.

S. A. WALKER. You misunderstood: we want the names and addresses of all the ministers.

An Agent's Dun.

We agents are beginning to think that we will have to pay for our subscriber's *Companions*. It looks favorable for it; the thirty-third number is now out—the year over half gone,—and a good many have not paid in.—Still the *Companion* comes with its smiling face, when it ought to come with a frown, with its countenance fallen.

Yours in brotherly love,
AN AGENT.

MISCELLANEOUS

Confidence in God.

"Why hast Thou forsaken me?"—So, indeed, many a one is crying at this moment. Why hast thou forsaken this weary, solitary soul? Why hast thou left the parent to bear the burden of ungrateful, rebellious children? Why hast thou left the wife or mother to bewail her only joy? Why hast thou cast those poor children on the world, with none to help them? Why hast thou permitted those cruel oppressions to go on under the sun, unrebuked and unchecked? Why hast thou permitted those vast multitudes to be born and die, as sheep without a shepherd?—Why hast thou forsaken so many churches which thy right hand had planted? Why has Christendom gone so far astray from its original purpose? Why has the human race—why has this church and nation—been allowed to lose so many great opportunities? Why has so many a noble spirit been snatched from us when we most needed him? Why do the evil prosper—why do the good fail? Why is human life so mysterious and so sad? Why is the divine life so far off—so difficult to attain unto? We ask these questions—we cannot help asking them. We even do well at times to ask them. Christ asked this one question which comprehends all. There is no other answer but what he gave to himself—not in word, but in act. He did not give way; he did not despair. He waited, he endured. He looked forward and upward. Though God seemed to have forsaken him, he yet had not forsaken God. God was still to him his God. "My God."—And therefore, in the strength of his endurance, the darkness broke away, and the desolation ceased. He felt that God was not only his God, but is always his *Father*. "Father," he said, "into thy hands I commend my spirit." The work which he came to do, and which seemed for the moment forsaken and interrupted, he felt was, after all, accomplished. "It is finished," he said. So we may be sure that, if we persevere, our Father will receive our spirit in calm and peace Our work will be finished; if not by ourselves, by others, when God's good time is accomplished.—*Dr. Stanley.*

Renewed Day by Day.

Paul says: "The first man Adam was made a living soul, the last Adam was made a quickening spirit."—What is the difference between "a living soul" and a "quickening spirit?" Let us try an illustration: Take a glass of water from a cold spring, and for a moment it is just as good as the water in the spring; but it immediately begins to lose its freshness, growing flat, and less palatable, till in process of time it becomes odious. This deteriorating process commences the moment it is taken from the spring, and begins a separate existence. It is good at the beginning, and yet its state is one that must end in staleness. That may represent the first Adam—a "living soul." There is life in such a soul, but is life under such conditions, and with such certainty of termination as in the case of the water we have described, which was separated from its sources. Its infancy is pure, but with a purity that cannot last.

Place another glass now in a situation where it will be constantly receiving from the spring, and the glass of water will be always fresh.—Though for a single draught you would not notice any particular difference between the water in the one case and the other the moment it was dropped from the spring, yet the state of the water in the two vessels is very different. The water that is constantly renewed from the spring, represents the "quickening spirit."—There is in that soul something more than mere life that runs itself out into habits, it is renewed life, quickening life, like the spring that is ever running.

Paul gives us that idea when he says, "Though our outward man perish, yet our inward man is renewed day by day." There is a blessed promise in Isaiah to the same effect: "even the youth shall faint and be weary and the young man shall utterly fall; but they that wait on the Lord shall renew their strength; they shall mount with wings as eagles; they shall run, and not be weary they shall walk and not faint."—*J. H. Noyes, in Oneida Circular.*

Love of the Beautiful.

Place a young girl under the care of a kind-hearted woman, and she, unconsciously to herself, grows into a graceful lady. Place a boy in the establishment of a thorough-going, straight-forward, business man, and the boy becomes a self-reliant, practical, business man. Children are susceptible creatures, and circumstances, scenes and actions, always impress. As you influence them, not by arbitrary rules, nor by stern example alone, but a thousand other ways that speak through beautiful forms, pretty pictures, etc., so they will grow. Teach your children, then, to love the beautiful. Give them a corner in the garden for flowers; encourage them to put it in shape of hanging baskets; show them where they can best view the sunset: rouse them in the morning, not with the stern, "Time to work," but with the enthusiastic "See the beautiful sunrise!" Buy for them beautiful pictures, and encourage them to decorate their rooms in his or her childish way.—Give them an inch and they will go a mile. Allow them the privilege, and they will make your home beautiful.

Tobacco Column.

There's naught exceeds
The filth that from a chewer's mouth proceeds:
Two ounces chewed a day, produce
A full half-pint of vile tobacco juice,
Which, if counted five and twenty years,
(As from a calculation it appears,)
With this foul stuff would near five hogsheads fill,
Besides old quids a larger parcel still.
Nor am I with this calculation done:
He in that time has chewed full half a ton;
A wagon-load of that which would of course
Sicken a dog or kill a horse.
Could he forsee, but at a single view,
What he was in his life destined to chew,
And then the products of his work survey,
He would grow sick and throw his quid away
Or could the girl, ere she had pledged to be
His loving wife, her future prospects see—
Could she but see that through his mouth would pass,
In this short life, such dirty, loathsome mass
Would she consent to take his hand for life,
And, wedded to his filth, become his wife?
And if she would, say, where's that pretty miss
That envies her the lip she has to kiss?

College Smoking.

The *Independent*, in an able article, speaks its mind concerning sundry "college customs," some of which are vile, and others only absurd; some dying and some expected to die. On the smoking of tobacco, it utters the following sensible remarks:

"And, speaking of tobacco, we might as well free our minds. There is a large number in every college class who do not smoke. They regard it as a foolish, filthy practice.—To them tobacco is disgusting, and they believe its use a physical injury, and indirectly a moral evil. They believe rum and tobacco have kindred affinities. We would suggest to their classmates, is it manly by the tyranny of custom or of class opinion to force upon them a ceremony like that of the so-called 'Pipe of peace,' which is distasteful to their moral sense?—The clasped hands, we have said, are beautiful. They mean something.—But to see a ring of refined young scholars going to the greasy Apaches, instead of the polished Athenians, for their models—sucking dirty smoke through a hole, is neither emblematic nor elevating. And when we think of the scores of young men who will this summer do violence to their own manliness, so as not to seem squeamish or narrow, a mild indignation takes the place of disgust."

CHEWING THE LIZARD.—A young man at Hopkinton, Iowa, noticing that his tobacco didn't "chew right," dissected the plug, and found a lizard had been pressed between its folds.—Altogether a matter of taste. We would as soon eat the lizard as the tobacco.

"They Say."

A great many excellent people have had their worldly prospects entirely destroyed and hundreds, nay, thousand have had their hearts wrung with anguish in consequence of the slanders of the family of *They*. If a man repeats a slander in the street, and he is asked who told him so, his answer is "*They* said so." *They* ought to be hooted out of society; for *They* have done more mischief in the domestic and social circles than any other family under heaven. How easy it is for a slander to be propagated, which, perhaps, may ruin a young man's prospects forever; and must be borne in mind that *They* are always implicitly believed. An example by way of illustration: A friend meets another in the street, and asks if he has seen Mr. Q. that morning.—His answer is no; that he heard he had been gambling all night. The response is—it is impossible, for he drank tea with me last evening, and did not leave until ten o'clock; who told you so? *They* told me so, is the answer; and, as he desired a favor of me to-day I shall not grant it until I know the truth of the business for I don't intend to assist gamblers. So poor Mr. Q., who had always borne a good character—who drank tea with his neighbor, and who, on his return to his residence, retired to rest—and withal, never saw a gaming table in his life, is branded with the title of gambler, because *They* said so. A slander is like dust; it finds its way into the most remote recesses, and spreads, like the clouds, over the whole face of the heavens. We advise our readers to place very little or no confidence in any story whose propagator is *They*. *They* should never be believed in religion, politics, or in any matter pertaining to social life.

Fear God and be wise.

CORRESPONDENCE

Correspondence of church news solicited from all parts of the Brotherhood. Writer's name and address required on every communication as guarantee of good faith. Rejected communications or manuscript used, not returned. All communications for publication should be written upon **one side** *of the sheet only.*

Editor Christian Companion:

DEAR SIR:

Although my name does not appear as a subscriber to your paper, I nevertheless have the privilege and pleasure of occasionally perusing it. That there are many very excellent articles published therein, from week to week, every candid reader must admit. Recently, however, a series of essays upon the subject of "Methodism" have appeared, which seem to me to be not only without foundation but perfectly absurd: more particularly that article wherein the writer speaks of Martin Luther as being the father of infidels, and the "curse and bane" of the German people, &c.

When my thoughts wander back to the dark days of the sixteenth century, in contemplation of the great work Martin Luther was the instrument in accomplishing for God and mankind; when I see him,—actuated by the purest motives and inspired with a most holy zeal for the salvation of his fellow men,—leave his cell and gird on the gospel armor, praying that God would lead him in the true paths of life eternal, humbling himself at the feet of the Savior, and battling long and manfully in opposition to popes and kings, against superstition and error; and when, in after years, I see the fruit of his labors filling the world with a pure Christianity, and leading men to a higher consecration of themselves to God; then it is that I am at a loss to see the motive for denominating that unquestionably great and good man as being the curse and bane of the German people, and the father of infidels. Will your correspondent be kind enough to make that point clear?

Yours truly,

Mc Veytown, Pa. SENECA.

On the Missionary Cause.

Many brethren seem opposed to sending missionaries. I do not fully understand why the brethren oppose such a good cause? If you please, look around and notice all other churches, how busy they are in send-

ing missionaries. Though blinded by bigotry or ignorance, they seem to have plenty of money; they seem to give willingly. There are German Reformed, the Lutherans, the Presbyterians, all contribute a large sum of money to college purposes, and they all send missionaries. They pay their thousands of dollars a year for such purposes; not a word of complaint about a ten cent tax. Now brethren, if all those so-called churches are sending off missionaries and spreading their doctrine, why should not we be spreading the doctrine of truth? The scriptures say we should resist the devil. While other churches preach that the commands of Christ are not essential, we,as followers of Christ, should do more than we are doing in proving that all the commands of Christ are essential to salvation. Christ called the twelve disciples together and told them to go and preach, saying, "The kingdom of heaven is at hand." What are these but missionaries?

"But," says one of our brethren, "they did not call for money to bear their expenses."

But, my dear brother, you must remember they were in possession of something better than money. God had blest them with power to heal the sick, to cure all manner of diseases. That is something that we are not in possession of now. That mighty power was wrought to take them without money. Christ told his disciples, "Provide neither gold, nor silver, nor brass in your purses; nor scrip for your journey; neither two coats; neither shoes, nor yet staves" Nor mind the words that Christ spoke in the same verse, "for the workman is worthy of his meat." Now I must believe that they were well rewarded, for they had the power to do a mighty work. Suppose we could do the works that the apostles did.—Why if I could do the works that they could, I would not call on my brethren to aid me to go to Oregon. But now it takes money instead of having the power to do miracles (or not having faith, I leave this for some of my brethren, to answer). If we lack that faith, may God help us to get it soon, is my prayer.

Now these twelve apostles were not all that he sent out to preach; but he sent out seventy others. Why it seems that the very devils were subject to them. These were all missionaries. They were to preach the gospel.

Then after Christ's death and resurrection, he gave the apostles the great commission: "Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching themto observe all things whatsoever I have commanded you: and lo, I am with you always, even unto the end of the world. Amen.

Brethren these are plain and positive words from our Lord and Master. Now all these were missionaries, by Christ's own appointment. I do not think any one will deny this. And we can read that some of them had families. Did they not all need some support? Certainly they did Where did they get their support from? from the world? No, from the church; for we read that they sold their possessions and had all things common. The poor had as much as the rich. This was brotherly love.

Christ told the apostles to observe all things and to teach others the same. Now if we claim to be the followers of Christ, why should we not observe all things. We can read the apostles did just as they were commanded to do. According to history they preached to all nations that existed; and they even suffered in order to fulfill that command. They seemed to love to do good to the perishing souls around them. There was no mighty dollar between them and God.

Now to you brethren who are opposed to missionaries. Brethren George Long and Daniel Summers, came through the part of Indiana where I lived, on a mission of love, about ten years ago; and that was the first time that I ever heard such doctrine. I heard of the the name "Dunkard" by way of ridicule; but never knew of their faith, but I was raised Calvinistic. I had a little water sprinkled on my head when sixteen years old. This was through blind teachers. There are hundreds of poor, deluded souls in our own land just as I was. May God help us all to help spread the truth as it is in Christ. I have a great love for those brethren Oh how I wish I could hear brother Long preach once more! May God help him to still open the eyes of the blind, as he did my eyes, to see the gospel light and truth. He was one missionary that did good. Not only did he do good to me, but to many others It is true we longed to see some brethren preach, for we were sometimes over eighteen months without preaching. This seems hard, when some churches had four and five speakers, but not one was sent to our aid. Was this fulfilling the command of Christ, when he said "go and preach?" Ah Brethren, wake up to a sense of duty.

Those brethren who have been raised up in the church, cannot sympathize with us that have not heard the Brethren preach, but about three times in five years. Those were lonesome times; and the wolves all aronnd us, ready to devour the flock. No shepherd or watch over us. Brethren, if you never had the trial, you do not know how we felt.

Think of our dear brethren that have been calling in Oregon, for ten years. I do not believe in sending preachers there to stay a little while, then come away again. This will not do. But send them that will go and stay. "How shall they hear with out a preacher; and how shall they preach except they be sent?" Thebrethren cannot observe the Lord's Supper nor any of the ordinances; they cannot enjoy themselves in these glorious means of grace: for they have no shepherd. Did not Paul send Timothy to ordain elders over the churches? (not elder but elders). Now this is passing strange, as many churches as we have in the east, that there cannot be one man sent to Oregon to watch over the flock. to help to build up churches! But I fear we have not the love or sympathy for our brethren that we should have. Oh, what a pity! the love of the world is cutting the cord of brotherly love! Oh, how much more we ought to love our brethren these dark times!

This is a subject that I have long been looking at, I often wondered why they did not assist or send our preachers to where they had none It is true the love of money is getting possesion of the heart too much in this our day. What a pity this love of money, this covetous principle, has got into the churches so much While this is the ruling principle of the heart, the love of Christ, & the love of a brother cannot dwell there. I here mention that I would not have called for aid to take me and my family to Oregon, but I had not means enough

Lovefeasts.

Middle Creek, Somerset county, Pa., Sept. 21st, 4 P. M.

Logan church, Logan county, Ohio, Sept. 29th.

Walnut Level, Wells county, Ind., Oct. 21st.

Yellow Creek, Claar's meeting-house, Bedford county, Pa. Sept. 27th, 4 P. M.

Plymouth, Lyon co., Kan., Sept. 2nd.

Somerset arm, Mercer co., Mo., Sept. 23d and 24th.

Shelby co., Iowa, Sept. 2nd.

Salem branch, Marion co., Ill., Aug. 26th.

Dresden Powesheik co., Iowa, Sept 2nd & 3rd.

Buck's Creek church, Henry county, Ind., Sept. 28th.

Lick Creek congregation, Owen county, Ind, Sept. 29th.

Spring Creek, Rockingham county, Va., Sept. 22, 24.

South Keokuk, Keokuk Co., Iowa, Sept. 30th, and Oct. 1st.

Yellow Creek, New Enterprise, Bedford County, Pa., Oct. 24th, 4 o'clock P. M.

Eeast meeting-house, Pine Creek congregation, St. Joseph county, Mich., Oct 19th, 4 o'clock P. M.

DIED.

We admit no poetry under any circumstances in connection with obituary notices. We wish to use all alike, and we could not insert verses with all.

In the Manor branch, Indiana Co., Pa., March 17th Sister MARY KEPHART, aged 70y. 3m. 2d. Funeral discourse from 1 Thes. 4 : 13, by Mark Minser and D. Ober.

In the same branch, July 27th, Sister SARAH TIGLER, consort of the late Brother Michael Tigler, aged 59y. 4m. 11d. Funeral discourse from Rev., 2 : 11, "He that overcometh shall not be hurt of the second death," by the writer.

In the same branch, August 2d, Friend ANDREW DICK, aged 28y. 1m. 26d. He leaves a disconsolate widow and several small children to mourn their loss. Funeral discourse from Psalm 17 : 15, by Joseph Holsopple.

Near Marmaton, Bourbon county, Kansas, July 25th, MINNIE CATHARINE, daughter of brother David and sister Rachel BOLLINGER, aged 11 months and 15 days. On the 23rd, the child pulled a cup of boiling hot coffee over its face and breast, scalding it so severely that it died two days afterward. Funeral occasion improved by Eld. J. Harshy and the writer.

A. C. Numer.

In the Nettle Creek congregation, Wayne county, Indiana, on the 11th day of August, of Flux, CLINTON D. TEETER, only child of brother Lewis W. and sister Nancy E. Teeter, and grandson of the writer, aged 1 year 9 months and 25 days. Funeral discourse by brother Daniel Bowman and others, from Mark 10 : 13—16.

David Bowman.

Within the bounds of the Conemaugh congregation, July 23rd, Mrs. MARY McGRIGER, aged between 84 and 85 years. Funeral sermon by the writer.

Also, in the same district, on the 30th of August, JACOB G., son of brother Israel and sister Annie BERKLEY, aged 3 years 9 months and 4 days. Funeral sermon by the writer.

Stephen Hildebrand.

In the Yellow Creek district, Elkhart Co., Ind., July 30th, sister BARBARA EBERSOLE, wife of Elder Jacob Ebersole, aged 80 years 8 months and 8 days; leaving a husband and seven living children. Her funeral discourse was delivered by Elder Jacob Studebaker and Moses Hess. The text (chosen by herself) was 2 Timothy 4 :6, 8.

H. Rule.

In the Valley District, Augusta county, Va. July 22nd, 1871; sister ANNIE A. ANDES, daughter of brother William and sister Catharine Andes: aged 20 years 7 months and 4 days. Disease, Consumption. She was afflicted with this lingering disease for over three years, a good portion of the time she was confined to her bed and arm-chair; but she bore her affliction with Christian patience and fortitude. She was never heard to murmur or complain of her situation, but she looked forward with a triumphing faith, feeling assured that her light afflictions were calculated to work out for her a far more exceeding and eternal weight of glory. She united with the church when quite young, and lived and led in all respects a holy, Christian life. During her affliction, she ofttimes called for the brethren to hold meeting at her father's house, which was readily attended to. She strictly remembered all the commandments of the Lord, to do them, even to the anointing of oil in the name of the Lord; after which she called the family of which she was a member, to her bedside, and told them that she was now ready for her departure; and then giving those around her some words of comfort and consolation, encouraging them to be faithful to the Lord that they might meet her in heaven, she made her own selection for a text for her funeral services, (2 Cor. 4 : 17), also the 607th hymn in the Brethren's Book.

Services by brother Isaac Long.

May the above notice be read to much profit by all, both old and young, with such an example of a Christian life before us, of such a youth as the deceased was. The writer was at different times with her during her affliction, and it appeared to me that all her glory was in the Lord, and in the comfort of the Holy Spirit. She loved to talk about her Savior and loved to sing his praise, which caused me to rejoice in the God of my salvation with her. I have at other times been called to the bedside of youths as she was, who could not rejoice in their salvation from the fact that they had nothing but trampled privileges and neglected duty, to fix their eyes upon; who, instead of praying for the hour to come to release them from this sinful world, would pray for more time to live so that they could make their peace with God. My dear young friends, take the admonition of a friend: accept of God's mercy, while in the day of God's grace. Today you hear his voice; harden not your hearts. Serve the Lord while in youth;—serve him while in health; then when sickness comes, you can rejoice even in death.

Levi Garber.

LIST OF MONEYS received for subscription, books, &c.,

M. Beshoar,	$4,40	Adam Brown,	1,50
S. Yoder,	2,00	Eld. I. Price,	2,25
D. Senger,	1,50	J. S. Thomas,	18,25
J. L. Myers,	8,00	J. Holsopple,	6,30
R. R. Reigert,	1,25	J. Cristner,	6,00
P. Bolinger,	7,25	C. Miller,	,50
John Shick,	1,00	S. Bollinger,	3,75
M. Forney,	8,01	M. Frantz,	1,00
J. Maugans,	,50	L. Said,	1,00
A. Fultz,	1,5I	A. J. Sparks,	2,65
John Everett,	3,00	G. Myers for	
A. H. Fike,	7,75	S. Sons,	1,50
M. A. Lear,	1.50	Daniel Keller, (for	
W. B. Donathen,	,75	D. M. H.),	60.00
Martin Row,	1,50	W. Leatherman,	1,25
J. M. Hutchison,	1,50		

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WE will admit a limited number of select advertisements at the following rates

One insertion, 20 cents a line.

Each subsequent insertion 15 cents a line.

Yearly advertisements, 10 cents a line.

No standing advertisement of more than 20 lines will be admitted, and no cuts will be inserted on any considerations

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Is found to stand well in all climates, being extensively used for Roofing Houses, Out Buildings and Sheds; for Laying Flat Roofs, Gutters, Lining Granaries, Storehouses, or Walls, (either outside or inside), and for placing under Slates or Tiles. It is also a cheap and effective Ceiling on the underneath side of rafters of a Slated or Tiled Roof, and as a Ceiling to Iron Roofs, counteracting Heat, Frost, and Condensation of Moisture.

The English Felt is put up in rolls of 25 yards in length, by 32 inches in width, and containing a surface of 500 square feet.

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FOR ROOFING.

In Rolls, 26 inches wide, by 50 feet in length; each roll will cover a surfacee 10 feet square, or 100 square feet.

It ts to be laid across the roof, shingle fashion, with a lap of two inches, and secured by nailing the edges with 32 nails and tin caps.

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Designed to Promote the Welfare, and enlarge the number, of the class of persons whose name it bears.
One dollar a year in advance.

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Christian Family Companion
Is published every Tuesday, at $1.50 a year, by Henry R. Holsinger, who is a member of the Church of the Brethren, sometimes known by the name of "German Baptists," and vulgarly or maliciously called "*Dunkards.*"

The design of the work is to advocate truth, expose error, and encourage the true Christian on his way to Zion.

It assumes that the New Testament is the Will of God, and that no one can have the promise of salvation without observing *all its requirements;* that among these are Faith, Repentance, Prayer, Baptism by trine immersion, Feet Washing, the Lord's Supper, the Holy Communion, Charity, Non-conformity to the world, and a full resignation to the whole will of God as he has revealed it through his Son Jesus Christ.

So much of the affairs of this world as may be thought necessary to the proper observance of the signs of the times, or such as may tend to the moral, mental, or physical benefit of the Christian, will be published, thus removing all occasion for coming into contact with the so called Literary or Political Journals.

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Christian Family Companion.

BY H. R. HOLSINGER. "Whosoever loveth me keepeth my commandments"—Jesus. At $1.50 Per Annum

VOLUME VII. TYRONE, PA. TUESDAY, SEPT. 12, 1871. NUMBER 37.

"Be Careful for Nothing."

PHIL. iv. 6.

Be careful for nothing, whatever betide,
Fear not, timid child, but keep close to my side;
Be careful for nothing; 'tis all plain to Me,
Though dark to thy vision,—enough that *I* see.

Be careful for nothing;—no want shall be thine,
Within my green pastures' at peace, then, recline;
Thine only care being with me to abide,
Thou'lt find from my fulness thy need all supplied.

Be careful for nothing;—art burdened and sad?
Oh Come unto me! rest thy soul and be glad;
Why should'st thou still take the trouble and care,
When thou hast MY strength every burden to bear?

Be careful for nothing; I know all Thy need,
Thy sickness and sorrow, and hasten to heed;
When trials surround thee, and troubles come fast,
Oh run to me quickly, and hide from the blast.

Be careful for nothing; I hold in my hand
The winds and the tempests that sweep o'er the land;
Fear not for the darkness, the clouds do not dread,
Remember, I've numbered each hair of thy head.

Be careful for nothing; when storms are all o'er,
The sweeter the sunshine that breaks on the shore;
And then, with rejoicing, my child, thou shalt see,
How each billowy wave bore a blessing to thee.

Be careful for nothing;—not even for Death,
With his dark'ning shadow and withering breath;
Oh, dread not his coming. I've conquered for thee
And safe is the soul that abideth in me!

Be careful for nothing; but watch, praise and pray,
And I'll never forsake thee till life's latest day;
Then, through the "dark valley," I'll walk by thy side,
And take thee, in triumph, with me to abide.

—*Mariah West.*

SEEK no toil to make yourself remarkable by some talent or other. Yet do not devote yourself to one branch exclusively. Strive to get clear notions about all. Give up no science entirely, for science is but one.—*Seneca.*

For the Companion.

The Brethren's Order.

The above may seem a very peculiar heading, to a great many of the readers of your valuable paper, but, inasmuch as there is so much said and written upon the three following phrases,—"*The old order of the Brethren*," "*The old Brethren's Order*," *and* "*The Brethren's Order*," I thought it not out of place to say a little upon this matter, explanatory.

What are we to understand by the phrase, "The old order of the brethren?" I understand it to imply, and to refer us to, the decisions the brethren made and tried to live up to a hundred or more years ago. These decisions or conclusions then agreed upon, were to cover existing cases, or, as they were looked upon, *inovationns*; being of such a nature, that the word of God could not be brought to bear directly upon them. But in many cases the monster-looks of those things passed away, by their becoming very useful to society and to Christianity. The conclusions and decisions, therefore, became obsolete; and hence they may, with propriety, be brought under the head ng.—"The *old order* of the Brethren."

In looking over the business transactions of the Brethren in an early day,—and we may even say, up to within twenty-five years of the present time,—we can readily discover, that many of the objectional things are now used to great advantage; yet, at the same time, we, of the present generation, should not look upon the decisions and conclusions of the church of former generations with disdain or disrespect: nay, verily, we should ever feel thankful to our heavenly Father, that our brethren were so careful concerning those new things that were then springing up. But now, since we see the utility of many of those things that were in their uprising viewed with a critic's eye,—seeing their usefulness and the great advantage we gain in the use of them,—we have brought those decisions under the heading of "The *old order* of the Brethren." Inasmuch, then, as many of those new things, that were in their time handled as a

coal of fire, are now used by nearly all or altogether so, to a good advantage, we should not be so ready to censure our young brethren and sisters for not living up to "the *old* order of the Brethren, when we are all continually verging away from it ourselves. We must all admit that times and customs are continually changing; and so have many of these things changed, and will yet be changing; and in my humble opinion, it would be wrong in us to radically enforce the old order of the brethren upon the present generation of believers: it would bring upon us inconveniences, and would be detrimental to the cause of our blessed Master. How would we in our older congregations do, if we were made to worship in our dwelling houses? Our members, let alone the outsiders, could not be accommodated; and many, from this fact, would be deprived of hearing the truth preached.

2. What are we to understand by the expression, "The old Brethren's Order?" Brethren and sisters, you may think that in the phrase, "The old Brethren's Order," there is not much more contained than simply an expression of respect to age. If this were so, we would not have much to say under this division of our subject. I think it embodies more than many are aware of. What do we understand by the expression? Would it not convey the idea to every intelligent mind, that there were among us an order that had age for its foundation? This is what I mean: If an old brother, or a few of them, should get up an idea,—no matter whether right or wrong in the estimation of the younger ones,—and would have it put through (as the saying is), that is what I would call an *old brethren's* order. Age should be respected, but not above what it deserves. Here is an instance:—When the query came up before the A. M. as to whether it was right to teach, or play upon instruments,—and I think conveyed the idea as to whether it was right in us to have our children taught the science of instrumental music, &c.,—some of the old brethren asked for a thus saith the Lord, forbidding any such thing; and from the fact that this could not be done, the query was tabled. And later, I saw and read a few articles on singing, written, no doubt, out of love, saying, that there was too much singing at our late A. M.; and then brought in our regular meetings. The strength of these arguments was based upon the fact that we cannot find that the apostles had much singing, if any, in their public assemblies. Neither can we find that they had from *ten* to *thirty* minutes preaching before prayer; and I presume for this reason are we taught to do so. The reader may be anxious to know what I want with all this. I will now make the application.

When a non-compliance with the old brethren's order of wearing a round-breasted coat, a straight jacket, with a stand-up collar, no black colors, &c., is almost, and in some cases altogether, made a *test* of membership, asking for a plain "thus saith the Lord," we are pointed to the "Old Brethren's Order," and not to the Bible. And why? For the simple reason that the Bible is silent on those subjects. Why not dispose of these as has been done with many others for want of Bible evidence. Herein is where I think a great wrong is done; and where many of our young members are driven back, and treated with coldness by older ones. I am persuaded that these things ought not so to be; and the only way I know to overcome this difficulty is, to strictly comply with the

BRETHREN'S ORDER.

And what kind of an order is this? It is the order that agrees with the Bible in all its plain and unmistakable teaching. It may truly be said, "the Brethren's order" is the order of Heaven; for they have been taught out of Heaven's laws. It should make every brother and sister rejoice, to think that we at are an agreement with heaven. As long as we follow out this rule, we will have no trouble among us. By this can we overcome powers, dominions, kingdoms, and even the gates of *hell* cannot prevail; neither height, depth, things present nor things to come, can move our confidence and unity in him who is the head of all, and through whom we have been made the mighty people of God. And as long as we look to Jesus Christ, from a proper stand-point, who is said to be the author and finisher of our faith, we can never fall. But just as soon as we deviate from this rule and adopt any other, we will fall into the same pitiful dilemma as did the once mighty church of Rome: they heeded tradition, and the sayings of the father's, more than the written word of God, and have been swallowed up by Priests and Popes. Let Jesus Christ be our Standard bearer. In all things

say, "Thy will be done;" and where God's word is not plain on a subject, then let not only a few, —whether old or young,—decide the subject; but all become united in the decision, and you will never hear of any dissatisfaction among us. In conclusion let me say to the old: Think not that you are always right in your conclusion, and that the younger know nothing. You may learn lessons of great importance even from babes. And to the young let me say: Stand under the arms of our old; help to carry out the principles of the Brethren's order, and by bearing one another's burdens you will fulfil the law of Christ. And be assured, brethren and sisters, that the day is not far off, where no distinction of age will be made, but all, all, will be but the Brethren, and that the brethren of Christ. C. G. LINT.

Dale City, Pa.

For the Companion.

Quickened.

In reviewing my article on page 181 of the C. F. C. brother Thomas says: "Just so soon as that body was quickened, he, by that made alive body, preached to those that were disobedient in the days of Noah, and, no doubt, exhibited to them the wounds that he received on Calvary, 'that they might be judged according to men in the flesh, but live according to God in the spirit.'" All the difference that there is between brother Thomas and I, is, he believes that Christ did his preaching to the ante-diluvians immediately after his resurrection; that his body, and not his spirit, was quickened; and I believe he did his preaching between his resurrection and crucifixion, and that his spirit, and not his body was quickened. I think it necessary for Christ to go disembodied to preach to those disemboddied ante-diluvians. He says Christ was not quickened *in* but by the spirit. Christ's troubled spirit, after its disembodiment *was* quickened, or refreshed, by the Spirit of God. He was "put to death in the flesh," and "quickened by the Spirit;" and "by," in, or with his quickened spirit "he went and preached to the spirits in prison." It is but little difference who is correct, brother Thomas or I,—our views both carry redemption and the means of salvation beyond the tomb; giving the dead, as well as the living, an opportunity of being saved from hells dreadful reality. I believe that God will give every man, dead or alive, one opportunity to be saved from the power of death; offering to him the means of salvation for him to accept or reject for his weal or woe.

Brother T. thinks that Christ without his body before its resurrection would not be a whole Christ. In the Mount of transfiguration, did Christ talk with a whole Moses and Elias when they appeared unto him, talking with him? O brother! this part of a Christ is all a whim.

You say it was his body that was quickened, and by it he went and preached to them that are dead. Well, let us see how that is: It was forty days between his resurrection and ascension; and Luke says, Acts 1: 3, "He was seen of them (the apostles) forty days and speaking of the things pertaining to the kingdom of God." Dear brother T. you see there was no time for him to preach to the ante-diluvians; and you do not believe that he was preaching at both places at the same time. Then the forcible conclusion is, that he was preaching to disembodied ante-diluvians while his body lay in Joseph's new tomb; and after his resurrection he again appeared unto his brethren in the body, and instructed them as he had before his crucifixion.

A. LEEDY, JR.

Antioch, Ind.

Every-day Religion.

We must come back to our point which is, not to urge all of you to give yourselves up to mission work, but to serve God more and more in connection with your daily calling. I have heard that a woman who has a mission makes a poor wife and a bad mother; this is very possible and at the same time very lamentable; but the mission I would urge is not of this sort.—Dirty rooms, slatternly gowns, and children with unwashed faces are swift witnesses against the sincerity of those who keep other vineyards and neglect their own. I have no faith in that woman who talks of grace and glory abroad and uses no soap and water at home. Let the buttons be on the shirts, let the children's socks be mended, let the roast mutton be done to a turn, let the house be as neat as a new pin, and the house be as happy as a home can be. Serve God by doing common actions in a heavenly spirit, and then if your daily calling only leaves you cracks and crevices of time, fill these up with holy service.—*Spurgeon.*

For the COMPANION.

"Brother Lœhr's Appeal."

In No. 32, brother Joseph Myers says, he would like to be a little better satisfied of the actual necessity of sending a brother to assist brother Loehr; and adds: "Does not brother Loehr live there, right among them in Michigan?" Now we conceive that this expression of brother Joseph is the mind of many brethren in the East, and especially those three "Dutch Churches." Therefore, Christian affection and love induces us to try and give them satisfaction, in the spirit of meekness and candor.

We would say then at once, the expression "Does not brother Loehr live there, right among them in Michigan?" betrays a too narrow conception of brother Loehr's position. The state of Michigan is very large. Brother L. has traveled and preached in a number of counties; but it is not always the case when people hear the Gospel preached that they say right then, "What doth hinder me to be baptized?" In such cases, where they are willing brother L. does not first travel over land and water, hills and dales, to Jerusalem nor to Pennsylvania, to ask for help; but does just as Philip did. Yet when brother L. is called two or three hundred miles, to baptize and preach, and he has no purse nor scrip,and but a staff,—and that even not like that of Moses, to perform miracles with,—brother L. is prevented from answering to the call.

Brother L. has indeed divested himself of temporal things,—excepting a small spot of earth for a temporary home,—and lets the few children he has yet, work out for their living, so that he could go unhindered. But, dear brother Joseph, though he has thus divested himself, and is devoted to his Master's service in his declining days, yet, since there is no treasury as there was in the days of the apostles, nor a Judas that carried the purse, that things can be bought when needed, he cannot answer all the calls. Yet he did go, after coming home from A. M., several hundred miles to baptize and to preach; and the Lord knows who enabled him to do so; it was not those that are afraid a "Ten Cent Tax" will do "Mischief."

But we will be charitable, and ascribe no other than pure motives, and hear you say, that you want to hear the good results (of sending missionaries of course) before we encourage it. Now to satisfy you on that head, we must first understand what it is. My understanding is, missionaries are persons that are sent out to preach the Gospel where it has not yet been preached. They may remain one year or ten years, one week or ten weeks, in a place. If they have preached the Gospel in a place till they see that the people reject it, they are at liberty to go to another, after the example of the apostles; and if the people accept their doctrine, they will organize churches, and proceed farther. This was the course pursued by the apostles. They went abroad and made protracted efforts, and continued long enough in one place to establish a church; and from time to time they revisited them. Thsu it was done till the then known world had heard the glad news of salvation. And when, in the wisdom of God "who made the world and all things therein," the time came that this western hemisphere was to be enlightened, persecution did the work like it did in the beginning, in the land of Judea. There is no persecution here; but an open door that no one can shut. Our brethren have been induced to move westward, not so much for the sake of the Gospel as that of their temporal interest: and I have no objection so that the Gospel is preached as Paul says.

Now brother L. has done all he could to induce brethren,—speakers,—to move to this state; but so far without effect, comparatively speaking; for he is as yet the only one that travels of any account. He has applied to Indiana, and it was responded to in part. But so long as brethren are sent that have large possessions at home, the time they can spare from their home concerns is too limited; therefore brother L. told you at your District Meeting, that, if you send a brother, send one that suffers no loss in being absent from home; and it was done so, I believe.

But here comes in the great danger. There are 23 churches composing the Middle District of Pa. Taking the three Dutch churches out leaves 20. Counting 200 members to a church, and 10 cents from each member, makes 400 dollars. But it was supposed that not more than the half could be counted on; that would leave only 200 dollars, which would certainly leave no dangerous surplus in the treasury.

But now suppose brother D. M. Holsinger's mission proves a success, there will be "scores of places equally necessary to be supplied." Now let us see how many souls must be converted by brother H's mission to call it a success? Are ten enough? Are not five enough? If so, then let us take the ten dollars, the brother supposes, which will make 100 times 10 cents; therefore if ten cents sends out one brother, one dollar will pay for ten, and ten dollars for a hundred. Having equal success, each converting five souls, there will five hundred souls be saved with four thousand dollars. Then, if one soul as Jesus says, is worth more than this world in which we live, those 4000 dollars have accumulated more in this wise than would have been possible in any other way imaginable.

But we are told that the mission to California and Oregon cost over six hundred dollars and "some say that it is not worth what it cost." That may all be so, but by what criterion are we to judge? "Doth our law condemn a man before he has a hearing?" I forbear to advocate the case of brethren Miller and Sturgis: they may have done wrong, and they may not. Is the church in California their judge? If it were my case I would want a hearing before the proper tribunal.

But this kind of reasoning is not correct. Does the intelligent farmer quit plowing the field that failed yielding his anticipated crop or income? Does he not send his team out again and again, until he realizes a crop that will pay?

Brother Myers says: "We do not want the Brethren to think that we areopposed to spreading the Gospel: we only differ in the plan." It is true our ancient Brethren rode many a day on horse-back 40 miles, with an early breakfast and a late supper,—and occasionally no supper at all,—serving the Master and laboring in the Gospel. And some brethren of modern date have done no less. Yet the question is, Have the members of the body done their duty? Must those scattered sheep wait till some rich brother comes and feeds them, or moves near enough that they can come to him? If so, I call on you brethren in the state of Pennsylvania, and everywhere, to deny yourselves of your pleasant homes, and come over to Macedonia and help us. Sell all you have, and come and feed the poor, then there will be no danger in the treasury. There is a great deal of good land here, even better than many of you have; and can be had as cheap, and cheaper, than yours is. And the temperate liver is as healthy here as any other place; for the temperature is not as changing in winter as in many other places. And, besides, the souls of men in Michigan are in equal value with any other souls; for Christ died for all. If this were not the case, I would rather be in your company in my old age; for it is indeed sweet communion to be with you. I would have but little self-denial, comparatively speaking, and more enjoyment. Yet I think it will be time enough to enjoy when our day's work is done. What sweet prattling there will be when all the little ones meet! Until then, fare you well.

F. P. Lœhr.

A Beautiful Illustration.

A florist will tell you that if you paint the flower-pot that contains a favorite, beautiful, flagrant flower, the plant will wither and die. You shut out the air and moisture from passing through the earth to the roots, and your paint is poisonous. Just so mere external accomplishments, or a too exclusive anxiety and regard for that, infuses the soul. The vase may be ever so beautifully ornamented, but if you deny the water of life to the flower it must die. And there are kinds of ornamental accomplishments, the very process of which is as deleterious to the soul as paint upon the flower-pot is pernicious to the plant, whose delicate leaves not only inhale a poisonous atmosphere during your very process of rendering the exterior more tasteful, but the whole earth is dried and devoid of nourishment. Nature never paints, but all her forms of loveliness are a growth, a native character, possession and development from the beginning. If the sun can never be called a painter, it is only because the plants absorb his rays, and receive them into the very texture and life of their vegetation. So, whatever is real knowledge, wisdom, principle, character, and life in education, is a process of the absorbing and development of truth, and is not mere painting.—Dr. Cheever.

Each New Day is a new glimpse into Eternity; and a new offer of eternal possibilities.—*Carlyle.*

They are Going One by One.

They are going one by one,
The friends I fondly love;
They are going to their home
In a brighter world above.
There is sorrow in my heart,
And the tear-drops dim my eyes,
As I watch them all depart
To their home beyond the skies.

They are going one by one,—
The young, the fair, the brave,—
Their work on earth is done,
Their rest is in the grave.
We see the vacant chair,
We hear the voice no more,
We miss their love and care,
And their early loss deplore.

They are going one by one,
The father and the mother,
The wife, the child, companion, friend,
The sister and the brother.
But we shall meet again
When life's ties are riven;
No sorrow, sickness, death or pain,
Can mar our joy in heaven.

AMANDA HOLSINGER.

Waynesboro, Pa.

I Need Thee, Precious Jesus.

I need Thee, precious Jesus,
For I am very poor;
A stranger and a pilgrim,
I have no earthly store.
I need Thee, precious Jesus,
To cheer me on my way,
To guide my doubting footsteps,
To be my strength and stay.

I need Thee, precious Jesus,
I need a Friend like Thee,—
A friend to soothe and pity,
A friend to care for me.
I need the heart of Jesus,
To feel each anxious care,
To tell my every trial,
And all my sorrows share.

I need Thee, precious Jesus,
I need Thee day by day,
To fill me with thy fulness,
And lead me on my way;
I need thy Holy Spirit
To teach me what I am,
To show me more of Jesus,
To point me to the Lamb.

I need Thee, precious Jesus,
I hope to see Thee soon,
Encircled with the rainbow,
And seated on thy throne;
There, with thy blood-bought children,
My joy shall ever be
To sing thy praises, Jesus,
To gaze, my Lord, on Thee!

An Alarming Evil.

A poor little lad once received a bit of sugar-coated tobacco from an older youth, who told him to eat it, as he was doing. The little fellow, supposing it some sort of confection, quickly swallowed it. But in a very few minutes he grew deathly sick, and hastened to his home. He grew ill so fast that a physician was called, and everything was done that could be to aid him; but in spite of all, the poor little victim died in a few hour's time. The poison had taken such a powerful hold on an empty stomach that it was carried rapidly through the whole system.

Is it not strange that any one can risk putting such a poison into the mouth, even if they do not intend to eat it? How surprising that any lad can be so foolish as to wish to acquire a taste for anything so loathsome. Yet how common the practice has become!

When the excellent Dr. Goodell had come back from a foreign land, and spent some time in visiting various places in this country, he said, "I see nothing in America so alarming as the increasing use of tobacco among the young men and boys."

He very well knew that tobacco and the pure religion of Jesus have no relationship—that tobacco and strong drink are twin brothers. Every boy who has learned to smoke and chew has started on the fair road to a drunkard's career. I hope that every reader will set his face like a flint against this loathsome vice, no matter though even a father's or a minister's example may point the other way. What would the Lord Jesus approve? should be the question, rather than what others practice.

Weeds.

I was once walking with a farmer through a beautiful field, when he chanced to see a tall thistle on the other side of the fence. In an instant he sprang over the fence and cut it off close to the ground.

"Is that your field?" I asked.

"Oh no," said the farmer, "but bad weeds don't care much for fences, and if I should leave that thistle to blossom in my neighbor's field, I should soon have plenty in my own."

I wish all fathers and mothers would think of that. The evil weeds in your neighbors field will scatter seeds into your own. So it is worth while to pull them up in self-defence. Try to influence the little, untaught child to follow the good, the true, and the beautiful, not only for his own sake, but lest he sow evil seed in the heart of your own child, in spite of all your careful tending. Every weed pulled up in your neighbors field, is a dangerous enemy driven away from your own.

Help to Save Souls.

Christian brother! Christian sister! Have you not a relative who is out of Christ? Have you not an acquaintance who is unconverted?—Doubtless you have. Are you doing your duty towards that one? He or she, as the case may be, is possessed of an immortal soul that must spend an eternity in bliss or in misery.—Ample provision has been made for the salvation of that soul. Are you willing that it should be lost? Surely every christian who reads this has sufficient influence upon some one to induce him or her to turn to the Lord. A soul is too valuable to go to perdition. No effort to save it is too great. Will you not do your duty, and plead with your unconverted friends? If there is joy in heaven over the repentance of a single sinner, will that not richly repay you for your labor of love? But a far richer reward will you have, if in the better land a dear one shall point to you as the instrument, in God's hands, of bringing him or her to the Savior. On the other hand, what a terrible account you will have to render if, through neglect to perform your duty a soul is lost? Dear christian reader, think of the consequences attending a failure to do right, and the happy results of doing right.

John Locke says, "All the entertainment and talk of history is of nothing almost but fighting and killing, and the honor and renown which are bestowed on conquerors who, for the most part, are mere butchers of mankind; misleading youth, who by these means come to think slaughter the most laudable business of mankind and the most heroic of virtues.

It were better to have no opinion of God at all, than such an opinion as is unworthy of him.

The Creator.

All things bright and beautiful,
All things great and small,
All things wise and wonderful,
The Lord God made them all.

Each little flower that opens,
Each little bird that sings,
He made their glowing colors,
He made their tiny wings.

The rich man in his castle,
The poor man at his gate,
God made them, high or lowly,
And ordered their estate.

The purple-headed mountain,
The river running by,
The sunset and the morning
That brightens up the sky.

The cold wind in the winter,
The pleasant summer sun,
The ripe fruits in the garden,
He made them every one.

The tall trees in the greenwood,
The meadows where we play,
The rushes by the water
We gather every day.

He gave us eyes to see them,
And lips that we might tell
How great is God Almighty,
Who has made all things well.

The Peril and the Escape.

A heavily-laden ship was sailing through the "Vineyard Sound," when a captain familiar with the rocks and shoals, rowing by, warned the crew of a rising gale and a dangerous ledge at hand. They disregarded the repeated alarm, and were left to their own course.

An hour later, and from the shore the signals of distress were seen from that vessel's deck. The captain who had tried in vain to induce the master and crew to seek safe anchorage, with a few friends, entered his boat, and went towards that bark, reeling in the storm on the rocks which held it fast.

Upon nearing it, the billows tossed the boat high in air, and then left it in the abyss of waters, making the rescue well nigh hopeless. At length a bed was thrown into the boat, and the cry went up, "Jump for your life, it is your only chance!" The imperilled group looked down upon the danger, and into the storm, and hesitated. The vessel began to part, and once more the shout was heard, "It is your last chance—come now, or you are lost?" The leap was made, and while the ship went to pieces on the boiling flood, the boat bore the rescued crew safely to the shore.

Thus the sinner disregards the warnings of those who see his peril; and when God in mercy brings him to feel his guilt and danger, he still clings to his foundering bark. If saved at all, he comes to the decision which costs the greatest struggle his soul can know, to spring into the arms of Christ without reserve. His heart exclaims:

"I can but perish if I go,
I am resolved to try;
For if I stay away, I know
I must forever die."

It is a wonderful fact in salvation that, with the certainty of ruin behind and of salvation before, when this last resolve is made, the souls extremity is a reality—it is a determined and yet a desperate spring of life. God intended that the surrender to His mercy should be unconditional, and the glory of the rescue for eternity His own.

A DREAM COMES TRUE. A Richmond paper contains an account of a murder committed in Wilkes county, North Carolina recently, the circumstances of which are not a little remarkable. A gentleman in that county a few days previous to the murder, sold to a neighbor a tract of land, for which he received $1,000 in cash. Business calling him away from home soon after, he left the money with his wife, and on returning he stopped over night with a friend living some ten or twelve miles distant from home. In the night he dreamed that some men had entered his house, murdered his wife and two children, stolen his money and destroyed his property. Knowing that he had left the money with his wife, he became uneasy and restless after his dream and requested a peddler who was stopping at the house with him, to accompany him at once to his home, for he feared there was a reality in his dream. On arriving at his home, to his horror he found his wife murdered, and two men sitting at a table counting out the money he had left with her. He and the peddler being armed, immediately fired upon the men and killed them. They turned out to be the man to whom he had sold the land, and from whom he had received the $1,000, and his son

Boy Smokers.

Here and there about the street corners and around the doors of places of amusement you will see a lot of urchins, some of them decently clad and presenting a respectable appearance, who are engaged in asserting their manhood by puffing away at execrable cigars. It is fair to presume that their anxious mammas are not aware of the foul habits their darling boys pick up and practice outside of the parental roof; but for their benefit they should know that it is stated that a French physician has investigated the effect of smoking, on thirty-eight boys, between the ages of nine and fifteen, who were addicted to the habit. Twenty-seven presented distinct symptoms of nicotine poison. In twenty-two there were serious disorders of the circulation, indigestion, dullness of intellect, and a marked appetite for strong drinks; in three there was heart affection; in eight decided deterioration of blood; in twelve there was frequent epistaxis; ten had disturbed sleep, and four had ulceration of the mucous membrane of the mouth. It is easy, then, to see how the ranks of drunkards and dissolute men "about town" are recruited, when there are so many boys in training for delirium tremens and the horrors of dissipation.—*Louisville Journal.*

FOLLOWING OUR LOVES TO HEAVEN.—Ah! how many men have found heaven by following their children there! How often is it that a man, wretchedly following after his companion, has found heaven by standing on the threshold of it and looking in upon the loved one that he has lost! The brute creation can be led and allured by taking young ones and carrying them on before them. And where a heart loves idolatrously, and is to be trained for heaven, and if the object loved is taken to heaven, how often does it follow crying as it goes as a bird cries out while it follows the boy that has the nest in his hand! How often have men learned at the cradle what they would not learn at the altar; and at the grave, what they would not in the sanctuary.

Our desire is, not that nature may obey us, but, on the contrary, that we may obey nature

The Bible Land and the Bible.

The following article is clipped from an exchange; and it is given to our readers in the hope that it will prove both interesting and instructive to them. A knowledge of the geography, climate, and customs of the Land in which the Bible writers lived and the Savior of the world himself figured, is essential to a clear understanding of the Book of books—the Bible.

In making an exploration of the Holy Land, there is nothing that so interests the Christian traveller, as to observe the abounding light that the country of the Bible sheds upon the *Bible itself*. Viewed from this stand-point, Palestine is a great "Chamber of Imagery," in which every object may be used as a key to interpret Scripture. Every tree that grows there; every flower that colors hillside or plain; every bird that attunes the morning echoes; every star that glitters from heaven to suggest the glory beyond; every fountain whose water revives the thirsty traveler—everything has a voice to explain this volume, and open hidden allusions, making "dark things light, and crooked things straight."—"Verily," cries aloud the enthusiastic traveler when he first realizes the *Land* is the God of the *Book*. He has preserved the Land, that our faith may be thoroughly confirmed in the Book."

To make this matter available to the Christian student, a few of these remarkable evidences are brought forward* as witnesses upon the stand.

I. The birds of the Holy Land are tuneful witnesses to many of the statements of the biblical narrative. Still the stork "knoweth the appointed time of her coming;" the eagle mounteth up in the clear, blue sky, the sparrow "chatters" upon the house top, and is sold "five for a farthing"; the young ravens cry aloud to God for their food; the fowls of the air that "sow not, neither reap, nor gather into barns," are fed by our Heavenly Father. Other references under this head, might be greatly multiplied.

II. The clothing of the people of the Holy Land is still of the same fashions worn in distant times. Customs of dress, so whimsical and eccentric in our country, are as settled in the orient as the eternal hills—they never change. And so the *girdle* of Judah, the *sandals* of the Gibeonites, the *mantle* of Elijah, the *turban* of Daniel, the *cloak* of Paul, and the *seamless robe* of Jesus, may all be met with any day, in the streets of Jerusalem—witnesses to the marvelous accuracy of the word.

III. The climate of the Holy Land sufficiently confirms the statements of the Holy Page. When "the south wind blows," there is heat (Luke 12: 55), when a cloud arises in the west there is rain (Luke 12: 54). The oriental year is still divided into seasons, by the fall of the early and the late rains; and any marked deficiency in the rainfalls of a season, is still followed by terrible droughts, accompanied by famine, disease and death.

IV. The diseases of the Holy Land are of the same types as those that existed in scriptural days, and so bear witness to scriptural truth.—Around the Sea of Galilee, fever abounds such as prostrated the little daughter of Jairus, and the mother-in-law of Peter. At Bethany sudden and fatal diseases are experienced, like that which overcame Lazarus, whom "Jesus loved." Sunstrokes are common upon the plains, as when the son of the Shunamite woman fell under its influence. Leprosy, in its utmost loathsomeness, is as prevalent as when Moses made it a type of mortal sin, and Jesus Christ of his power to heal. Blindness is fearfully frequent. In the town of Lydda, one-third the inhabitants are blind.—And the blind still sit by the wayside begging, clamoring for aid in those pitiable notes that moved the pitying heart of their Lord.

V. The domestic life of the inhabitants of Palestine, as it was so vividly depictured by the Bible writers, has remained substantially unchanged for forty centuries, and so bears its part of Bible testimony. In the sultry hour of noon, the people still sit under "their own vine and fig tree," and sleep at night in booths upon the house tops. The bread they eat is still that "daily bread" for which Jesus taught us to pray—thin, small loaves, five making a meal, baked once a day, and always eaten fresh. New wine is still kept in new bottles, and so "both are preserved." People recline at the table while eating, as they did at the Last Supper of Jesus. The sound of the grinding is still heard through the quiet night, the mill-stones small and always turned by women, as in the olden time. The salt used is still of that sort that easily loses its savor and cannot be salted again. The virgins at the weddings still go forth by night, with lighted lamps to meet the bridegroom. And the dead, at the funerals, are still carried without a coffin, upon an open bier, amid the death songs of the minstrels and the lamentations of the mourning women.

VI, The farmers of the Holy Land still use the tools of labor, and practice the systems of husbandry, to which so many references are made upon the Sacred Page. Traveling there, we see Cain a "tiller of the earth," and Elisha, "plowing with a yoke of oxen." Whenever the ravages of war are intermitted for a season, the ground yields with its ancient abundance. Then "the mountains drop down sweet wine," as in the poetical figures of Joel, and "the hills flow with milk." The olive-tree still "sucks its oil from the flinty rock," and the honey-bee stores up her luscious treasures in "the hollow rock."

Then the glowing words of Josephus are literally verified. Then the descriptions of Moses become again true, wherein he describes old Canaan as "a land of wheat and barley, and vines and fig trees and pomegranates; a land of oil, olive, and honey; a land in which the inhabitants eat bread without scarceness; there is no lack of anything in it."

"The sower going forth to sow," still scatters a portion of his seed among "the thorns," and a portion upon "the rocks," and a portion "by the wayside," where the "fowls of the air come and devour it up." And still that which falls upon good ground "brings forth, some thirty, some sixty, some an hundred-fold."

VII. The geography of the Holy Land is a solemn witness that He who created the *country* inspired the *Book*. The traveler cannot fail to experience the sensation that he is standing upon "the old ways," the ways of God. All the sacred places are there, there just where they should be, to answer the requirements of the Holy Narrative. There is Bethlehem, you can almost fancy you see the Eastern Star pointing to it, the birth-place of Jesus. And there are Bethany, Bethel, Jericho, Jerusa

* For a comprehensive treatment of this subject, see Thomson's "Land and Book."

lem, Joppa, Shiloh, Shechem, Samaria, Nain, Nazareth, Tiberias, Capernaum, Dan, Damascus, Gibal, Sidon, Sarepta, Tyre, Acre, Cesarea, Gaza, Beersheba, Hebron. Looking more closely we find Gethsemane, where Jesus was betrayed, and Aceldama, bought with the price of that treason; Siloam and Gihon. All the memorable localities may be found, affecting our minds like well-remembered features upon the countenances of the well beloved.

The fountains are there that used to slake the thirst of prophets, preis'ts, and kings; that of Elisha, near Jericho; and of David, near Hebron; and of Joab, at Gibeon; the wells at Bethlehem and Shechem, and many others from which the traveler rejoices to drink and be refreshed.

The mountains, stern and awful in their sublimity, stand as mountains of God's truth. Nebo, whence Moses gathered his last view before he went up to the heavenly hills; Hermon, glittering with his diadem of unmelting snows; Carmel, looking westward over the broad, blue sea; Tabor, Gilboa, Ebal, Gerizin, glorious summits that afforded God's prophets their best images of his grandeur and majesty; all are there, faithful to their trust, speaking witnesses to Bible truth, as they will be to the end of time.

VIII. The heavens of the Holy Land still "declare the glory of God," as when they inspired the soul of the Psalmist. In that "blue, etherial sky," "the Seven Stars and Orion", still wheel and glitter as in the times of Amos; "Arcturus and the chambers of the South," as in the times of Job. The promise of "a countless seed" to Abraham is sublimely illustrated by a view of that oriental sky, crowded and dotted and powdered with stars.

IX. The houses of the people in the Holy Land bear their witness to the accuracy of the ancient text.—Everything about them—the "foundation upon a rock," the roof, movable as in the miracle of the paralytic man—"the guest-chamber upon the wall, as in the narrative of Elisha—the "Court"—the "lattice"—the "needle's eye," that the loaded camel cannot pass—everything illustrates the biblical account so vividly that when we enter one of those houses we almost look for the Samuel, the David, the Isaiah, the Peter, who once occupied such dwellings.

X. And even the insects of the Holy Land still bear a part as witnesses to the divine truth. The scorpion explains the parental figure of Jesus, as well as the terrible image of John. The locust in his year of visitation, still devastates the country as in the time of Joel: before them, the "land is as the garden of Eden, behind them is a desolate wilderness."

XI. Nature, who works everywhere with unvarying laws, has her story to tell upon this subject. Still her "lily of the field" is arrayed in a splendor that the glory of King Solomon could in nowise rival. Still her serpent is an emblem of wisdom, her ant of industry, her dove of innocency. Still her grain of mustard seed in her quick climate and congenial soil, becomes so great a tree that "the fowls of the air lodge in the branches of it." Still the husks, such as the prodigal son did eat, hang profusely upon the carob-tree, affording a rich food for swine; the tares grow among the wheat; the stone, easily pulverized, covers the traveler's feet with dust, as it did the feet of Jesus and his followers; earthquakes still afflict the land, sometimes, as in January, 1837, producing calamities as frightful as that in "the days of Uzziah, king of Judah"; sometimes less severe, as those of the crucifixion and resurrection of nature's Lord. But nothing less than a volume suffices for a theme like this.

XII. The seas of the Holy Land boom forth THEIR chapter of our great story, with mighty voices. The Dead Sea lies awful in its silver basin a tell-tale of Jehovah's anger. The Sea of Galilee is subject to suddden storms of wind such as terrified the timid fisherman. Off the coast of Joppa, the Lord still sends "great winds." Then the "mighty tempests" arise as in the flight of Jonah and the poetry of David.

XIII. The shepherd still watches his flock by night, as on the birth-night of the Son of Man. Still he goes before them; and calls them by name; and they know his voice; and they follow him; and "he maketh them to lie down in green pastures, and leadeth them beside the still waters," all as in those affecting passages which our children have by heart.

XIV. The state of society has preserved unnumbered testimonies to Bible truth. We touch only upon a few. Laborers still "sit in the market-place," waiting to be hired; and their wages are paid them at the close of each day as Moses enjoined, and as Jesus described in his beautiful parable. Merchants and traders still use the balances of deceit, wicked balances, "a bag of deceitful weights, and scanty measure," as charged against them by the prophet Micah; hatred and malice still abound as in the time of the Maccabees, when the wolf had no fellowship with the lamb, nor the hyena with the dog, neither the rich with the poor."

XV. The very ruins into which opulent and popular cities have fallen, when we dig into them and explore them carefully, yield sure testimonies to the verity of the Bible. In their stony bosoms are the very objects needed to make our case complete:—the *penny* still bearing "the image and superscription of Cæsar," the *mites*, two to the farthing, such as a "certain poor window" cast into the Temple Treasury, and "the piece of silver," such as that which Peter found in the mouth of the fish, and Judas Iscariot received as the price of treason.

XVI. And finally the trees of the Holy Land still "clap their hands," overjoyed at the privilege of coming into the witness box, when the truth of God is in peril. Upon great Lebanon the cedar rears his lofty top as in the reign of Solomon: upon the slopes of Olivet, the olive tree bends under its weight of fatness, and justifies the ancient title of the mountains; along the sea-cost the palm tree, most graceful of trees, stands, a beautiful shaft, the Psalmist's best emblem of an upright man; and far and near, from Dan to Beersheba, "the fig tree, while his branch is yet tender, sends forth his leaves," precisely as it did when the divine finger pointed it out as the subject of an inimitable moral, so many centuries ago.

And so, for volumes, this subject may be expanded. But enough has been advanced to prove that every fact, gathered in the Holy Land, is a living monitor, a sure witness, having a tongue of its own to tell God's truth with fulness, greatness, energy, and a great blaze of light. To read the Holy Bible in the Holy Land is, to the pious believer, a treat worth whole years of ordinary experience.

Christian Family Companion

Tyrone City, Pa., Sept., 12, 1871.

Almanac.

Many have already responded to our call for the names and addresses of ministers. It is desirable to have this department complete. If any have not yet reported, we hope they will do so immediately, now A *little* longer and the curtain will drop, and those who have not been registered must be debarred another year.

We also make an especial appeal for the names of the Districts and the number of congregations in each, with the time and place of their next council meeting, and the name and address of the Secretary. Very few have yet been heard from. This is certainly important; and it should not be overlooked.

We suppose the main trouble is that there are so many brethren in each District, and each thinks some other one has given the desired information. We would rather receive a score of letters from each District that this important feature should be omitted. It is hoped that those who can given the desired information will say: "I will give it; and if others do the same, there will be no harm done."

The Pious Youth.

For September has been mailed to its subscribers. We hope it will reach its destination everywhere, and be the means of doing at least some good. The want of editorial was occasioned by the illness of the editor.

Convalescent.

In last week's COMPANION it was noticed that the senior editor was confined to his bed by sickness. We are happy to inform our readers that he is convalescent; although he is not yet sufficiently recruited for the duties of the sanctum. This accounts in part for the meagerness of the editorial department in this number.

Our Make Up.

In order to give the earliest possi notice of the Fall Lovefeasts, we are obliged to insert some announcements in the editorial department. Our prayer is that much good may be accomplished during the coming feasts; and we hope to be favored with joyful tidings, from the different parts of the Brotherhood.

Address.

The address of Samuel Strayer, instead of Dry Creek Iowa, will hereafter be Dallas Centre, Dallas County Iowa.

Answers to Correspondents.

JOHN R. NISEWANGER: Paid to the close of this volume.

STOCTON CAL.: We received a Money Order for four dollars, dated Aug. 31st, at Stockton, Cal. There was no letter accompanying it,—not even the name of the sender. We assigned it to Eld. Geo. Wolf. Is it right?

DANIEL ASHENBACK: We did not insert the notice of your Lovefeast; because you did not state where it is to be.

JOS. R. ROYER: As you omitted the address of Jonas Herr we directed the papers to Brickerville, Pa. If not right, please let us know.

A Debate.

Between brother R. H. Miller of Ladoga, Ind., and W. Jewel, Disciple (Campbellite), of La Fayette, Ind.

SUBJECTS:—Baptism, Feetwashing, the Lord's Supper, and the Holy Kiss.

The discussion is to commence on the 3rd of October, and is to be held in the Brethren's meeting house, 3 miles east of Noblesville, Hamilton county, Ind.

Brethren and friends are invited to attend; but those attending are solicited not to depend too much on the church for entertainment, as the number of members is too small to accommodate all as we would wish to do.

By order of the Committee of Arrangements.

JOHN H. CAYLOR.

Announcements.

We expect to commence our meeting in the Indian Creek church, Westmoreland Co., Pa., on the 23rd of September, (inst.), and continue till the 26th, when we will have our lovefeast, and then conclude. The usual invitation is extended.

JEREMIAH FOUST.

We expect to hold a Communion meeting in the Mohican church, 12 miles N. W. Wooster, in Wayne Co., Ohio, the Lord willing, on the 25th of October next, commencing at 10 o'clock A. M. The usual invitation is extended. By order of the church.

P. J. BROWN.

The brethren of the Buffalo Valley church intend holding a Lovefeast on the 20th of October, beginning at one o'clock P. M. Preaching next forenoon. Laboring brethren and other members are invited to be with us on the occasion. By order of thechurch.

ISAAC MYERS.

We intend having our Lovefeast in the Dry Valley meeting house on the 11th of October next, commencing at one o'clock P. M, and preaching on the 12th in the forenoon. We invite all who may have a desire to be with us, especially ministering brethren.

JACOB MOHLER.

The brethren in the Antietam congregation, Washington Co., Md., God willing, to hold a Communion meeting on the 24th of October next, at Welty's meeting house; commencing at 10 o'clock A. M. The usual invitation is extended.

JOS. F. ROHRER.

We intend to have a Lovefeast at Dunning's Creek, Pa., on Saturday, October 21st, commencing at 4 o'clock P. M. Also meeting next day. We give a hearty invitation to all that wish to be with us, especially ministering brethren.

Six Roads Pa.

THOMAS S. HOLSINGER.

A Communion in the Palestine congregation, in the west end of White county, Ind., on the 23rd and 24th of Sept., to commence at 2 o'clock.

Also in the Monticello congregation, at our meeting-house 3 miles north east of Monticello, Ind., on the 20th and 21st of October, to commence at 2 o'clock P. M

J. S. SNOWBERGER.

We intend to hold a Communion meeting, if God wills, on the twenty-ninth day of Sept., in the Dry Creek congregation, Linn county, Iowa.—The usual invitation is given.

Yours in Gospel Love.

THOS. G. SNYDER

The Lord willing, we will hold our Communion on Tuesday, Sept. 27th, in the East Nimishilon church, in our meeting-house eight miles north of Canton. The usual invitation is extended.

DAVID BOWERS.

We have appointed a Communion meeting in the Angwich congregation, Huntingdon county, Pa., on the 16th and 17th of October. A cordial invitation is extended for members in general to be with us. Ministerial help especially solicited.

JOHN SPANOGLE.

At the Brethren's Meeting House in the Mill Creek church Adams Co., Ills., the 30th day of Sept; And on the 3rd of Oct., in same church in Pike Co., near Barry. A general invitation is extended to the Brotherhood.

In coming to Adam's Co., by Rail, stop at Coatsburg; in coming to Pike Co., stop at Barry. Brethren coming by Rail will address the undersigned,

DAVID WOLF

Liberty, Adams Co., Illinois.

MISCELLANEOUS

"Such as I Have, Give I Thee."

These words of Peter to the lame man he healed in Jesus' name, should be a lesson to us all in our daily life. Such as we have we are to give, and so doing we may give that which is more precious than silver or gold.

Heap up the treasures at a poor helpless cripple's feet, and say, "Take these, or take soundness and strength of limbs," which would he choose?—Ask some unfortunate one whom you know, and see if he would not choose health and vigor. The well man may think he would be willing to forego health for the treasures, but he knows not of what he affirms. The healed cripple to whom the above words were addressed, was not satisfied to go walking into the temple, he went in leaping also, at the same time words of praise and thanksgiving gushed from his new-found powers. Do you think he was found asking alms again? I can but think that he was ever after too grateful for the power to earn his daily bread to sit patiently down and ask for charity.

There are cripples all about us, crippled bodies, crippled minds, crippled souls. How shall we best help them? Till we can do something better, we must give them alms. They walk our streets, they hide in tenement houses, they are in our alms-houses, hospitals, prisons, and various reformatory institutions. Now, if while thus sustained by the community, some of Christ's disciples passing by, shall, in the name of Jesus, bid them rise up and walk, and give them their right hand to raise them upon their hitherto unused feet, and Christ shall own and accept the effort made to relieve a brother in affliction, because of the faith of his follower, the most priceless gift will have been bestowed upon the lame one, and as he goes on his way it will be with bounding steps and grateful songs.—*Guardian*

Old age Without Religion.

Alas! for him who grows old without growing wise, and to whom the future world does not set open her gates, when he is excluded by the present. The Lord deals so graciously with us in the decline of life that it is a shame to turn a deaf ear to the lessons which he gives. The eye becomes dim, the ear dull, the tongue falters, the feet totter, all the senses refuse to do their office, and from every side resounds the call, "Set thy house in order, for the term of thy pilgrimage is at hand."

The playmates of youth, the fellow-laborers of manhood die away, and take the road before us. Old age is like some quiet chamber, in which, disconnected from the visible world, we can prepare in silence for the world that is unseen.—*Tholuck.*

Sydney Smith says, "The greatest curse that can be entailed on mankind is a state of war. All the atrocious crimes committed in years of peace, all that is spent in peace by the secret corruptions, or by the thoughtless extravagance, of nations, are mere trifles compared with the gigantic evils which stalk over this world in a state of war. God is forgotten in war; every principle of Christianity is trampled upon.

WORTH CELEBRATING.—The American Peace Society propose to celebate the ratification of the treaty recently made between this country and Great Britain by a grand jubilee meeting. No event of recent occurrence is more worthy of general congratulation than this act, which has not only closely cemented the two powerful Anglo-Saxon nations, but has shown to other nations a more excellent way to settle difficulties than than by cruel, wasteful, desolating war,

With the preservation of an upward character, if the opportunites for acquiring knowledge and cultivating the mind, which lie in every one's way, be properly improved, respectability, influence, and perhaps wealth, may be the reward.

MEN OF FINE FEELINGS.—Men of fine feelings fascinate through a certain affectionate watchfulness of the little wants of others, through a divining of their most softly-whispered wishes, and a continual sacrifice of their own; through politeness, whose silken bands twine more gently and closely round our hearts than do the rough cords of one great benefit.

Look not back upon your dark, stumbling paths, nor within on your fitful and vacillating heart, but forward to scenes of integrity and usefulness; be more than a cipher in life.

School-masters and professors in colleges are like bones: they sharpen all kinds of blades, and wear themselves out in doing it.

From the bottom of my heart I hate those principles that found sects. I should hate truth itself if it were the founder of a sect.

Philosophy is properly home sickness; the wish to be everywhere at home.

To dispel darkness make light of your troubles.

Christianity is the light that begins to shine in the darkness.

Constant occupation prevents temptation.

MISCELLANEOUS

Learn to Keep House.

No young lady can be too well taught in anything that will affect the comfort of a family. Whatever position in society she occupies, she needs a practical knowledge of household duties. She may be placed in such circumstances that it will not be necessary to perform such domestic labor, but on this account she needs no less knowledge than if she was obliged to preside personally over the cooking stove and pantry. Indeed I have thought it was more difficult to direct others, and requires more experience than to do the same work with our own hands.

Mothers are frequently so nice and particular that they do not like to give up any part of the care to their children. This is a great mistake in their management, for they are often burdened and need relief. Children should be early taught to make themselves useful; to assist their parents every way in their power, and to consider it a privilege to do so.

Young persons cannot realize the importance of a thorough knowledge of housewifery; but those who have suffered the inconvenience and mortification of ignorance can well appreciate it. Children should be early indulged in their disposition to bake and experiment in various ways. It is often but a troublesome help that they afford, still it is a great advantage to them. I know a little girl who, when nine years old, made a loaf of bread every week during the winter. Her mother taught her how much yeast, salt and flour to use and she became quite an expert baker. Whenever she is disposed to try her skill in making simple cakes and pies she is permitted to do so. She is thus, while amusing herself, learning an important lesson. Her mother calls her, her little house-keeper, and often permits her to get what is necessary for the table, She hangs the keys by her side and very musical is the jingle to her ears. I think that before she is out of her teens she will have some idea how to cook.

Some mothers give their daughters the care of housekeeping each a week by turns. It seems to me a good arrangement and a most useful part of their education. Domestic labor is by no means incompatible with the highest degree of refinement and mental culture. Many of the most elegant and accomplished women I have known have looked well to their household duties, and honored themselves and their husbands by so doing.

Economy, taste, skill in cooking, and neatness of the kitchen, have a great deal to do in making life happy and prosperous. The charm of good housekeeping is in the order, economy, and taste, displayed in attention to little things; and these things have a wonderful influence. A dirty kitchen and a bad cook have driven many a one from home to seek comfort and happiness somewhere else. None of our excellent girls are fit to be married until they are thoroughly educated in the deep and profound mysteries of the kitchen.

Home, Sweet Home.

Though the trite old song, "Home, Sweet Home," has been sung within the circle of almost every household, yet how few persons of all who have heard its sweet strains, know who was the author of those beautiful words—

"Mid pleasures and palaces, though we may roam,
Be it ever so humble, there is no place like home."

It perhaps has never occurred to the mind of any one unacquainted with the circumstances, that the writer of a song, which has found an echo in so many hearts could be other than one who had experienced all the pleasures of a happy home; but sad as is the reflection, it is nevertheless true, that John Howard Payne, the author of "Home, Sweet Home," though he has contributed to the happiness of so many homes, never had a home of his own. We clip the article below, suggesting that a monument be erected to the memory of Payne, and give it a place in our columns, believing that it will find a response in the hearts of our readers:

THE AUTHOR OF "SWEET HOME."—As I sit in my garret here in Washington, watching the course of great men, and the destiny of party, I meet often with strange contradictions in this eventful life. The most remarkable was that of John Howard Payne author of "Sweet Home." I knew him personally. He occupied the rooms under me for some time, and his conversation was so captivating that I often spent whole days in his apartments. He was an applicant for office at the time—consul at Tunis—from which he had been removed.

What a sad thing it was to see the poet subjected to aid the humiliations of office seeking! Of an evening we would walk along the street. Once in a while we would see some family circle so happy, and forming to be so beautiful a group that we would stop, and then pass silently on.

On such occasions he would give a history of wandering, his trials, and all his cares incident to his sensitive nature and poverty. "How often," said he once, "have I been in the heart of Paris, Berlin, and London, or some other city, and heard persons singing, or the hand-organ playing 'Sweet Home,' without a shilling to buy the next meal, or a place to lay my head. The world literally sung my song, until every heart is familiar with its melody. Yet have I been a wanderer from my boyhood. My country has turned me ruthless from office; and in old age I have to submit to humiliation for brerd.'"

Thus he would complain of his hapless lot. His only wish was to die in a foreign land, to be buried by strangers, and sleep in obscurity.

I met him one day looking unusually sad—"Have you got your consulate?" said I.

"Yes, and I leave in a week for Tunis, I shall never return."

The last expression was not a political faith. Far from it. Poor Payne! his wish was realized; he died at Tunis. Whether his remains have been brought to this country I know not. They should be, and if none others would do it, let the homeless throughout the world give a penny for an inscription like the following:

HERE LIES J HOWARD PAYNE, THE AUTHOR OF "SWEET HOME," A WANDERER IN LIFE, HE WHOSE SONGS WERE SUNG IN EVERY TONGUE AND FOUND AN ECHO IN EVERY HEART NEVER HAD A HOME. HE DIED IN A FOREIGN LAND.

SCRAP BOOKS.—A good idea is for children to make a scrap-book. Let each child in a family make one, and at the end of the year trade with their brothers and sisters, just to read, and see how near alike were their tastes and selections of articles. A good scrap-book, with poetry, stories, jokes facts and items of interest is very valuable—better than an ordinary book.

CORRESPONDENTS.

Correspondence of church news solicited from all parts of the Brotherhood. Writer's name and address required on every communication as guarantee of good faith. Rejected communications or manuscript used, not returned. All communications for publication should be written upon **one side** *of the sheet only.*

Brother Holsinger :—

There is no change in York Center as to the Brethren's doctrine. As I am here alone, and do not see my brethren often, I take this method of informing my brothers and sisters that I am in love and fellowship with the church and the order of the church.

When I look around and see such variation with the professors of religion, I am led to hold fast to the plain teaching of Christ, when he says "Observe all things that I have commanded you." Then to see what a rich blessing each individual has the promise of. And what is there in man that draws such an interest from our Father in Heaven? Ah! he has within this body a living soul, that Christ suffered for; not because man was holy and separate from sin : no, for sin rested on the soul through disobedience. God made man, originally, but a little lower than the angels, the body but a little lower than the soul—the Earth a little lower than Heaven. We come at the soul only through obedience of the body. We have scarcely begun to recognize the great truth that man in his character made up of body, mind and heart—a trinity little less mysterious than that of the Divine Being—for we are taught most distinctly that we have souls as well as bodies, which by their union forms a temple of the living God. Did you ever think my brothers and sisters, how near the body was to worms on one side, and on the other side how near the soul was to angels, and archangels, and to God himself, so that the Father considered the soul of great value? Paul says ye shall receive a crown of glory that fadeth not away." We read that it is an eternal inheritance secured by Christ, whose name is far above all principality and power, and might and dominion, and every name that is named, not only in this world, but also in that which is to come. Hope is the result of experience. Paul says this "hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us." In Christ we have redemption, through is blood, the forgiveness of sins, in obedience according to the riches of his grace. I will now close in the language of one who was inspired :"—The God of Hope fill you with all joy and peace in believing; that ye may abound in hope through the power of the Holy Ghost. Rom. 5 : 13.

York, Ohio. ALBERT FORD.

Letter from D. M. Holsinger. No. 5.

Dear Brethren and Sisters:—

My last report was dated at Brooklyn, Iowa. Therein I mentioned old Sister Snyder's sickness. Before we left her residence, she requested to be anointed "with oil in the name of the Lord." Her request was attended to; and it was a very solemn and impressive ceremony, to behold an aged saint bowed down by affliction, still desirous to obey all the commands of the New Testament, in order to be fully prepared as a well matured sheaf, to be gathered into heaven's garner

This seemed to have been her motive in having said ordinance administered, and not the restoring of the body only; for she seemed fully reconciled to the will of God.

At noon on said day Elder C. Long and I took the train for Dallas Centre, where we arrived in due time, and where I was met by my companion, having enjoyed good health during our separation. Here, by not carefully examining our Railroad Guide, we made a miscalculation, and took the wrong train; so when we arrived at Grand Junction, our train put us off about 3 A. M., with no prospect of going farther on that road till late that evening.

What a lesson such disappointments afford us, on our spiritual journey; for, in order to make our point, we were obliged to take an other route much farther, and thus suffered considerable loss,—and all for want of consulting the *Guide* which we had procured for that purpose.

In this very way, it is to be feared, souls will suffer loss,—by not taking heed to that sure word of prophecy," which is intended as a guide to the Christian traveler, and which will ever show the right way, and the proper time to start.

We however made our point, visited among our friends in Bremer and Chickasaw counties till the 28th when we came to this (Black Hawk) Co, and have been visiting among the friends and members here this week.

We attended two meetings since in this county. Found the members and friends mostly well; but learned that there are a great many cases of chills in the city.

Remember us still.

DANIEL M. HOLSINGER.

Waterloo, Iowa, Sep., 2nd.

Brother D. M. Holsinger informs us that he cannot come before the 14th of September. And as I learned that the Northern Indiana brethren and he, have an understanding that he will first visit them, and they then will return the labor to us in Michigan, which arrangement we accept, and look for him a few days before our Communion on the last day of Sept. And then the brethren at Thornapple can have their Communion by the 7th of October; and at Eureka and Shepardsville they can appoint theirs to suit after that, and all make it known through the *Companion*. At these places we expect to form the arrangements for the fall and winter meetings. There are still new fields of labor opening. Brethren need not fear to be left stand idle if a dozen would come. We claim help from Indiana, and would ask it of Northwestern Ohio. Come over to Michigan and help us.

F. P. LŒHR.

Brother Henry : I feel like writing a few lines to you by way of encouragament.

In the *Companion*, No. 34, I see that some people of our day are not able to bear sound doctrine; and rather than have the truth published for their benefit, they refuse to receive the *Companion*.

Well, I think you are about right, brother Henry, to stand firm, unmovable, in advocating the principles of the doctrine of Jesus Christ. For every subscriber you lose by so doing you will get two again. You may ask, how do you make that appear? Well, if the *Companion* shall continue to come until the end of the present volume, breathing the same spirit it has since the "Tabacco war,"—the last war in it,—I can promise you a number of new subscribers. I hear

praises,—many and hearty praises,—from those who now get it.

Brethren, write about faith, repentance, baptism, and an implicit obedience to all the commandments of Jehovah,—matter enough to write about,—by which and through which we come under the promises of life everlasting; and I, for my part, can say, "God speed." More anon.

S. R. Zug.

Mastersonville, Pa.

LOVEFEASTS.

A Lovefeast at Clover Creek, Blair Co., Pa., Oct., 20th, commencing at 4 o'clock P. M., the meeting to be continued over Sunday. Usual invitation.

Also the first meeting to be held in the new meeting-house at Martinsburg, on the 15th of October. Brother Grabill Myers is expected to be present. Ministerial aid is solicited, as we purpose to continue the meetings till the Lovefeast.

J. W. Brumbaugh.

We of the mineral Creek church, Johnson Co., Mo, intend holding our Lovefeast on the 14th day of October next. Brethren contemplating visiting this state, will please bear in mind our meeting. The usual invitation is given.

S. S. Mohler.

The brethren will hold their Lovefeast in Schuyler County Missouri on the29th of September and first of October. The general invitation is given. The meeting will be at the house of Lewis West, one mile east of Green Top Station, on the North Missouri railroad. By order of the church.

The brethren in the Antioch church purpose holding their Annual Lovefeast in their meeting house at Antioch Huntington Co., Ind, on the 4th day of Oct., commencing at 5 o'clock, P. M. A hearty invitation is extended to all, especially to ministers.

A. B. Miller, Secretary.

The brethren at Pipe Creek, Md., intend to hold a Communion meeting, at their meeting house at Meadow Branch, commencing at one o'clock P. M., on Saturday the 30th day of September, and close on the following day. We extend a cordial invitation to our ministering Brethren to come to us at that time.

Phillip Boyle

Brother Henry: Please announce in the *Companion* that brother Peter Hollowbush desires to visit the brethren in Mifflin, Huntingdon, and Bedford counties, and perhaps, to Perry county. He wishes that I should accompany him and make the appointments as follows:

October 13th and 14th, at Spring Run; 17th and 18th, at Aughwick;—18th and 19th, at James Creek; 20th and 21st, at Clover Creek; 22nd and 23rd, at Yellow Creek; 25th and 26th, at Snake Spring Valley; 27th and 28th with the Dunning's Creek brethren, and if we visit any others, there will be after arrangements.

Yours in brotherly love.

Joseph R. Hanawalt.

McVeytown, Pa.

Cowanshannoe congregation, Armstrong county, Pa., Sept. 29th, 2 o'clock, P. M.

Wabash congregation, Ind., Sept. 28th, and Somerset congregation, Ind., Sept, 30th. Stop at Wabash City.

Raccoon Creek congregation, Montgomery county, Ind., Oct. 26th. Stop at Ladoga.

Columbiana church, Ohio, Sept. 2lst.

East Nimshillin, Ohio, Sept. 26th.

Bristolville, Ohio, Sept. 30th.

Monticello, White county, Ind., Oct. 20, 21; 2 o'clock, P. M.

Wayne county, Ohio, 12 miles N. W. of Wooster, Oct. 25th, 10 o'clock, A. M.

Antietam congregation, Welty's meeting-house, Washington county, Md., Oct, 24th, 10 o'clock, A. M.

Buffalo Valley, Pa., Oct. 20th, 1 o'clock P. M.

Dry Valley, Pa., Oct. 11th, 1 o'clock P. M.

Clover Creek, Blair county, Pa. Oct 20th, 4 o'clock, P. M.

Schuyler county, Mo., 1 mile east of Green Top Station, Oct. 1st.

Meadow Branch, M. H. Pipe Creek, Md. Sept. 30th.

Mineral Creek, Johnson county. Mo. Oct. 14th.

Antioch, Huntington county Ind., Oct. 4th.

Logan church, Logan county, Ohio, Sept. 29th.

Walnut Level, Wells county, Ind., Oct. 21st.

Yellow Creek, Claar's meeting-house, Bedford county, Pa. Sept. 27th, 4 P. M.

Somerset arm, Mercer co., Mo., Sept. 23d and 24th.

Buck's Creek church, Henry county, Ind., Sept. 28th.

Lick Creek congregation, Owen county, Ind, Sept. 20th.

Spring Creek, Rockingham county, Va., Sept. 22, 23.

South Keokuk, Keokuk Co., Iowa, Sept. 30th, and Oct. 1st.

Yellow Creek, New Enterprise, Bedford County, Pa., Oct. 24th, 4 o'clock P. M.

Ecast meeting-house, Pine Creek congregation, St. Joseph county, Mich., Oct 19th, 4 o'clock P. M.

MARRIED.

By the undersigned at his residence. August 13th, JONATHAN HOOVER, and Miss MARY BALEY; both of Bedford county, Pa.

Also, at the same time, DAVID L. WINELAND and MISS ELIZABETH SEEDENBAUGH; both of Blair county, Pa.

S. A. Moore.

DIED.

We admit no poetry under any circumstances in connection with obituary notices. We wish to use all alike, and we could not insert verses with all.

In the Waterloo congregation, Black Hawk county, Iowa, August 14th, EVA, daughter of brother William and sister Mary LICHTY, aged 1 year 2 months and 23 days. Disease, Cholera Infantum.

In the same congregation, BARBARA ELLEN, daughter of the above named parents, aged 3 years 3 months and 2 days.—Disease, Diphtheria. Thus in the short space of 6 days were our brother and sister deprived of their children. Funeral on both occasions by the writer and others.

Jacob A. Murray.

In the Yellow Creek congregation, Bedford county, Pa., August 12th, our much beloved brother JACOB LONGANECKER, aged 71 years 2 months and 26 days. Brother Longanecker served many years in the office of deacon, which position he filled, alike an honor to himself, to the church, and we believe to his God. He never faltered or shrank when duty demanded his presence as a faithful soldier. He ever labored to have union exist in the church. The poor were ever thought of by him, be administered freely to their wants. The vacancy occasioned in the church by his death, it will require time to fill. Five days previous to his death he filled his place at meeting. His disease may be called Enterites. On the 13th, his remains were followed to their resting place by a large concourse of people: and the occasion was improved by the Brethren, from Isaiah 3: 10, 11, to an attentive audience.

S. A. Moore.

In Montgomery county, Pa., May 9th, bro. JOHN PRICE, aged 84 years 2 months and 27 days; his remains were interred in the Germantown church yard, where the doctrines of the Brethren were first established in this county. He was, in the earlier part of his ministry, associated with brother Peter Keyser, and after his death had pastoral charge of the church. He labored in the ministry about 33 years or over. He was remarkable for his knowledge of the scriptures and good memory, which he retained

until about the last two years, when it was impaired by Palsy and infirmity. His recollections of the Brethren dates back to his earliest days, being literally reared in the church, his father being an Elder in the church at Indian Creek.and his acquaintance of the Brethren, with their mode and practice, of which he often spoke in conversation, and also to some extent in his public ministration. His faith and hope were strong in Jesus, and in the truth and doctrines of the Gospel, which he labered to uphold and teach.

Jacob K. Reiner.

At his residence in Funkstown, Md., after an illness of two years of intense suffering from depression of mind, brother JOSEPH SHERRICK, aged 69 years 8 months and 28 days.

The subject of the above notice has been long and favorably known in our county a sa man of unimpeachable character and strict integrity of purpose, a good citizen, a kind, indulgent husband and parent, an exemplary member of the Church of the Brethren ;—whose loss we deeplyfeel,but we sorrow not as those without hope ; believing that whilst we have committed the casket to its native element, his free spirit is basking in the sunlight of God's countenance, enjoying sweet communion and fellowship with the saints in glory.

Words of comfort and consolation were administered by brethren Wolf and Emmert, from the 14th verse of the 14th chapter of Job : "If a man die, shall he live again ? All the days of my appointed time will I wait, till my change come.

P. S. Newcomer.

LIST OF MONEYS received for subscription, books, &c.,

L. W. Teeter,	$ 5,76	J. S.McFadden,	1,00
I. L. Glass,	1,00	J. Amick,	8.68
Albert Ford,	,75	J. Metzler,	6,20
M: Halterman,	,75	Susan Keysear,	1,50
C. Bucher,	1,25	S. E. Cart,	5,50
A. Michael,	2,00	P. L. Swine,	6,00
D. S. Aungust,	1,50	E. Brallier,	3,75
HF.Rosenberger,	1,25	H. McCartney,	1,50
S. Marsh,	,50	Orvel Fisher,	2,00
S. Stram,	1,00	Wm. Culp,	3,75
S. Sellers,	.50	Stockton, Cal.	4,00
A. Boyer,	34,00	D. D. Horner,	1,50
F. P. Loehr,	,75	Wm. Sadler,	1,35
Bish and Ellenberger,	3,00	J. Reiff,	,50
J. M. Steele,	1,75	A. B. Barnhart,	,75
		J. R. Niswanger,	1,50

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Is published every Tuesday, at $1.50 a year, by Henry R. Holsinger, who is a member of the Church of the Brethren, sometimes known by the name of "German Baptists," and vulgarly or maliciously called "*Dunkards.*"

The design of the work is to advocate truth, expose error, and encourage the true Christian on his way to Zion.

It assumes that the New Testament is the Will of God, and that no one can have the promise of salvation without observing *all its requirements;* that among these are Faith, Repentance, Prayer, Baptism by trine immersion, Feet Washing, the Lord's Supper, the Holy Communion, Charity, Non-conformity to the world, and a full resignation to the whole will of God as he has revealed it through his Son Jesus Christ.

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Christian Family Companion

BY G. R. HOLSINGER. "Whosoever loveth me keepeth my commandments"—Jesus. At $1.50 Per Annum

VOLUME VII. TYRONE, PA. TUESDAY, SEPT. 19, 1871. NUMBER 38.

Selected for the COMPANION.

Evening.

"Man goeth forth unto his work, and unto his labor until the evening."—Psalm.

The stream is calmest when it nears the tide,
And flowers are sweetest at the eventide,
And birds most musical at close of day,
And saints divinest when they pass away.

Morning is lovely, but a holier charm,
Lies folded close in evening's robe of balm,
And weary man must ever love her best,
For morning calls to toil, but night brings rest.

She comes from heaven, and on her wings doth bear
A holy fragrance like the breath of prayer;
Footsteps of angels follows in her trace,
To shut the weary eyes of day in peace.

All things are hushed before her, as she throws
O'er earth and sky her mantle of repose;
There is a calm, a beauty and a power,
That morning knows not, in the evening hour.

"Until the evening" we must weep and toil,
Plow life's stern furrows, dig the weedy soil,
Tread with sad feet our rough and thorny way,
And bear the heat and burden of the day.

Oh! when our sun is setting, may we glide
Like summer evening down the golden tide;
And leave behind us as we pass away,
Sweet starry twilight round our sleeping clay.

For the *Companion*.

The Creation.

The Phrase,—"In the beginning," has, perhaps, as many imagined significations as there are persons living; yet it is clear that there is but one correct meaning, and that is God's conception of it.

"To writing many books there is no end;" out of the many books that have been and shall be written, there is but one that is strictly correct, and that is the Bible. Notwithstanding the great advantages of writing, there is not the one hundredth part of what is written that is worth reading, not the one millionth part of what passes through the brain is worth writing.

The opinions of man are based upon a changing sentiment; his last conviction always seems to him better founded than those it has superseded. There is none that can tell what his last conviction will be. No one ought to be so bold as to assert that no truer or higher view of truth than his own will ever be held by those that come after him, or that his view is nearer correct than that of any who have gone before. Men are apt to think that which they know of anything is all that it is.

The little child when first told that "In the beginning God created the heaven and the earth," naturally grasps with the mind all of the heaven and the earth that it has ever seen or heard of, and supposes its conception embraces all that it is. So it is with all. If the minds of some men are capable of entertaining a higher and more extended conception of God than those of others, God knows it, and he will hold them accountable.

Great nations have lived, flourished, and passed away with very different ideas from ours in regard to the "beginning." Even now there are millions of persons,—some of them in our immediate neighborhood,—who have different views from each other in regard to the gulf which the word 'begining' bridges; and to attempt to make all the mystery connected with the creation of the universe disappear from the mind of finite man, and to proclaim that it has been accomplished, is equivalent to an assertion that an infinite God has vanished. Such a declaration would certainly incur the divine displeasure. It is defined by God as a sin of no small magnitude. To exalt ones self "against the knowledge of God," is to contradict God. He has revealed himself to man as infinite, and has declared that man is finite, therefore it is absurd for man to give a perfect definition of God: though He has given such a definition, and to Him alone belongs the perfect understanding of it. But this does not by any means justify a misunderstanding of God or his word: the man who is willfully ignorant of the things which God designed that he should

know is not acquitted as a servant that has done his duty.

It must not be always taken for granted that men who have thought most upon God—who have meditated most upon his word, are more apt to define him more fully than those who do not investigate. The heathen claims that his knowledge of deity is nearer correct than that of any other being upon earth: he assumes at once that he has arrived at the end and will not be entreated or forced to look or investigate any farther; his earthly appetites, propensities or enjoyments induce him to regard a further examination useless. This prejudiced, superstitious condition of the mind must not be supposed to exist only in some far off country; but in every land, in every nation, and in every community it holds its sessions.

It is now quite frequently very unintelligently asserted, that the alleged discoveries made by modern philosophers in regard to the "beginning," tend to weaken or deny the truths contained in the Bible relative to the creation. The word "beginning" is far more mysterious in length and power than the length of duration which man has fixed and applied to the time elapsed between the beginning and the present. "In the beginning" reaches far outside, or beyond, the point where man can put its commencement: as far as the existence of God reaches beyond man's conception of Him. Hence if man has found anything that bears date of existence prior to the beginning of any conceivable number of periods, he has not by any means discovered any thing that existed before the "beginning" referred to in the first chapter of the book of Genesis. "One day is with the Lord as a thousand years, and a thousand years as one day."

JOHN B. GARVER.

Shirleysburg, Pa.

The Guiding Eye.

"I will guide thee with mine eye." Some interpreters seem anxious to empty these words of their peculiar significance, and reduce them from the striking and dramatic character they have, as usually taken, to as low a level as possible of common-place. Taken just as they stand they are rich in suggestion. There are two kinds of obedience. One is the mechanical. It is that of the horse or the mule, spoken in the verse, "which have no understanding," and "whose mouth must be held in with bit and bridle." Men also sometimes show this sort of obedience. It is where service is performed, and things are done or avoided, simply because they *must* be; because the restraint or the compulsion is such as to apply a species of force, and so as that there can be in the action no test whatever of *the spirit* of obedience. The other sort is where mind and heart are so in sympathy and harmony with the thing required and the authority requiring it, as that obedience almost anticipates commands; where slight indications answer, for direction, all the ends of positive precepts; and as it were a glance of the eye, avails as much as the most powerful impulse or check of the hand.

There seems to be here, in this beautiful psalm, the thirty-second, especially in the two verses, eighth and ninth, now considered, a contrasted suggestion of these two kinds of obedience. We are instructed to be *not* as the horse or mule. We are invited to a measure of near fellowship with God such as that he may guide us with his eye. If we are of those "blessed" ones mentioned in the first verse, "whose transgression is forgiven, whose sin is covered," and of whom again the song speaks in its closing strain, calling them as the "righteous ones," the "upright in heart," to "be glad in the Lord," to "rejoice" and "shout for joy," this shall be true of us. For such as these, bit and bridle are not needed. It is love in these which fulfills the law. The consciousness that God's eye is on them furnishes all the restraint they need; the glance of that eye, gleaming in mere suggestions of the written word, lighting up dimmest indications of Providence, "guides" them. "The appearances of evil" are to them as evil itself, and there is for them as real a law of the Lord in the whisper of the still, small voice, as in the thunder-tone that proclaimed the statutes of Sinai. A delicate sense of right and wrong, sensitiveness to all indications of a divine will, feet swift and ready to run in the Lord's way, and that harmony of mind with God's mind which these imply, must be important as evidences of spiritual condition. At all events, what sort of a child of God, a Christian, must that be whose mouth must be forever held in with bit and bridle; whose obedience is simply a turning hither and thither, as the rein of unmistakable precept or the lash of certain penalty compels?—*The Standard.*

For the COMPANION.

Piety.

God is love; and God so loved the world, that he gave his only begotten Son to come into the world to redeem it. Yes, to redeem a world that was lost. Jesus Christ is the Son of God, and was with his Father in his kingdom. God saw this ruined world, and so loved it, and sympathized with it, that he gave his Son, who left the glorious mansions of eternal bliss, and descended into a sinful world; and here he labored to establish the gospel according to his Father's will. Before he ascended to his Father again, he was suspended between heaven and earth,—nailed to a cross,—and there suffered and died and shed his precious blood for our redemption, and that man might acquire grace to help in time of need.

Could this world but comprehend, or appreciate, the sufferings and the death of our Savior? If Jesus then so labored and suffered for our salvation, and God the Father so loved us, is it not now our duty to love the Lord our God with all our heart, and with all our soul, and with all our mind, and with all our strength? which is the first and great commandment. Now is our time to have piety, and veneration, with love to God; and to serve him with reverence and godly fear, which is our indispensable duty. And we must have piety if we would serve God acceptably. If we then have obtained piety, we are willing to obey all the Lord has commanded us to do.

Now I will mention some small commandments in the gospel of eternal truth. Jesus said, "Every idle word that men shall speak, they shall give an account thereof in the day of judgment; for by thy words thou shalt be justified, and by thy words thou shalt be condemned;" Matth. 12: 36, 37. And one of the apostles positively prohibits foolish talking and jesting. "Let it not once be named among you, as becometh saints." Now I fear there is too much foolish talking and jesting among brethren and sisters of the church of God, who profess to do all the requirements in the Gospel.

Brethren and sisters in the Lord, we have but one life to live in this world; let us try, therefore, and live with fidelity; being vigilent and faithful, to the Lord. The more pious and just and devout we are, the happier we are in this world, and much more so in eternity. Watch ye therefore, and pray that ye enter not into temptation. We must watch and pray, that Satan cannot get us into evil, nor into a snare. If he will we shall find some difficulty to get out again. So we should have our eyes Zionward,—toward heavenly things, and things eternal. Let us try to not let the sun once rise and set without us once praying to God, and asking him to forgive our sins, as we forgive those that are indebted unto us. Jesus our blessed Master went out into a solitary place and there prayed to his heavenly Father. Let us do as Jesus did,—pray in solitude; "Enter into thy closet, and pray in secret, and thou shalt be rewarded openly." May we all obtain that reward, and through obedience obtain eternal life, is my prayer.

JACOB I. GOOD.

North Liberty, Ind.

For the Companion.

A form of Godliness.

It seems the apostle Paul foresaw how, in the last days, some should depart from the faith, giving heed to seducing spirits and doctrines of devils, and still having a form of godliness, swelling themselves up to a great magnitude of self-esteem, thereby denying the power of godliness. And, because they will be proud and lovers of their own selves, therefore the times will be perilous. They shall be *covetous*; which is a part of idolatry. They may not covet money so much as honor and office, and high stations whereby to receive honor and applause from men. They will also be *false accusers*, speaking lies in hypocrisy, having their conscience seared with a hot iron, despising those that are good and accusing them of faults,—such faults as they themselves have,—and all the while having a form of godliness, but denying the power thereof. They no doubt belong to that class of which the Savior speaks, who come and go in sheep's clothing, but inwardly they are ravening wolves, biting and devouring the sheep.

Where shall these people be found in the last days? Brother Stalnaker says, among the Methodists; but let us see. "All is not gold that glitters," saith the proverb. Do the Methodists have a form of godliness? I think not. I think they have only the form of the world. I can not see any godliness in any form about them, more than about any sect of infant sprinklers descended from the "MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH." My opinion is,

to find people, having a form of godliness, but denying the power thereof by their evil works, we must come nearer home. Judge ye what I say. It is certain they are not, or will not be meek and lowly, though they may have such form and appearance. And it is equally certain that they will be men of influence. They are no doubt such as have crept in unawares, at some places more than at others, and trouble the flock. JAS. Y. HECKLER.

Harleysville, Pa.

For the COMPANION.

Adultery.

Recently I saw, in the *Gospel Visitor*, a lenthy article, on the subject of Divorce, in which the writer seems astonished that the brethren cannot see alike upon such a plain question. It seems just as plain to me to the reverse of what he has written as that does to him, that a second marriage, after a divorce, is committing adultery. I admit that Jesus did admit of a separation for one cause (Matthew 5: 31), "It hath been said, Whosoever shall put away his wife, let him give her a writing of divorcement; but I say unto you, that whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery; and whosoever shall marry her that is divorced committeth adultery." Did God command a divorce? The Pharisees demanded of the Savior to give them an answer, —"Why did Moses command to give a writting of divorcement, and to put her away? He saith unto them,—Moses, because of the hardness of your hearts, suffered you to put away your wives; but from the beginning it was not so:" Moses took this reponsibility upon himself. God never gave Moses that command. (Matthew 19: 7). "For the woman which hath an husband, is bound by the law to her husband, so long as he liveth." And she cannot be loosed from the law of her husband, while he liveth. (Romans 7: 2, 3). "And unto the married I command, yet not I, but the Lord, let not the wife depart from her husband; but and if she depart, let her remain unmarried." (1 Cor. 7: 10). I suppose the apostle Paul understood that God had no hand in divorces. And Christ says, "It was not so in the beginning,"—that either party has a right to marry after a bill of divorce. Some say the innocent party may marry. But this is only their opinion, and cannot be justified by the word of God. In the 24th chapter of Deuteronomy you can see the authority for divorce: it was not commanded by the Lord, but by Moses; and he never entered the promised land.

ELD. HENRY KOONTZ.

For the *Companion*.

"Come unto Me." Matth. 11: 28.

These are words of the Lord Jesus whilst upon earth, that should affect the hearts of all men; especially the sinner who lifts the puny arm of rebellion against the Lord. If the sinner, who is day by day engaging in enjoyments that have a tendency to lead his soul into perdition, would give heed to those words,—"Come unto me,"—from him who suffered and died, that man could again have access to the tree of life and live for ever, he could certainly crucify the Lord of glory no longer. O then sinner, be up and a doing, for the Savior is calling, as in the language of the prophet Amos, "Prepare to meet thy God." He says, "I came not to call the righteous, but sinners to repentance." Will you not give heed to the admonition of a kind Savior,—"Come unto me?" Shall the prayers of the righteous be bestowed upon you in vain? How many prayers have been sent to the very throne of infinite mercy in behalf of dear friends and relatives, who are yet traveling on the broad road that leads to despair! And still you will not come. "If you could draw aside the curtain and look down to hell, 'where the worm dieth not, and the fire is not quenched,' & could see the licking flames, & curling smoke, & hear the wails of the damned as they writhe in agony, cry in pain, & howl in their heavy woe, you would not so eagerly press toward that awful place." While on the other hand, if you could see the light, the joys of heaven, you could no more crucify your Lord and Master. Will you then come to Jesus? "Behold! now is the accepted time; behold! now is the day of salvation." Then come without delay; for it is appointed unto man once to die, and after that the judgment. And how awful will it be with them that obey not the gospel of Christ! Where Jesus is, you can come, if you become a disciple of his. Oh! what a happy day, when we can meet around the throne of God, where parting hands are known no more. SILAS HOOVER.

Berlin, Pa.

For the COMPANION.

The Way of Life.

'In the beginning was the word, and the word was with God, and the word was God. * * * In him was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehendeth it not." John 1 : 1—5.

From every conceivable consideration, we conclude that there is but one way which leads to life. When we go back into the history of the past, nearly six thousand years, and see when God looked upon the earth, and behold it was corrupt,—for all flesh had corrupted his way,—we are forced to the conclusion, that God's way is the only way; and that it is a peculiar way; and that man's way is not His way; neither is his way man's way, but as one of old has represented it,—"the King's high way."

We think it is surely a highway; because it was originated on high;—and handed down to man both by precept and example, by the Babe of Bethlehem, who is King of kings and Lord of lords.

Go back with me, if you please, to the garden of Eden, which signifies a garden of delight. When God made man and placed him in the garden, he then delivered a law for man to obey, and demanded spontaneous obedience. He placed before him all the luxurious fruit necessary for all the demands of his nature: but of the tree of the knowledge of good and evil, he was not to partake.

But man puts forth his hand and partakes of the forbidden fruit: he disobeys the God that made him; he is fallen, is fallen—has lost the image of innocence with which God placed him there. How is man to be restored to his former state? Imagine what sorrow and grief surrounds the throne of God with the angels of heaven, to see man who was created a little lower than the angels, marked with a guilty conscience. We see him driven out of the garden of delight—banished from Jehovah, to leave the peaceful presence of God. Imagine the solemn silence in heaven. With awe and amazement did the rich retinue of angels behold the consultation in heaven by the Father and the Son. Oh! what a council meeting,—devising a plan for the redemption of man! Which things the angels desire to look into. There was nothing that would appease the wrath of a sin-avenging God, save the great sacrificial offering of His only begotten Son upon Calvary's brow.

We see from the history of the past, that, in the different ages of the world, God had appointed different laws and ordinances for the observance of man; setting forth in them the coming of the Savior of the world and the laws of his kingdom. But man was dull of hearing, and inclined to disbelieve, Few adhered to the counsel of God, in comparison with the number that inhabited the earth. Many of the old patriarchs and prophets desired to see the day approach, but were cut down with the frosts of many winters. At last the full time approached. God's own appointed time came when the Sun of righteousness should arise with healing in his wings. King Emmanuel was born in Bethlehem of Judea, of the lineage of David, as promised. He came to establish his Father's kingdom. He went about doing good to the bodies and souls of men. When he was reviled he reviled not again; leading an exemplary life, which should govern his loyal subjects; and teaching, both by precept and example, such institutions in his kingdom for its subjects to obey as his Fathhr had prescribed. No ostentatious principles ever harbored within his breast; but he was ready to administer to the wants and necessities of suffering humanity, at all times. He emphatically declared that he was "the way, the truth, and the life," and that no man could come to the Father but by him.

We do honestly understand the principles of his doctrine as delineated in the New Testament scriptures are by him, and the only way; for we are taught that he was a Teacher come from God, and that there is no other name given under heaven or among men, whereby we can be saved.

The way is represented by the Savior as being a narrow way; and he adds, "Few there be that find it." But we believe, although the way is narrow, yet there is room for the whole world to march to the celestial courts, if they would only enter upon the way and walk in it. And the Savior further says in another place: "Verily, Verily, I say unto you, he that entereth not by door into the sheep-fold, but climbeth up some other way, the same is a thief and a robber." So we are forced to the conclusion that there is but one way, and that is the way that Christ has prescribed.

O fellow traveler to the grave and to the Judgment, come let us reason together from the scriptures; Let us lay aside our way, and Naaman's way, (may I not wash in them and be clean), and not engage in the way of Baalam, nor enter upon the way with of Korah, and Dathan, and Abram; but let us walk in the King's highway of holiness—in the way of Jesus, which is the way of obedience. There is no other way; because "he that saith I know him, and keepeth not his commandments, is a liar, and the truth is not in him; but whosoever keepeth his word, in him, verily, is the love of God perfected. Hereby know we that we are in him;" 1 John, 2 : 4, 5. Hence it is that when we keep his word we are in the way.

We are taught by the apostle Peter, that we are begotten again "unto a lively hope, by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away reserved in heaven for you, who are kept by the power of God through faith and salvation, ready to be revealed in the last time. We see that it is represented by an inheritance, and that inheritance is only obtained by them "who are kept by the power of God."

"Well," says one, "what is that power, or how is it manifested?"

The apostle says: "I am not ashamed of the *Gospel of Christ;* for *it* is the *power of God* unto salvation to every one that believeth."

Suffer us to try to present it more clearly by way of illustration. Suppose we have no home or inheritance here, temporally speaking, and are tossed to and fro by those covetous mortals of earth. But we have a friend, who tells us that we shall have an inheritance which is marked out—already surveyed,—if you will only re-survey,—commence at the beginning corner, and run the lines according to the chart or map. How careful would we be in searching the bearings of the map to ascertain how we must run the lines! Yea, how eagerly would we commence the survey! We would set our compass at the beginning corner, and then turn the compass with the tangent bearings of the map,—for from our experience in the surveys of land, unless we turn the compass with the title or map,

we get wrong, and can never make the survey properly,—but we turn the compass with the chart, or map, and with great precision would we observe and note every corner represented in the map. How careful would we be in turning the compass at every point with the proper calls on the map,so as to make the survey properly close. At last we get around, we find every corner properly marked—the distance all right,—the survey complete, and we have a home.

So it is with the way of life. We, as sinful creatures, are tossed to and fro with the old, covetous wretch the devil, who is coveting our souls, leading us hither and thither upon the barren mountain of sin and folly. But we have a friend whose name is Jesus, the Son of God, who has surveyed and marked out the way, and left us a chart or map, by which, if we follow his steps, we may obtain the "inheritance which is incorruptible, and undefiled, and fadeth not away," reserved in heaven for us.

Come, friendly sinner, do you want the inheritance beyond the tomb? If so, you must re-survey the foot-steps of Jesus. Set your compass, (the mind), on the bearings of the map, (the New Testament), and follow the directions, closely observing every corner noted on the map. But be very careful that you start at the beginning corner,—faith, ; for without faith it is impossible to please God.

We here observe that unless you turn your compass, or mind, with the directions of the chart, the teachings of Christ, you never can close the survey and obtain the inheritance ;—for we are taught in the chart, in the apostle's language, to "be no more children, tossed to and fro,and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive ;" Eph. 4 : 14. So, do we not see already, that unless the compass, (the mind), is turned with the chart, or teachings of Christ, there is great danger of the mind leading you into error? You will get off the lines, miss the corners, and not properly close the survey, and lose the inheritance. Yea, the corners are all marked on the chart so plainly that a way-faring man though a fool, should not err therein. Perhaps it might not be amiss, here to refer you to some of the most prominent corners spoken of in the great chart and map of our eternal salvation. Faith, as before stated, is the starting-point ;—Repentance, Baptism, Nonconformity to the world, Nonresistance, Feet-washing, the Supper, the holy Eucharist, to love the brotherhood, to do good for evil ; and one noted corner that is laid down in the chart is, "Inasmuch as ye have done it unto one of the least of these my brethren ye have done it unto me." "And besides this, giving all diligence, add to your faith virtue; and to virtue, knowledge ; and to knowledge, temperance ; and to temperance,patience; and to patience, Godliness ; and to Godliness, brotherly kindness ; and to brotherly kindness, charity. For if these things be in you and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ."

A. Stalnaker.

For the Companion.

Bold in Christ.

"Before Heaven and Earth, I affirm the conviction, that there is but one true Lord, one true faith, and one true baptism ; and that baptism is immersion : I care not, so far as my popularity is concerned, how unpopular the affirmation may be !"—Campbell and Rice's Debate on Baptism, Page 257.

"Before Heaven and Earth."—What greater witness could Mr. C. have called to the stand? What a solemn declaration ! What boldness does this show! What more could he have said? Heaven and Earth should be the Christian's witnesses in all his ways.

"There is but one true Lord."—This implies that there are false lords besides this true one. Satan wants to be a lord, and oh, what a pity, he has so many subjects under his command! There are many lords but only one true Lord; namely, Christ Jesus,—the one whom the true Christian obeys in all he says.

Reader, do you obey him in all his commands? Do you show it before "Heaven and Earth," that you are a Christian? Are you bold in his cause, or are you a coward? Are you an every-day Christian or only a Suday hypocrite? Do you fight the battles of the Lord wherever you meet the enemy, or do yo you depend altogether on your fellow Christians too do the work, and when your Lord appears still expect the reward? You who professed to be tired of sin, and made a solemn vow, in your baptism, to forsake all that was evil,and follow Christ in his footsteps,—are you today engaged in the service of this one true Lord? Can the sinner, as well as the Christian, see that you are a child of God ; or are you, like a Nicodemus, only showing your religion when no one sees you? These are questions of great importance. Let us examine ourselves carefully,whether no other but this one true Lord is our King. Let us form this resolution,—and not only form it but carry it out,—I belong to Christ's Church, and I will show it wherever I am. Do not be afraid that you will lose anything by it. The child of God will love you ; sinners will respect you ; for they know that we all must be Christians in order to be saved. Do not carry water on both shoulders : do not try to serve God and the devil at once. The load will get too heavy for you ; you cannot hold out; for the Master has said: "You cannot serve two masters." I have heard it said: "You may serve one Lord and fool the other." Well, all the fooling you can do is this,—you can fool yourself out of heaven and into hell. But if you serve only this one true Lord, you are sure of heaven and all its blessings. If we examine the matter carefully, we come to this conclusion, I and my house will serve this "one true Lord."

"One true Faith."—In order to be a true faith it must be a living faith ; and consequently must have exercise; for without works faith is dead. The Christian shows his faith by obedience: whenever he believes, he will obey ; and this faith will save him. There are persons who say they believe, but think it is not necessary to obey. Such faith is dead ; and if not dead, it certainly will and must die, just because it has no exercise. Our faith must be strong enough in the Lord, that he will make us happy when he has promised, and not at our own option. And if we have such faith, let the devil, with his whole army,meet us in order to annihilate us, and we will conquer ; for the Lord is with us. Who can harm us if we are followers of Jesus?

This faith is very strong. When waves of trouble around us roll high, when all seems lost ; when,like Peter, we commence to sink, but still have

faith in the Lord that he can help us, all will be safe. Like the ship captain on the broad ocean, when all seems lost, he tries to anchor; if the anchor takes hold, all may yet be saved. So the Christian, by faith, sees Jesus. Stephen, by faith, saw heaven open, and Jesus at the right hand of God. And so he could pray for his enemies. But we must, like Paul, keep the faith, never lose it. If we should keep it three-score years, and then lose it, all our reward would be gone. The Lord wants us to be saved; the Christian wants our company on his way to heaven; so let us keep the true faith in the Lord.

"One true Baptism, and that baptism is immersion."—So says Mr. Campbell. Brethren and sisters, we try to serve and obey this one true Lord; we try to exercise this one true faith; and so we will practice this one true baptism.

We read on page 258, same work: "Not only Mosheim, Neander, but all the historians, as well as professor Stuart, trace trine immersion to the times of the apostles." Now if this is correct, then we are also right in this, and we can indeed claim to be Christ's true Church. But all this will not benefit us any if we are not true members. Brethren, I fear we depend too much on this. "Oh, we belong to the church, and so all is right." So it will, if we obey the church; if we are living and active members of it. We may be members and after all be lost, because we may act the hypocrite; but if all is right with us, the devil with all his angels cannot keep us from heaven. But let us take God's word for our guide, and obey him in all he says to us; and we will enter heaven together, where all our temptations will have an end; and we can then be with our true Lord forever and ever. Amen.

M. HADY.

The Church and the World—Christ and Belial.

"The church and world amalgamate,
A union worse than with the state,
Though motives are the same;
The love of pleasure and of gold,
On some professors have such hold,
They oft forget their name."

Is money to be raised for church debts, church building or repairing? A Sabbath school or a missionary enterprise? For the increase of the minister's salary? To relieve the poor, or for any benevolent operation? What now? How is this money to be forthcoming? In a sober, rational, gospel way? Nay; a feast is prepared, a soiree introduced, a fancy fair, a picnic, a concert or exhibition of some kind, a donation, tea or strawberry party, a sleigh-ride, oyster-supper, a tin or golden wedding—something to inflame the passions, excite and enlarge the appetite, produce a little fun or vulgar merriment. The entire community is put in requisition for weeks. The excitement is intense, outbursting on the right and on the left. To open the purse-strings worldly policy is resorted to, foolish talking and jesting, feasting and frolicking! These festivals are the rage and fever of the day; the world is on fire with them? Where is there a church or society, white or colored, popish or Protestant, that does not resort to these unholy excitements, these stratagemse of Satan, to raise funds for some object of benevolence? It is money! money! Money we want, money we will have, gospel or no gospel, heaven or no heaven. Gospel and soul-saving laid aside. "Away with serious or sober looks, away with them! On for a jolly time of feasting!" "On with the dance, let joy be unconfined!" "Know ye not, friends, the friendship of the world is enmity with God!" "Whatsoever is not of faith is sin."

"Will ye play, then, will ye dally
With your music and your wine?
Up! it is Jehovah's rally!
God's own arm hath need of thine!"

Conviviality is the *ultimatum*, the first and the last. "Let us have a jolly time, eat, drink, and be merry, for tomorrow we die." The excitement for weeks is more or less dissipating, swallowing up every thought of the soul's welfare. Children and youth are on fire for a spree—and what else are very many of these festivals and picnic excursions but sprees or frolics?

All false religions seek to attract interest by amusement and animal gratifications. The worshipers of the golden calf sat down to eat and drink the oblations to their new god, and then rose up to play. And a bait of sensuality in some form has always been the lure to heathen worship. Popery has always followed in the same line. Even its Sabbath worship connects a dance with the mass. And throughout the whole structure of that "mystery and iniquity," the sensual and the comic are interwoven with the pomps and ritual of worship. And one of the most common methods by which decay advances upon sound churches is by pleas of amusements to give an attractive and hilarious character to religion, which usually are so many pleas for conformity to the world. We are not unaware of the value of a cheerful religion. We respond to the reasonableness of the command to "rejoice evermore." And yet we read that the "joy of the Lord is your strength," and yet our rejoicing must be in God to make it a religious joy. It is not a religious joy where professedly religious men indulge in gratifications that are worldly, sensual, and frivolous.

"There is a path that leads to God;
All others go astray."

—D. F. NEWTON.

Negative Kindness.

Do the doctors know that half the wives in the world die of this complaint? 'He never spoke an unkind word to his wife.' Yes; but did he remember, now and then, to speak a kind one? Did he have any sympathy for her bodily or mental ails? Or was he blind and deaf to both, treating them with that cutting indifferrence, which in time chills the most loving heart, and silences its throbs forever? Men are verily guilty in this regard. They take a young girl from the warm atmosphere of a loving, cheerful home; and after a few brief weeks of devotion, leave her to battle, single-handed, with new cares and new duties, and to bear sickness with what courage she may; and go their ways into the tangled paths of life, without a thought of the responsibilities they are shirking, or the solemn vows they have really broken.

God did not take up the three Hebrews out of the furnace of fire; but he came down and walked with them in it. He did not remove Daniel from the den of lions; he sent his angels to close the mouths of the beasts. He did not, in answer to the prayer of Paul, remove the thorn in the flesh; but he gave him a sufficiency of grace to sustain him.

Do your duty, and be secured against the day of judgment.

For the Companion.

Methodism.

In reading the *Companion*, I find a series of articles entitled, "Is Methodism of Christ?" The writer says, that what he has written has been done in the fear of God, through love of the truth, and good will to men; earnestly desiring not to offend, but to search after the truth as it is in Christ Jesus our Lord. He then proceeds to condemn Metdodists in the most uncharitable manner possible, and that too, in the face of Christ's own commandment, "Thou shalt not condemn nor judge any man." And what is the ground for his condemnations? I answer, first, he condemns "Revivals." He does not say whether he means revivals of Religion or revivals of Sin; but is, apparently, as much astonished at them as were the Jews in the days of the Apostles, when Peter preached on the day of Pentecost, and three thousand believed and were added to the church.

My dear brother, you seem to be alarmed; and no wonder,—when the power of God comes down, sinners generally get alarmed, as did the sinful Jews in the days that Christ wrought miracles, and the apostles preached repentance toward God and the remission of sin through faith in Jesus, and declared that the blood of Jesus cleanses from all sin. Now my dear brother, don't be alarmed; but try and catch a little of the holy fire, and see if it will not do you good.

In the second place, the brother tells us, that the Methodists teach that we may believe anything, so the heart is right Now, my dear brother, you certainly let your pen run away with your better judgment:—the Methodists teach holy living; and they also teach that we must have faith in the Lord Jesus Christ and toward God; that we must live holy lives, and that we must take the Word of God for our guide; and also that the Bible is a "lamp to our feet and a light to our pathway," to guide us from earth to glory. They also believe in worshiping God as our Maker and Preserver, and Jesus as our Redeemer; and we do not believe the doctrine of believing anything and yet please God and secure a home in heaven; for we believe that without faith in the Lord Jesus Christ it is impossible to please God.

And you seem to be troubled about the different church organizations, and their hostility to one another. I suppose my dear brother does not belong to any "church organization"; or if you do, I suppose it is *the* Church, and *you* are its standard-bearer; and, of course, you are right, and everybody else is wrong; and that salvation is alone through the Tunkard Church. Well, have it so,: I won't fall out with you about that; but I differ with you. We Methodists do not believe that salvation is through any "church organization," but that it is through the blood of Christ.

In the third place, you condemn Methodists because they don't teach the doctrine of feet-washing. Now, my brother, are we purged from our sins by the blood of Jesus, and thereby made partakers of the holy covenant, or are we purged from our sins by feetwashing and immersion? In short, are we saved by the blood of Christ, or are we saved by ordinances? If by ordinances, then the blood of Christ is of no effect, and Christ has died in vain.

It is true brother S—— has made a great many assertions; and if we admit his assertions, we will find ourselves to be Roman Catholics.—But I guess brother S—— is as much a man as was John Wesley; and therefore, we will make use of brother S——'s own language, and call his assertion "Manism." He also quotes a considerable amount of Scripture, but fails to apply it to condemning the doctrine taught by the Methodists. It certainly looks to me as though brother S—— had waged war against the membership of the church, and not against the doctrine of the church; for his communications abound with fault-finding,—not with proofs of unscripiural doctrines as taught by the Methodists. For brother S—— denounces them as anti-christian, without giving his ground for condemning them.

And now, my dear brother, you would not pretend to say that the Methodists deny the ability or power of Christ to deliver and to save us from our sins. If I understand what constitutes the spirit of anti-christ, it is, denying that Christ is the true Messiah—the Son of the living God. Now we Methodists believe that he is the Messiah—the Son of the true and living God; and that he came into the world and suffered and died for our sins, and not for ours only, but for the sins of the whole world; and that he rose for our justification, and by his stripes we are healed from the malady of sin. For we believe that Christ was very man and very God; and that through him alone we have redemption: not in a bench—not in water—not in man, but in the Lord Jesus Christ, whose blood cleanses us from all sin. We do not believe in bench, water, nor man religion; but we believe in Holy Ghost religion; for that alone can make the soul happy, and carry us above the waves and troubles of life, and make us sit together in heavenly places in Christ Jesus, and fit us for the mansions in heaven.

And now, brother S——, can you not see a little something that corroborates with the teachings of Christ in the doctrine taught by the Methodists? And now, let me advise my good brother to look around among the Dunkard friends, and see if he cannot find some sore places among them: and while you are looking do not forget to examine your own case and apply the remedy; and when you and your household get well, and are enjoying good spiritual health, then come and help the Methodists.

My prayer to God is, that we may all live holy lives, and die the death of the righteous, and live with God and his Christ forever.

GEORGE M. KERSHNER.

Martinsburg, W. Va.

I am more afraid of my own heart than of the Pope and all his cardinals. I have within me the great pope, self. —*Luther.*

Whatever Midas touched was turned into gold. In these days, touch a man with gold, and he'll turn into anything.

A lady, in reply to some guest who praised the mutton on the table, said: "Oh, yes, my husband always buys the best; he is a great *epicac.*

Grace teaches us, in the midst of life's greatest comforts, to be willing to die, and in the midst of its greatest crosses to be willing to live.—*Matthew Henry.*

Evil things are not entities; but good things are entities, since they are of God, who truly is.

Christian Family Companion

Tyrone City, Pa., Sept. 19, 1871.

The Lord's Supper. No. 6.

That the Lord does nothing in vain, that all his designs are framed by infinite wisdom, every person acquainted with his word and works must admit; but that man should understand all of the Lord's designs, fathom all his purposes, or comprehend all his doings, is no more to be expected that the finite should comprehend the Infinite, or by searching, find out the Almighty to perfection. It is, however, a source of gratification, that the Incomprehensible has made such a revelation of himself and of his purposes as is most conducive to his own glory and the greatest good of his creature.

The more we acquaint ourselves with his works, the more we will know of him who wrought them. In every blade of grass; in every twig and leaf; in every flower that blows; in every grain of sand, drop of water, breath of air; in the vapor-emitting earth and flood, and the weeping cloud that reposes on the bosom of the buoyant air; in the cattle on a thousand hills, the birds and insects of every clime, and no less in our own complicated being,—in everything tangible on this teeming earth, and in everything visible in the star-spangled dome of heaven, we may learn something of the wisdom, the power, the goodness, or the justice of God But we may explore the wide field of nature,—travel through the world with untiring feet, and penetrate the blue ether that fills all space,—to acquaint ourselves with the Maker of all, and to gain a knowledge of his laws; yet it is by the light of divine revelation above all, that we can attain unto a knowledge of his being and attributes,—our own existence, circumstances, and wants, and of the will of God concerning his creature man. After making the most diligent and laborious search, and bringing together the accumulated results of the best efforts of all nations in all generations, we must still say with the expressive lines of the poet:

Upon the gospel's sacred page
The gathered beams of ages shine;
And, as it hastens, every age
But makes its brightness more divine.

And still, with the gospel light shining into our hearts, because of our own imperfections, we now only see as through a glass,—darkly; and not until we have passed through the valley of the shadow of death,—until this mortal shall have put on immortality, this corruption, incorruption,—shall we be able to see as we are seen, and to know as we are known.

God, at different times and in various ways, in bygone dispensations, spake unto the fathers by his prophets, declaring important facts, enjoining his will, vouchsafing encouraging promises, and pronouncing fearful penalties in connection with his law. As God does nothing without a wise purpose, so there was a wise design in everything he enjoined upon man. It is true, however, that God did not always fully reveal his designs in the duties which he commanded—in the ordinances and services which he enjoined; but it is equally true, that, by a complete observance of his injunctions on the part of the creature, his purposes were fully accomplished, whether they had been revealed or concealed. A few instances will now be given to illustrate and confirm this important fact.

The Lord on a certain occasion said to Abraham: "Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt offering upon one of the mountains which I will tell thee of." There is nothing in the context to indicate that the Lord revealed his design to Abraham when he gave this command. But Abraham had confidence in God; and, believing that the Lord would not require this of him if he had not some important purpose to accomplish, he obeyed. And when he had offered his son upon the altar the Lord called to him again, saying: "Lay not thine hand upon the lad, neither do thou anything unto him; for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son, from me."—Now God's design was accomplished and his faithful, obedient servant was justified. James, in reference to this circumstance, says: "Was not Abraham our father justified by works, when he had offered up Isaac his son upon the altar? Seest thou how faith wrought with his works, and by works was faith made perfect? And the scripture was fulfilled, which saith, Abraham believed God, and it was imputed to him for righteousness; and he was called the Friend of God." When the command was given the intent of the Lord was not revealed; but through obedience his design was accomplished, and his faithful servant was blessed.

When the Lord sent Moses to deliver Israel, He said to him: "What is that in thine hand?—And he said, A rod." The Lord said to him: "Cast it on the ground. And he cast it on the ground, and it became a serpent; and Moses fled from before it. And the Lord said unto Moses, Put forth thine hand, and take it by the tail. And he put forth his hand, and caught it, and it became a rod in his hand." When the Lord commanded Moses to cast the rod upon the ground he did not tell him that his purpose was to transform it into a serpent; but Moses obeyed, and the Lord's design was accomplished and manifested It was the same in converting the serpent again into a rod.

The Lord also said to Moses: "Put now thine hand into thy bosom." He did not say why he should do so. Moses obeyed; "and when he took it out, behold, his hand was leprous as snow:" the Lord's design was accomplished. The Lord added: "Put

thine hand into thy bosom again"—Again Moses did as commanded; and when he plucked his hand out of his bosom, "behold, it was turned again as his other flesh." Although the Lord's purpose was concealed, it was fully accomplished as soon as Moses obeyed.

The only revealed design in the original appointment of the Passover was, a condition of security from the hand of the destroying Angel, when the first born throughout the land of Egypt were to be slain. The Hebrews observed the appointment and were delivered. When its annual observance was enjoined, it was declared to be a commemorative institution, that they might remember the day of their deliverance. This was also the revealed design when it was incorporated into the law. By a faithful observance of this ordinance, they were kept in continual remembrance of the oppressive bondage of the Hebrew nation, and of the mercy and goodness of God in their deliverance. This had a direct tendency to make them thankful, and to keep them faithful; and by bringing the whole nation together from year to year, they received other civil and religious benefits. But the most important design of the ordinance was not so clearly revealed; for it was at once the most direct and complete type of "Christ our Passover" contained in the entire typical system. Whilst it commemorated their deliverance from Egyptian bondage, it also pointed forward to the very day and hour of a greater deliverance from a more rigorous, humiliating, and oppressive bondage.—And it also prefigured the spotless purity, the blameless character, of the Lamb of God, and our feasting upon the Lamb that was slain. All this they did not see as it is now revealed unto us; but by a strict observance of the ordinance as it was enjoined, the type met the antitype in all its designed points, and thus affords one of the strongest testimonies that Jesus of Nazareth was the Mesiah—the Prophet that was to come. If the Hebrews dad done away with the Passover, or if they had changed the appointed time and order, it is easy to see how the design of the ordinance, both as a commemorative institution and as a type, would have been mutilated, if not wholly frustrated. Let this deeply impress our hearts with the importance of observing God's appointments, even though we should not be able to fully comprehend his design in them.

The Passover may be regarded as a fair specimen of the ordinance of the Lord's appointment; and therefore we shall notice another feature of it, which pertains to all positive divine law. It was the duty of the Hebrews to observe it as enjoined, and consequently they would have incurred the divine displeasure by neglecting its observance. But why was it their duty to keep the Passover?—What imposed the obligation? Was there anything in it, philosophically considered, that required its observance at the time, and in the manner specified? We answer,—God commanded it to be observed; and in this fact lay the obligation. When the Lord speaks, appoints, commands, it is the duty of his creatures to hear, regard, obey. If the Israelites had kept only such of the Lord's ordinances as they considered right in themselves—right in their inherent nature and tendency,—the ceremonial code would have been vastly reduced, if not entirely disannulled. And so it is under the Christian dispensation. If we should observe only what we can, as philosophers, see to be right in the nature and fitness of things, the gospel service would be reduced to morality only, and Christians to moral philosophers; and then, instead of walking by faith we would walk by sight. They who obey the Lord's injunctions because he has enjoined them, and without pausing first to inquire into all the why's and wherefore's, are they who follow the commendable example of faithful Abraham, and are the true friends of God. It is thus that the Lord tests our confidence in him, and our loyalty to his government. Where would be our loyalty—where the exhibition of our faith in Christ our Savior, if we were unwilling to observe his appointments until we can fully comprehend his purposes in them—understand their design—see their end. "Why call ye me Lord, Lord, and do not the things which I say?" Luke 6: 46.

Christ instructed the apostles to baptize "in the name of the Father, and of the Son, and of the Holy Ghost;" and he said, "He that believeth and is baptized shall be saved." Baptism is given as one of the conditions with which the promise of salvation is connected; but farther than this he says nothing about the design of the ordinance. He did not tell them why he ordained this service in preference to something else He said nothing about its being an external sign, or symbol, of an internal, spiritual work. He did not say that it should be the rite of initiation, and a test of faith and loyalty. But the Lord did say, prefatory to his instructions concerning baptism: *"All power is given unto me in heaven and in earth."*—This is sufficient for him who believes and trusts in Jesus. No loyal convert will tarry to inquire whether the service which he who has all power in heaven and earth demands, mean's anything. We freely admit that baptism is the rite of initiation into the visible church; that it is a test of loyalty, and that it is the most appropriate external symbol of the cleansing of the soul from sin by the blood of Christ, that infinite Wisdom could devise; but we as unhesitatingly deny that it is essential to the validity of the ordinance, that the believer in Jesus must understand all this when he is baptized, in order to realize the design of baptism. The believer in Christ, who is baptized because the

Lord commands it, is loyal to his Lord and Master; and he is just as certain of realizing the promised blessing, as is he who understands more about the design of the ordinance.—The suitableness of the symbol to the thing signified, and the full design of the ordinance, are, however, themes of pleasant and profitable investigation to the adopted child of God.

The same may be said of other ordinances. When Christ instituted the Eucharist he said, "This do in remembrance of me." And Paul says: "As often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come." The Eucharist evidently is a commemorative ordinance: it is to be observed in remembrance of our Lord, and his sufferings and death. But the more we think of our Lord, and of his suffering for us, the more we will know about him, the better we will love him, and the more self-denying and submissive we will be. Many are the spiritual benefits accruing to us from a faithful remembrance of our Lord. He who merely partakes of the bread and wine, does not observe the ordinance, and he loses these benefits; but he who partakes of the bread and wine as commanded,—*in remembrance of the Lord*,—does observe the ordinance and will be benefitted by its observance. When the ordinance is willingly, heartily, faithfully observed, the Lord's purpose will be accomplished in it.

When Jesus instituted the humble ordinance of Feetwashing, he stooped and washed the feet of the disciples. This was his Father's will; for he said himself: "I came down from heaven, not to do mine own will, but the will of him that sent me;" John 6: 38. After having washed their feet he said: "Verily, verily, I say unto you, The servant is not greater than his Lord; neither he that is sent greater than he that sent him." They were the servants, and he was their Lord; he was sent, and his Father sent him; they were not greaterthan he was, and he was not greater than his Father. As his Father who sent him was greater than he, and as it was his Father's will that he should wash their feet to give them an example, he could not exalt himself against his Father's, will but had pertormed the service; so as he was their Lord,—greater than they,—and as he had taught them by percept and example to wash one another's feet, according to the will of his Father, they must not exalt themselves above him,—they ought to wash one another's feet." He added, "If ye know these things, happy are ye if ye do them."

If we want to know more about the design of this ordinance, we must learn from incidental allusions to it, from the nature of the service, or, what is still better, from the sincere, consistent observance of the ordinance; for Jesus says: "If any man will do his will, he shall know of the doctrine, whether it be of God;" John 7: 17. He who washes the feet of one brother, ought to be willing to wash those of any brother; he who is willing to wash the feet of any brother,—and to do it without hypocrisy,—is willing to minister to his wants, to render every needed service. He loves the brethren and the brethren's Lord.—He harbors no animosity ill-will, nor pride. He is in the delightful vallley of humility, walking with his Lord.—He has a good conscience, an approving God, and he is truly happy.

Discrepancy in the Minutes of A. M.

There is a discrepancy between the fifth query of the minutes of our late Annual meeting as published by you and that published by brother Quinter. The former reads: "Is it according to the gospel for a brother to swear his life against a *man* for any cause?" the latter: "Is it lawful for a brother to swear his life against a *brother*," &c. The answer is;—"Not according to the gospel." This is a very important difference. Would you ascertain which is correct, and make it known through the *Companion*?

Yours in Love,
DANIEL SNOWBERGER.

REMARKS.

In response to the above we will say, that we were aware of the difference. We were present and heard the query read, and discussed; and when we came to read the proof we noticed the mistake,—at least we thought it a mistake. Comparing with the minutes as published at the *Visitor* office, from which we copied, it was ascertained that the compositor was faithful to his copy. Still we were not satisfied.

Next we appealed to our notes, taken at the Annual Meeting, and there we found it "Man." Then we examined the minutes of the District Meeting from which the query came, and found "Man" in them. From this testimony, in connection with our own remembrance, we made it "Man" instead of "brother;" and we still feel that we are correct. How the change was made from "man" to "brother" we cannot tell; but are sorry that it occurred, and think it was through mistake.

J. W. B.

Death of Brother Peck.

A private letter informs us of the death of brother D. J. Peck, of the Canton congregation, Ohio, on the 20th of August last. Brother Peck was a member of the Standing Committee at last Annual Meeting, and gave fully as much promise of life as any one in that body. We have not yet received an obituary notice.

We learn that brother Adam Hollinger, of Adams county, Pa., has now a severe spell of sickness, but is recovering.

Answers to Correspondents.

J. M. GARBER: It was received.

J. W. All right,—thank you.

MATTHIAS FRANTZ: We make no charges for inserting Lovefeast notices.

CORRESPONDENTS.

Correspondence of church news solicited from all parts of the Brotherhood. Writer's name and address required on every communication as guarantee of good faith. Rejected communications or manuscript used, not returned. All communications for publication should be written upon **one side** *of the sheet only.*

From Oregon.

Dear Companion, and all interested,—a friendly greeting: We desire, through your kindness, to inform our friends of our safe arrival in this country, on the 8th of June last.—Found the brethren and friends generally well. We soon after established regular meetings; received four members by baptism, and affairs among the brotherhood generally, wore a pleasant and prosperous aspect. Lately we suspended regular appointments on account of ill health. We believe that an energetic and well regulated ministry, through the blessing of God, would be able to do much good here; and we would therefore, urge the brethren East to make prompt efforts to have ministering brethren (hale men preferable on account of unpleasant influences of climate during a large proportion of the year), come and remain here until affairs in the "little flock" in Oregon could be so arranged as to dispense with aid from the East, which, in our humble opinion, would not be many years. Labor in the ministry being injurious to our health, we purpose returning to the "States" during the coming summer, if we live and the Lord will.

In reference to the country we wish to say that we are not sufficiently acquainted to recommend it very favorably or otherwise in any one particular, except the sea-breezes and pure mountain air, which are truly refreshing.

PETER S. GARMAN.

Lebanon, Oregon.

Will we Know our Friends in Heaven.

In *Companion*, current volume, number 31, there is a query over the signature of brother Leroy Broyles, in regard to our friends and neighbors in heaven, and whether we will know them if we are so fortunate as to get there. I notice a reply to the same by a Sister; and in the *Companion* now before me, I see a reply to said query by brother John Forney, neither of which gives my mind the desired satisfaction, as I do not believe we will know our friends, that are gone to heaven with any distinction whatever.

Brother Forney advances some scripture to sustain him in the belief of recognition of friends in heaven. I fail to see this in the light he does.—As regards the wicked knowing friends absent, or in the pit of darkness and despair, I will not gainsay; for I believe everything that will render them miserable will be brought to bear.

I believe with the brother, that when we are made perfect through the refiners fire, we shall know him even as we are known, and we shall be perfect in judgment,—"we will be like unto him." Now if we be like Christ, there will be no respecter of persons with us; for this is the mind of Christ. The Apostle says: "Know no men after the flesh." But we must know them after the Spirit; for we are all born of God, and according to the Spirit. God is our Father, with him we are all equally alike, and we must have the mind of Christ.—Christ knows no one,—only as children, bought with his blood; and as to rebels, he knows them as such; but he knows no one after the flesh. "They that are after the flesh, do mind the things of the flesh. But they that are after the Spirit, the things of the Spirit." And I believe we will know no one, as we know them here according to the flesh. If we are born of God, and have been baptized into one Spirit, we will "call no men Father upon the earth." To call them father we know them as such; and when we get home to heaven, we will not know them to call them father, mother, sister, brother. No, but we will walk the streets of the New Jerusalem hand in hand, and arm in arm, not knowing that they were ever our fathers, mothers, sisters, brothers, in the flesh. We will not know that there are any missing. Nothing there to mar our feelings,—for I believe, if we shall know our dear ones, we will with the same reason know the missing ones. As the sister says, it will not be there like it is here. Things will be changed. Yes, dear sister, "former things will have passed away."—Earthly relationships, and the ties that earth have made,—all earthly bonds,—will be severed, and we all shall be one; all our fathers and mothers, all our brothers and sisters, will there be bound together by the bond of God's love, where Jesus is our brother.

According to the flesh we love our relations the best; but according to the Spirit there is no difference; we love all alike, and know them alike, and when this earthly tabernacle is put off, we will know no one, only after the Spirit.

SAMUEL C. BESHORE.

Whitesville, Mo

Brother Henry: I see that some have given church news through the *Companion*, of which I do love to read; and I rejoice to know that the cause is still progressing. I thought I would give the news of the church here, in the cause of our Master,—the Lord Jesus Christ. The meeting-house was completed, and ready to have meeting in on the second of September, and had a council meeting in it to prepare for a communion on the 30th; and the same afternoon they baptized two (man and wife). Oh! how it cheers us up on our pilgrimage, when we see sinners forsake their sins, and turn to God while young. That night brethren Shepley, Shively, and Wolf, preached to a large concourse of people, and had good order. Sunday morning we went to the river were baptism was administered. An old woman (eighty-four years old), very feeble, saw her condition before it was too late, and was baptized, while the lamp of life held out to burn. She was formerly a Methodist. Her companion, who has been dead several years, was a Methodist minister. When we arrived at the meeting-house it was already crowded with people. The brethren spoke ably; and as soon as meeting was dismissed, a young girl of fifteen years, was deeply convinced and desired baptism,—quite a contract between the one in the morning and her. So they went to the river and baptized her. Our meeting ends in the new meeting house. May the good cause go on, and may sinners be brought to a knowledge of the truth as it is in Christ Jesus our Lord, is my prayer.

JANE MARQUIS.

Somerset, Ind.

Brother Holsinger: I see in the *Companion*, that a subscriber wish

es to know whether there are any Brethren living in Ottawa or Dickinson counties, Kansas. In answer I will inform you, that there are some in Dickinson Co., that I know of.—They have a church there, if I am not mistaken; at least there are two ministering brethren there, and they hold meetings. We expect to move there next Spring, and would be glad to see some more brethren make a start for that place; as there is still government land to be had there; and I am informed that it is a pretty and healthy country, and good land. I will close, hoping that some more will make up their minds to go soon.

Your's in love.

SAMUEL MARSH.

Le Roy, Ohio.

Brother Henry: We attended a communion on the 2nd of August, at Frederick, Iowa, where we gave in our letter. I can say that I felt it a heavenly place in Christ Jesus: the brethren are so earnest in the work of the Lord

There were six ministers present; brethren Daniel Miller, and John Hansell, residing there; brethren David Sink, Alfred Ogle,—Beard and —— Miller from other arms of the church.

They had the supper on the table at the time of Feet-washing; and could then with propriety read,—"He riseth from supper, and laid aside his garments."

I feel perfectly at home with the brethren in Iowa, as far as I have become acquainted.

HANNAH KNAUFF.

Ottumwa, Iowa.

Brother Holsinger: Permit me through the C. F. C. to acknowledge the receipts of monies, received in behalf of J. B. Allensworth for the Oregon Mission, up to this date, as follows:

A. B. Fisher, Xenia, Ind.	$5,00
Brother and sister, Woodville, Ohio,	5,00
Hannah Knauff, Ottumwa, Iowa.	5.00
J. D. Rosenberger, Souder's Station, Pa.	2,00
Ella Williams, Funkstown, Md.	4,00
A Sister, Lancaster, Pa.	1.00
H. Renner, Mt. Carroll, Ills.	5.00
G. R.	,50
A Sister, Montgomery Co, Pa.	2.00

MICHAEL FORNEY.

Brother Allensworth received as follows:

A. C. Ban, Lancaster Co., Pa.	1.00
A Sister in Christ, Lancaster, Pa.	1.00
Synonymous.	2.00

In connection with the receipt of the above donations, for the Oregon Mission, I return my sincere thanks to the donors; and I hope the Lord will bless them with much good. I will here say, I cannot tell at present how soon I will be able to start. I want the brethren satisfied with my going; otherwise I will refund each donors money.

J. B. ALLENSWORTH.

Brother franklin Forney, after some business correspondence, says:

"Our church (Berlin) is in a healthy state at present. They have had some eight or ten additions by Baptism, and one reclaimed, this summer. Peace and union. Thanks be to the Lord for it."

Enigma.

I am composed of 16 words.

My 1st is in John 7: 19, 16th word.
My 2nd is in Matth 13: 55, 1st word.
My 3rd is in Prov 16: 12, 1st word.
My 4th is in Saml 17: 23, 5th word.
My 5th is in Matth 5: 30, 26th word.
My 6th is in Gen 19: 15, 2nd word.
My 7th is in Matth 3: 1, 9th word.
My 8th is in Prov 7: 27, 3rd word.
My 9th is in Judes 21: 23, 7th word
My 10th is in John 19: 42, 16th word.
My 11th is in Jer 21: 5, 4th word.
My 12th is in Gen 19: 24, 32nd word.
My 13th is in Matth 14: 22, 26th word.
My 14th is in Ezek 22: 20, 25th word.
My 15th is in James 1: 27, 13th word.
My 16th is in Matth 5: 29, 26th word.

I ask the question that may be well for us to consider, as members of the church.

MOLLIE S. VANDYKE.

Correction.

The Lovefeast in the Raccoon Creek congregation, Montgomery Co. Ind., will be on the 26th of October, instead of the 27th as published in No. 37.

☞ Where this note stands there was a vacancy that should have been filled by an item of correspondence; but as we had nothing suitable we insert this explanation. Such are some of our troubles, and thus we dispose of them. J. W. B.

Announcements.

The Lovefeast will be in the Warrior's Mark congregation, Pa., on the 7th of October. There will be meeting in the Brethren's room at Tyrone on the evening of the 6th. The usual invitation is extended. Those wishing to attend will stop off at Tyrone, where they will take the Bald Eagle Valley R. R, to Bald Eagle station.

We intend, the Lord willing, to hold a Lovefeast at our meeting-house, three miles north-east of connersville, Fayette county, Indiana, in the Four Mile congregation, on the 4th of October, to which a hearty invitation is given. Those coming by Railroad will stop off at Connersville. There will be conveyances to take them to the place of meeting.

MARTIN WITTER.

We intend to have a Lovefeast, on the 27th and 28th, in the Sugar Creek congregation, 3 miles east of Auburn and 16 miles south-west of Springfield, Ill. We would be pleased if brethren traveling west, would stop off at Auburn, on the Alton and St. Louis Railroad, and be with us during our meeting.

By request of the church

JOHN BEECKLY.

The Lord willing, the communion meeting will be at brother J. Hershey's, the 30th of September and first of October, Neosko Falls, Woodson county, Kansas.

Also five miles south-west of Marmaton, Bourbon county, Kansas, October the 4th at one o'clock, meeting next day. Thence east-ward in Missouri, on the 7th and 8th of October.

ADAM C. NUMER.

We intend, the Lord willing, to hold a lovefeast in the Grundy county Curch, Iowa, the 7th and 8th of October, to which the general invitation is given.

HENRY P. STRICKLER.

The Lord willing, the Brethren intend to hold a Communion Meeting, in the Hamilton branch, Mo., four miles north of Hamilton, on the 27th and 28th of September, commencing at 2'oclock P. M. The usual invitation is extended. Brethren and friends coming by Railroad, will stop off at Hamilton.

GEORGE WITWER.

We intend having a communion meeting at Beaver Creek meeting house Washington county M. D., on the 12th of October, the Lord willing and continue next day General invitation is given.

J. M. WOLF.

The brethren at Waterloo, Iowa, intend having a communion season, commencing 3, P. M., Saturday Sept. 7th and close next day at one P. M, a general invitation is hereby extended. E K. BUECHLEY.

A Change.

The Communion at Walnut Level, Wells county, Ind., Oct. the 27th, instead of Oct. 21st, as was formerly announced. JONATHAN WARNER.

Four Mile, Connersville Fayette Co, Ind, October 4th.

Conemaugh Cambria county, Pa, Oct, 5th, 3 o'clock.

Clover Creek, Blair county, Pa, Oct, 20th, 4, P. M.

Mineral Creek, Johnson county, Mo, Oct, 14th.

Schuyler county, Mo, Sept,29th and Oct, 1st.

Antioch Church, Huntington county, Ind, Oct, 4th, 5 P, M.

Pipe Creek, Md, Sept, 20th 1 P, M.

Indian Creek, Westmorland county, Pa, Sept, 26th.

Mohican Church, Wayne county, Ohio, Oct, 25th.

Buffalo Valley, Oct, 20th 1 P, M.

Dry Valley, Oct, 11, 1 P, M.

Antietam. Washington county, Md, Oct, 24, 10 A, M.

Dunning's Creek, Oct 21th, 4 P, M.

Palestine, Wayne county, Ind, Sept, 23 and 24th.

Yellow Creek, Stephenson Co., Ill., Sept. 26, 27.

Dry Creek, Lynn county, Iowa, Sept, 29th.

East Nimishillin, Canton, Ohio, Sept, 27th,

Augwich, Huntingdon county, Pa, Oct, 16th, and 17th,

Mill Creek, Adams county, Ills, Sept, 30th,

Mill Creek, Pike county, near Barry, Oct 3rd,

Cowanshannoc congregation, Armstrong county, Pa., Sept. 29th, 2 o'clock, P. M.

Wabash congregation, Ind., Sept. 28th, and Somerset congregation, Ind., Sept, 30th. Stop at Wabash City.

Raccoon Creek congregation, Montgomery county, Ind., Oct. 26th. Stop at Ladoga.

Columbiana church, Ohio, Sept. 21st.

East Nimshillin, Ohio, Sept. 26th.

Bristolville, Ohio, Sept. 30th.

Monticello, White county, Ind., Oct. 20, 21; 2 o'clock, P. M.

Wayne county, miles N. Ohio, 12 W. of Wooster, Oct. 25th, 10 o'clock, A. M.

Antietam congregation, Welty's meeting-house, Washington county, Md., Oct, 24th, 10 o'clock, A. M.

Buffalo Valley, Pa., Oct. 20th, 1 o'clock P. M.

Dry Valley, Pa., Oct. 11th, 1 o'clock P. M.

Clover Creek, Blair county, Pa. Oct 20th, 4 o'clock, P. M.

Schuyler county, Mo., 1 mile east of Green Top Station, Oct. 1st.

Meadow Branch, M. H. Pipe Creek, Md. Sept. 30th.

Mineral Creek, Johnson county, Mo. Oct. 14th.

Antioch, Huntington county Ind.,Oct.4th.

Logan church, Logan county, Ohio, Sept. 29th.

Walnut Level, Wells county, Ind., Oct. 27st.

Yellow Creek, Claar's meeting-house, Bedford county, Pa. Sept. 27th, 4 P. M.

Somerset arm, Mercer co., Mo., Sept 23d and 24th.

Buck's Creek church, Henry county, Ind., Sept. 28th.

Lick Creek congregation,Owen county,Ind, Sept. 29th.

Spring Creek, Rockingham county, Va., Sept. 22, 23.

South Keokuk, Keokuk Co., Iowa, Sept. 30th, and Oct. 1st.

Yellow Creek, New Enterprise, Bedford County, Pa., Oct. 24th, 4 o'clock P. M.

Eeast meeting-house, Pine Creek congregation, St. Joseph county, Mich., Oct 19th, 4 o'clock P. M.

DIED.

We admit no poetry under any circumstances in connection with obituary notices. We wish to use all alike, and we could not insert verses with all.

Near New Windsor, in the Pipe Creek arm of the church, Carroll county, Md., the first day of May, sister NANCY ENGLE, relict of our friend John Engle deceased; aged 71 years 8 months and 19 days. She had been a consistent member of the church for many years. She was the eldest daughter of our aged brother Christian Roop deceased. Her last illness was Bilious Pleurisy, which resulted in her death, in the course of a few days. On the third, her remains were consigned to their last resting place in the graveyard attached to the Brethren's meeting-house at Pipe Creek. She has left seven children, and a large number of relatives to mourn their loss, which we hope was her great gain. Funeral services by the Brethren. Philip Boyle.

"Visitor" please copy.

Near Lena, Ill's, RICHARD COLLINS HOWARD, son-in-law to brother Isaac Kemper; aged 33 years 10 months and 11 days. He leaves an affectionate companion, seven little children, and many relatives and friends to mourn their loss. Funeral services by brother Enoch Eby and the writer, from John 17 : 4, to a large and interesting audience.

At Yellow Creek, Stephenson county, Ill's, of Consumption, brother ABRAHAM, son of brother John & sister Mary KAMERER; aged 26 years 7 months and 11 days; leaving a wife in Minnesota, parents here, and relatives to mourn their loss. Funeral occasion improved by the writer and brother M. Fowler, from John 9 : 4.

The above seems to call for a more than ordinary notice. Abraham Kamerer did as too many do.—put off the Lord till late, (sometimes too late). When he began to decline he became greatly concerned, and told those about him of it, and that he wanted to be baptized. Then counsellors seemed to be plenty, some thought that he was so weak—he would be right without baptism; but he insisted that he must be baptized.—Then he was advised to have himself sprinkled. "No," said he, "I want to be baptized according to the scripture." Then he applied to the Brethren, and we met him at his father's house, and found him helpless in his rocking chair, not able to talk above a whisper. He was taken in his chair to the carriage; then conveyed to the water, where we met many people, who seemed to be solemnly impressed in the matter: for many supposed he would die in our hands in the water. Now we had the ordinary exercises. Then he wished to shake hands with all, which was done. He was then carried on his chair into the water, where he was baptized with as much ease as we ever baptized any one. Then he was brought on his chair out again, greatly rejoiced and revived, and lived two weeks to the astonishment of many.

In Lena, Ill's, infant son of brother Thomas and sister Hannah BOGENREIF. Occasion improved by the writer, from Matth. 18 : 1—4.

Allen Boyer.

In the Lick Creek branch, of the church, Williams county, Ohio, August the 26th;—sister MARY LANDIS, wife of brother Samuel Landis, aged 39 years 7 months and 26 days; leaving a husband, one daughter, and many friends and relatives to mourn their loss, which is her great gain. She was faithful in the house of the Lord, and is gone in peace to the spirit land. Funeral services by the writer and others, from 1 Corinthians 15 : 22—26.

D. M. Rittenhouse.

("Visitor" please copy.)

Near Perrysville, Juniata county, Pa, Aug, 30th, DAVID, son of friend Ephraim and Magdelain HERTZLER; aged 4 months and 6 days. Text, "Shall not the Judge of all the earth do right?" Genesis 18 : 25.

In the Astoria congregation, Fulton county, Ill's, on the 21st of August, Elder JACOB MACK, formerly from Fayette county, Pa., aged 67 years 9 months and 18 days. He was buried on the following day. His funeral was attended by a large concourse of people. Services By the Brethren.

John Fitz.

("Visitor" please copy.)

In Chippewa church, Wayne county, Ohio, August 25th, LUCINDA, daughter of brother George and sister HESTAND; aged 10 years 6 months and 23 days. Disease, Diphtheria. After a few days of suffering the good Lord was pleased to take her home to rest from all her earthly trouble. Funeral services by brethren Eld. Jacob Kurtz, and others. J. B. Shoemaker.

In the Bachelor Run church, Carroll Co., Indiana, September 1st, brother DANIEL OVERHOLSER, aged 70 years 7 months and a few days. He was a faithful brother and deacon in the church for many years. He leaves a sorrowing widow. (a sister), and 11 children, and a large number of relatives, who need not sorrow as those who have no hope. Funeral services by Elder Hiel Hamilton and Abraham Ford, from Revelations 14 : 13. Jacob B. Landis.

In the Solomon's Creek Congregation, Elkhart county, Ind., March 29th, old sister

MAGDALENA COY; aged 82 years, 3 months, and 28 days. Funeral was preached by Jesse Calvert, some time after, from Acts 2: 26.

JOHN ARNOLD.

In Marshall county, Ind., July the 13th, MARY MOLOCH, daughter of George Moloch, aged 1 year, 2 months, and 10 days.—This little child was drowned in a cistern.—It was missed by the family but a few minutes, when it was found dead. Funeral service by the writer and others.

JOHN KINSELY.

Near Middleberry, Clay county, Ind., in Lickcreek Congregation, Owen county, Ind., August 18th, George Shidler, son of brother Daniel and Mary Shidler; aged 20 years, 1 month, and 20 days. Funeral services by the brethren, Robert Gosborn, Daniel summer and the writer, from 1 Cor. 15: 12—58, to a large congregation.

ANANIAS HENSEL.

In Bloomville, Seneca county, Ohio, Aug. 26th, of Consumption, SUSAN, wife of Benjamin KNOPP. She was born in Stark county, Ohio, March 23rd, 1821; and was, consequently, 50 years 5 months and 3 days old. Her maiden name was Troxell. Her father was one of the early pioneers of this country. She was an estimable woman, and a consistent member of the Menonite church. She leaves a husband and large circle of friends to mourn their loss; but this, we hope is her eternal gain. Funeral discourse by brother David Roop, from 2 Timothy 4:7,8.

S. A. Walker.

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VOLUME VII. TYRONE, PA. TUESDAY, SEPT. 26, 1871. NUMBER 39.

WATCHING AND WAITING.

Oh! the days are passing, fading, and the years glide slow away,
And our hearts are aching, yearning, longing for the coming day
When the warfare will be ended, and the weary rest in peace,
When our Lord from Heaven descended gives from pain a long release.

Day by day our loved ones perish, sparkling eyes grow dim with pain,
Fair forms stiffen into silence, all our tender care is vain;
Sadly, and with tears, we lay them low beneath the sod to rest;
Free are they from all earth's troubles and the storms that sweep its breast.

Seek we o'er the rolling water some fair spot to sin unknown,
Vain our search, for dread disaster reigns upon the ocean's throne.
Men go shuddering down to silence ne'er to wake while surges roar;
Waves are moaning for redemption, sobbing on the trembling shore.

Oh! the weary, weary ages! oh! the years so filled with woe!
Still there follow in their seasons summer's heat and winter's snow.
Patience, patience, ye despairing; soon will come the King sublime,
And eternal hands are weaving off the measured thread of time.

L. D. SANTEE.

Dixon, Mo.

For the *Companion*.

Are the Brethren Ready?

Yes, are the Brethren ready, for the work they have to do, and for discharging the important trust committed to their hands? Are the Brethren laboring and praying that they may be able to answer the high calling they have received; and also to extend it, and place it within the reach of others in other places, where they have never yet come? These questions have been suggested to our mind by the following facts, that have lately come to our notice.

A few months ago, a brother said to us,—"Our Brethren are coming into notice everywhere." The expression impressed our mind at the time. But lately other things have come to our knowledge that convinced us of the truth of what he said. For more than 150 years our Brethren have lived in this highly-favored America, and thousands of people never yet heard of them. Their number, though, at first so small, and their circumstances limited as regards riches in this world, was, perhaps, why they escaped notice for so long a time. But their character as Christians, and the principles and doctrines they held as a religious people; and more than all, their peculiar traits as a separate and peculiar people, should have given them, we think, a world-wide reputation, long before this time. Whose fault it has been we can not tell; neither can we recall the past; but for the future, are we *ready* and *willing* to do our part, and our duty too, to spread far and wide the truths we try to practice? Human nature seems to be the same everywhere, and in all times; and professed Christians have ever shown a disposition to attach a great deal of importance to some portions of Scripture, to the neglect of all the rest. And our Brethren are no exception to this rule. in every particular, although they claim to follow Jesus the nearest of any people. This we believe as far as we know about our Brethren and about other professing people. But if they claim that they do follow him in everything, attaching the proper importance to every truth he uttered, we say we cannot see it in that light, and think and will say that the Brethren do not certainly claim so much.

Jesus preached the kingdom of heaven in all the cities of Judea, by the rivers and on the mountain, throughout Galilee and in Samaria, and to every one he met, in the short time of three years, or a little more. Paul preached at Damascus, at Jerusalem, Antioch, Athens, and at Rome, on land and on the sea, in Spain, and it

is thought by some that he visited and preached in England; and when he wrote to Timothy, his son in the gospel, saying "the time of my departure is at hand," he had been preaching, doing all this labor and traveling, no more than 31 or 32 years. Are these two examples — Jesus and Paul,—not enough to show what can be done in the work? And are words not plain enough to convince every man that the command,—"Go, teach all nations,"—"Go ye into all the world and preach the gospel to every creature," is binding upon us all with as much force as any other truth that Jesus taught? That the Brethren have not followed their great and good Leader in this duty as they should have done, a few facts will soon show.

We have, in these United States of America, the very country where Christianity should flourish most, and where its truths should spread widest and quickest, about 40 states, besides a number of large and fast settling territories. And in many of these every facility is being afforded for spreading the gospel, all of which advantages Paul knew nothing of; and the cry from every place, almost, to the ministers of the gospel, is, "Come, preach to us the doctrine of peace." And while Paul was imprisoned, and threatened, and whipped, and at last slain for his attachment to his Master, the ministers of this same gospel, in this country, are favored by rulers and people, honored and respected by all classes, and have every advantage to preach the gospel, and hundreds of invitations, "Come and preach for us the unsearchable riches of Christ."

"But how well have our brethren improved these great blessings?" you ask. Well, we will let the truth speak. In the above 40 states, besides territories, there are less than 20 states in which our brethren are found, either in large or small numbers; and in many where they are now found, there is no organized body; while in most of the states where they are found in the largest numbers, there are large portions of these same states, where the Brethren are not known. Does this not show a great want of that heavenly zeal which prompted the early Christians to brave every danger, meet every opposition, and amidst it all, to cry, "Behold, behold, the Lamb?" But further, there are 20 or more entire states in this free America, exclusive of territories, where our Brethren have never come to preach the gospel. We certainly cannot be of that people whose sound went out into all the earth.

We are not now asking that we should send the gospel to heathen lands, and to other nations; but we are asking it, for our own people, who speak the same language, enjoy the same liberty, and are now inviting us to come. Will we go and preach the word, and thus do *all* our Savior bade us do; or will we act as others do, —take and practice that which suits us best?

In the last year or two our brethren have been brought before the public, by notices of the public press; and we think the impression made has mostly been favorable, at least. And to such an extent has this been, that some have been led to make public inquiry after the Brotherhood, of their doctrines, their practices, tracts, books and papers.

What effect this will produce upon the minds of our brethren, we can not now know; but we hope it will be a good one; that it will prove to be a lasting impression, and that a united effort will be made by the Brotherhood, to let the people of our land know that there is a people within its border who are not ashamed to hold the doctrines of peace, humility, and self-denial; and that their practice accords fully with the same.

We regret very much, that our Brethren have so few books that are written in defense of the truth as we hold it; but perhaps there are enough at present for a good impression, if they were more widely circulated. The same may also be said of its papers; and we think our brethren should labor to introduce them more widely, especially among the Brotherhood, and when read they can be loaned to our neighbors, often with much benefit. But why our Brethren do not write and publish essays in tract form, illustrative of peace, humility, patience, and many other things; we can not now tell. And why our brethren did not make use of the notices that the Press have taken of our brethren, and have used for the churches benefit, we can not tell. We wish our brethren of the Press to consider our thoughts, and give us an expression of their views upon the subject; and, above all, to keep the subject before the brethren and public, until our land shall have that sound, that should long ago have gone out into all the earth. Let us ever be ready to hear every call, and at-

tend every invitation, and the good work will go on. Fare-you-well.

LANDON WEST.

For the Companion.

Immortality.

"And whosoever liveth, and believeth in me, shall never die. Believest thou this?" John 11: 26.

The immortality of the Christian is, here very clearly taught by our Savior. We are led, by the honest conviction of reason, to believe he means the Christian never dies. If there is any other conclusion to be derived from this position of scripture, we fail to comprehend it. The time has been when we doubted the reality of this doctrine. We failed to search the Scripture to inform ourself of the correctness of this, which we wanted to believe. Like many others, we tried to believe just because we wanted it to be so. This is human nature. There should be evidence sufficient to satisfy the mind, for or against any cherished opinion harbored in the heart. To be honest, we should search the Scripture," and know what we do advocate. If we believe in the immortality of the soul, we should know "what saith the scripture." For we do believe, if the soul is immortal, the word of God teaches us so; for it is something directly concerning us, and what concerns us is revealed in God's will to man. We invite you, kind reader, to examine closely the meaning of our text, and you will find that we are correct in believing the Christian never dies. And oh, what a consoling thought, to believe that the inward man will never enter the dark, dismal tomb, and there remain with the body, dead to every sensation, conscious that we ever lived. Ah, can we believe this; when the voice of Jesus is heard, which should send conviction to every soul,—"He that liveth, and believeth in me, shall never die?" Do we believe this? Do we doubt the meaning of our Savior? Can his language be construed so as to make it appear that the Christian dies? They who have been baptized in the likeness of his death, and have been raised in the likeness of his resurrection to walk in newness of life,—shall they die? No, no. Away with such doctrine; for it is advocated by those who keep not the commandments of our Lord Jesus Christ. It conflicts with the belief of Paul; and it is in direct opposition to the language of Jesus. Did the apostle Paul die, or enter the dismal tomb both soul and body? We believe he did not. Hear him: "Therefore we are always confident, knowing that, whilst we are at home in the body, we are absent from the Lord: * *. We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord;" 2 Cor. 5:6, 8.

We are composed of two parts, soul and body; and, according to Paul, if, what he says is worth anything, the two will and can be separated. When Paul was caught up into the third heaven, he knew not whether he was in the body or out of the body. This is a strange proof of soul and body separating. He does not say so in so many words; but his language indicates this belief. The thief upon the cross had the promise of being with Jesus in paradise; "Verily, I say unto you, To day thou shalt be with me in paradise." The thief believed in Jesus; and hence his words were made good. Even the very idea of the thief being with Jesus in paradise on the same day he was crucified, is evidence sufficient within itself to prove that the soul does not enter the tomb with the body. The thief was not buried with Jesus: they were not entombed together. But still Jesus says, "To-day shalt thou be with me in paradise." Surely, then, he refers to where living souls exist.

John the divine, "saw the souls of them that were beheaded for the witness of Jesus, under the altar." Was John mistaken in this, when they were revealed to him by Jesus Christ? What absurdity, to think that something that does not really exist, should be revealed to John; and that, too, when he heard them crying to be avenged of their blood, on them that dwell on the earth. Ah, there is no soul-sleeping doctrine here. How true it is! How clearly does the word of God prove that the language of our Savior,—"He that liveth, and believeth in me, shall never die," means the Christian never dies! What words of cheer to the Christian! "Nearer, my God, to thee;" and when this body sinks into the grave, then, nearer still to thee. Nearer, nearer, Zionward we march. Onward and upward is the beckoning of the spirit of the gospel. "Come up hither," at the last when our work is done—the battle fought, and victory won

SAMUEL C. BARRICK.

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Positive Divine Law.

The following article is clipped from the "American Christian Review." We recommend it as worthy of a careful perusal.

From the very beginning of all law there has been positive divine law, as well as moral law. The main difference, if we understand it, between positive law and moral law is as follows:

Positive law makes that right which is commanded, or in any way required, by the sheer force of arbitrary authority. There can be no reason seen in the nature and fitness of things, aside from the authority of the law, for doing that which is commanded. In itself it can not be seen that the thing commanded can do any good, or that the thing forbidden can do any harm. In looking at the thing commanded, no philosophical tendency can be seen for the accomplishment of the object had in view; nor can there be seen in the nature and fitness of things, aside from the law, any reason for doing the thing commanded. We are left with no reason for doing the commandment, except that the law requires it. If the law is positive divine law, the reason for obeying, and the *only reason*, is that the *sovereign divine will, or law, requires it.*

Moral law commands and, in various ways, requires things to be done because they are right in themselves, always were right, and would have been right if they had not been commanded at all. The things commanded are right in themselves, and commanded because they are right.—There are men well disposed, good men in themselves, who do these things simply because they can see that the things are right in themselves, just and good in all their relations and tendencies, who have no faith and act not in reference to God at all. They do these things, as philosophers, because in the nature and fitness of things they see that they are right. They would do what they do if there were no God nor Bible.—They do things that are right in themselves, because *they are right, and they can see that they are right in themselves.* This is doing right merely as philosophers, and not as Christians. It is acting from philosophy and not from faith. It is simply *morality* not *piety.* It is done with reference to the nature and fitness of things, and not with reference to divine authority.

But how different from all this the commandment of God, to sprinkle the blood of a lamb on all the door-posts of the houses in which the Israelites were dwelling in Egypt, in order to being saved from the destroyer, who smote with death the first-born, in every house in Egypt, where the blood was not sprinkled on the door-posts. Who can see any reason for sprinkling this blood on the door-posts? What could that do toward saving the first-born? What saving virtue, or efficacy, could there be in the blood of a lamb to save from the destroyer? What effect could that blood have on the door-posts to save life? Could not the Lord save without that blood? Would not the blood of a kid do as well as the blood of a lamb? Then, this "is a mere outward ordinance," an "external rite," "a mere bodily act!" There is no room here for talking of "the eternal nature and fitness of things."—This is not the place for the unbelieving philosopher. It is the place for faith, for piety, devotion to God. Why sprinkle the blood? Not because I can see how it will save me; or that it can do anything toward saving me, or any good in any way in itself, but *solely because the sovereign will requires it; to please God.* My faith in God moves me to do it; my respect for his divine and supreme authority, impels me in the action. My loyalty to the throne of the Almighty Ruler of heaven and earth, and respect for his Infinite Will, move me in my action; my devotion for him and love for him, lead me in doing what he commands, though I can not see that the thing commanded can do any good in itself.

The command in Eden was a positive divine command before which philosophy stands heedless. Who can see that there was any harm in eating the forbidden fruit? Certainly no one can see that there was any harm in it, in itself, or aside from the divine commandment. Still, there was death in it, not in itself naturally, or philosophically, but as connected with the divine authority. The Lord said, "Thou mayest not eat of it."—The faith, devotion to God; the piety and love to God, ought to be sufficient reason for doing what he commands, if we can see no other. It is enough for faith to know that the Lord commands. It is the highest exercise of faith that bows the soul in humility, and says, I can not see that, in itself, it is any harm, or can do any harm to eat the forbidden fruit; but *it is harm; it is sin* to eat, and I eat not, because the supreme authority says, "Thou mayest not eat."

Positive divine commandments are intended as tests of faith, trials of our love, respect and loyalty to the supreme and divine authority. They are, therefore, put in such shape that we can see no reason for doing them, in themselves, or nothing that can be accomplished towards our salvation in obeying them, or any reason for our compliance, only that the supreme authority requires it. There is then no reason for obeying only to please the Lord. Baptism is a positive divine command; not commanded because it is right it the "eternal nature and fitness of things;" not because it always was right; nor because there can be seen or shown any philosophical connection between the immersion of a person in water and the salvation of the soul from sin.—The water has no effect on the soul to purify it from sin; nor does the water cleanse the body from sin. It has no power, virtue, or effect to take away sin. It never did nor never can take away sin. We understand to say that the Lord purposely selected that which all men would know never could take away sin or save the soul from sin, that the glory might be given to the Lord in saving us, and not to what we have done ourselves. When Naaman was healed, on his dipping himself seven times in Jordan, he did not give the glory to Jordan, nor to his dipping seven times in Jordan, but to the God of Israel. "Now I know," said he, "that there is no God in all the earth, like the God of Israel; a God that can help lepers." So the man of faith, on rising from his baptism, does not give glory to the water, to his immersion in water, which he knows could not take away sin; but gives glory to the Lord Jesus who has washed him from his sins in his own most precious blood.

Could not the Lord have washed the sinner from his sins in his blood without the baptism? We doubt not *he could.* But we have no assurance that *he will.* Why not? We know

hot, only that *so it does not please him.* Why be immersed? Not because water can take away sin. It evidently has no power to do this.—Not because immersing a person in water can in itself change soul or body spiritually. Not because the Lord *can not* save us without immersion, nor because we see that immersing a person in water can in itself do any spiritual good. Not because it always was right; but because *it was made right by the positive divine commandment—the supreme authority requires it.* Here it stands and meets every person at the entrance into the kingdom of God; a divine test of loyalty; a trial of the faith, the love and respect for the Supreme Will; a trial of the state of the heart and soul. There can be no reason given for being immersed, only that *the Lord commands it.* Do you require why he commands it? We know no answer, only *so it pleased him.*

Why is baptism but once required of a person? Because a person enters the kingdom but once—is "baptized into Christ," or, which is the same, "into one body" *but once.* It is the initiation of the proper subject "into the name of the Father, and of the Son, and of the Holy Spirit."—As the same person enters the covenant but once, we need this divine test; this trial of the faith and heart and love to the King, of the persons loyalty. Has the subject faith enough in Jesus; love enough for him; loyalty enough to him to bow at his command, when there can be no reason given for doing so, only that he commanded it; when no human being can see that the thing to be done can in itself do soul or body any good, or have any philosophical tendency to accomplish the object had in view? If the subject has this faith, loyalty, devotion and love to the Savior, there is reason to expect *implicit obedience* to subsequent commandments.

Some one recently said it was suspicious that those who take the ground here maintained go to the Old Testament for their illustrations. But we must pay a little attention for the use of the words "Old Testament." We use these terms as a designation for the book containing all the sacred writings from the beginning down to Christ. But "Old Testament" strictly speaking means *Old Covenant.* While these illustrations are found in the volume called the "Old Testament," there are very few, if any of them, in the "Old Covenant." Some of them were facts before the giving of the Old Covenant, and some of them were no part of the Old Covenant. But there was certainly nothing suspicious in the circumstance of Paul finding so many examples illustrating faith as we find in Heb. xi. But there was something suspicious in the attempt to find reasons for obeying the command to be immersed in the *nature of immersion.* This is merely finding reasons for being immersed as a *philosopher* and not as a *believer* on Jesus. The man immersed as a philosopher, because he sees, or professes to see, in the nature of immersion, that it is right in itself, acts not from faith at all, nor from love or devotion to Christ at all. But the man who sees, and professes to see, no reason in the nature of immersion for being immersed; sees and professes to see no good it can possibly do in itself, but humbly bows in obedience because the wisdom of God requires it, gives an evidence of his faith, his devotion to the Lord, of his loyalty to Jesus in the highest order. It is his devotion to the Savior, and nothing else, that impels him. He is not doing this because he can see that it is right in itself, but because the Lord who commands it is above him, and the circumstance that he commands it is evidence sufficient with the believer that it is right. In bowing to the will of the Lord in being immersed, he relies solely on the wisdom and goodness of the Lord. He is too wise and good to command anything that is not for our good. Action from this view is from faith, piety, devotion and love to the Savior. Acting from our reasonings on "the nature and fitness of things" is not from faith, nor is it piety or devotion to the Lord. It is merely devotion to what a man can see to be right in itself, and there is no God or Christ in it.

For the COMPANION.

Methodism—An Explanation.

Dear Sir:—When we look around at the distracted state of Christendom as it now stands, we are forced here to observe, that it reminds us of an instrument strung with a thousand strings, and each one giving his own sound, suited to his own capricious fancy. When we wrote the articles, referred to on the 576 page of the *Companion* in your essay, while touching but very briefly upon the Methodist string, we perceive from the sound, that we accidently let a finger barely tip the Lutheran string, by using the name of Martin Luther, —and, if I am not mistaken, but once. We did not desire to injure the feelings of any of our follow mortals; but tried to expose error and elucidate truth.

As to the foundation of which you seem to think we are without, we claim Jesus Christ as the foundation, and his commandments the material with which we build thereon; and and we are boldly confident that we presented nothing else in the essays which you say are very absurd.

We are not surprised to hear whole families talk so: even our own near and dear relations, who have attached themselves to those other societies of whom we spake, have given us some very dark looks and unpleasant countenances, simply because we inculcate the principles of obeying, literally, the commands of God our Savior.

And when we go back with the history of the past to the beginning of the sixteenth century, and see Martin Luther leave his cell at Enfurth, we, like you, are constrained to believe that he was prompted with pure motives, and earnest zeal for the salvation of immortal souls; but he failed to have the proper instructions given to him, as Apollos had, who was an eloquent man, and mighty in the scriptures:" "whom, when Aquilla and Priscilla had heard, they took him unto them, and expounded unto him the way of the Lord more perfectly;" Acts 18: 26. And in the language of the apostle to the Romans, (Rom., 10: 2) we believe he had "a zeal of God, but not according to knowledge;" but he went about trying to establish a way of his own, like Naaman,—"May I not wash in them and be clean?"

Luther was an eminent man—a man of great influence; and while preaching, in the month of October 1522, many of his hearers proclaimed him a second Elijah: thus in his great eloquence in presenting to them his new articles of faith, he led Many astray—kept many from obeying the truth as it is in Christ Jesus, to wit, the simple ordinances of the house of

God,—trine immersion, feet-washing, the kiss of charity.

We have no better things to say of Luther than of Wesley; yet we believe they were both very pious men. But does their piety justify them before God in organizing those new Modes of worship, and setting aside immersion and feet washing, which Christ has instituted in his organization? We do not.

If to found a new sect is an evidence of superior piety, protestants cast the apostles far in the shade.—We find no record in the New Testament where Peter, James, and Paul founded churches and called them by their names.

They loved the Savior too well to disobey his commands. But shortly after the death of the last apostle, the wicked work of church building began, as we are taught, Miss Quintilla leading the way. Nor was she the only one who aspired to this honor. Miss Anna Lee of Toad Lane, and Lady Huntingdon organized churches, which are yet in existence.

We will ask you the question,—who shall decide which of the past, or recent human schemes of church organization is most authoritative, and deserves the most regard,—that of Luther, Zwingle, on Schwenkfeld—that of Henry VIII, Calvin, George Fox, on count Zinzendorf—that of John Wesley, John Irvin, or William Otterbein—that of Bill Miller, Isaac Smith, A. Campbell, or Jesse Furguson? Are they not one and all human institutions, though they be composed of pious and good men? Have I not as good authority to start a new system of worship as any of the afore named, and would it not be be as pious in me as in them? Yes, had I the hardihood to do so, I could get followers; but may the God of Heaven forbid that I should glory in anything save in the gospel of Christ.

The time will soon come, when this church and sect making business shall cease; "when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power."

Did not the God of Heaven set up a kingdom which should never be destroyed? Did he not send his Son into the world to organize his church, institute its ordinances, determine its polity, and start the stone to rolling? Yea, he did The Lawgiver in Zion was born in Bethlehem of Judea, and of the lineage of David: who led an exemplary life; organized his church both visible and tangible; taught both by precept and example, such institutions in his Kingdom as his Father directed him. And while instituting some of the laws of his kingdom he says: "If I your Lord and Master have washed your feet, ye also ought to wash one another's feet; for I have given you an example, that he should do as I have done to you!" and during his tabernacling here, upon one occasion he said: "Why call ye me Lord Lord, and do not the things which I say?" So say we to Luther, and Wesley's progeny,—Why call ye him Lord, and do not practice the institutions of his kingdom?

We say here again, that the Christian church he did organize; taught his doctrines, appointed its ordinances and determined its polity or discipline; and left the solemn warning to its disciples, when on the mount just before he ascended to heaven, to "teach all nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost." Does he stop at those instructions? Nay, verily, but he continues by saying,—"teaching them to observe all things whatsoever I have commanded you, and lo, I am with you alway, even unto the end of the world. Amen."

Did he teach and command feet-washing? He unquestionably did: so says John, that beloved disciple. Do Luther's progeny teach the same? If so, you are filling the language of the commission, and the Savior is with you; and you and I are in the unity of the faith, as heaven's discipline directs us to be: if not, we are not together; and consequently we are not obeying the law of that discipline which says,—"Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ:—That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the slight of men, and cunning craftiness, whereby they lie in wait to deceive." Eph., 4: 13, 14.

But again we remark, that opposites and contradictories must of necessity antagonize. You, or any other sane man, will admit that the unity of the Christian faith and practice, is of the highest importance; since the world will never be pursuaded to believe the Gospel, until Christians are one. And that is what the Savior prayed for in his ardent devotion to his Heavenly Father, saying: "Neither pray I for these alone, but for them also which shall believe on me through their word: that they all might be one, as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. And the glory which thou gavest to be, I have given them; that they may be one, even as we are one."

Now a diversity of adverse forms of church organizations, separates; which causes strifes emulation discord, animosity, and hatred. Each one becomes identified in feeling and interest with the peculiar form of polity he has selected and will resort to every possible means to preserve it and to promote its extension, and also to resist the encroachments of all others; and these diverse forms of church polity, most evidently, do precipitate all Christendom into a deadly antagonism, in direct opposition to the teachings of God's word.

God's legitimate children are one in him. The beneficent Savior has never spoken a word without weight. We dare not insult the dignity of Jehovah by saying, that it is not necessary to do what Christ has commanded us to do. Yea, we delight in his commands; for they are good for the soul in this barren land of sin, and will take us through the desert, and land us on the sunny banks of eternal felicity beyond this vale of tears.

Yours Respectfully,

A. STALNAKER.

For the COMPANION.

The Ten Virgins.

Christ Jesus with this parable points us to the last times, shortly before his second coming. The marriage points us to the millennium, Rev., Chap., 20. That here he speaks of five wise and five foolish virgins, shows as the condition of the church in its last days: that one half of the church was wise—true believers, and lovers of Christ; the other half were foolish, who with their outward form and church ordinance can say with

pharisee, Luke 18: O God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican," that is common sinners. "I fast twice a week," &c. Indeed man can, at the outward form, see nothing but holines in words reading prayers, singing, going to church, to the Lord's Supper; yea, everything belonging to outward appearance; like at the "stony churches," founded by man, they are always diligent; and for this reason they are, before others which live after the flesh, called virgins. Gal,, 5: 19 "For the works of the flesh are manifest," &c. But they only filled their lamps with the righteousness after the outward form, and not with the righteousness by faith through the love of Jesus Christ,

But the half at that time (not counting the band of anti-christians) are true believers; the other half only appeared so, but like the wise, try to take part at the marriage of the Lamb. Therefore he says: those that took their lamps; viz., all ten. The foolish took their lamps, but no oil with them; the wise took oil in their vessels with their lamps. Here we can see that the foolish also took their lamps, but no oil, while the wise took their vessels with their lamps and oil. This is to show us that the righteous after the merely outward form, (the foolish), like the true Christian, try to enter the marriage hamber; but the true, inward faith, which worketh through love, they forget, which is the oil of the Spirit But the wise not only took this to their lamps, but also in their vessels, to supply the want of their lamps, so that, if the bridegroom tarried, they might have enough, or, when in the hour of temptation, it might be said, —the Lord tarrieth to come."—Of this faith Christ says (Matth., 5: 16): "Let your light so shine before men that they may see your good works, and glorify your father which is in heaven."

While the bridegroom tarried they all slumbered and slept. In that hour of tribulation which shall come over the whole universe, both wise and foolish slumber and sleep; that is, in such an hour of tribulation and the Lord's tarrying, they can not feel their first love through which they formed steadfastness of faith.

"And at midnight there was a cry made: behold the bridegroom cometh; go ye out to meet him!" This midnight is whne the hour of darkness is in the highest, that is, when the people are in real midnight with their evil deeds.

"Go ye out to meet him." This is for all,—the foolish, as well as, the wise. "Then all those virgins arose and trimmed their lamps." They were all in earnest to enter the marriage chamber—the kingdom of Christ.

"And the foolish said unto the wise, give us of your oil, (after they learned that they lacked the oil of the Spirit)," for our lamps are gone out;"—for now we see what we lack, and that our "well-meaning faith," and works are not sufficient to enter the marriage chamber.

"But the wise answered, saying, not so, lest there be not enough for us and you." This they answered not through envy, but through the prudence of the righteous, who wished to show them that the shortness of the time, will not allow it, since it says, "be ye ready;" also, if they gave them some, all would lack of having enough. "But go ye to those that sell, and buy for yourselves." At that time each one that sells shall need his own merchandise; for they can no more make use of their trusted talent, while the time has come when the Lord cometh to reckon with them.

And while they went to buy the bridegroom came; and they that were ready went in with them to the marriage. *and the door was shut.*"—These are dreadful words to those, who, after spending their time of grace in vain, shall stand outside and call like the foolish virgins, but call in vain.

"Afterwards came also the other virgins, saying, Lord, Lord, open to us," after having come back, having received neither oil, nor met those that sell, since they themselves gave their trusted talent to their true Lord again, or like the slothful servant, Matth., 25: 3d. "But he answered and said, verily I say unto you, I know you not" He did not say, "Go from me ye accursed into everlasting fire, prepared for the devil and his angels;" but merely showed that they did not belong to the first born, and could not enter the marriage of the Lamb,—they must stand outside of the door from where they were not driven, until, waiting in agony, they, through faith In Christ and his precious blood, be cleansed and (Matth., 5: 26,) have paid the uttermost farthing. This I believe to be the difference between the foolish virgins, or "mouth Christians," and the wise virgins or those that worship God in spirit and in truth.

Yours in Love,

CYRUS BUCHER.

Tulpenhocken, Lebanon Co., Pa.

The Way She Cured Him.

"What brings you here, Mary?" said Truesdall to his wife, as she entered the liquor store.

"It is very lonesome at home, and your business seldom allows you to be there," replied the meek but resolute wife. "Te me there is no company like yours, and as you cannot come home to me, I come here to you. I have a right to share your pleasures as well as your sorrows."

"But to come to such a place as this!" expostulated Tom.

"No place can be improper where my husband is," said poor Mary. "Whom God has joined together, let no man put asunder."

"Surely you are not going to drink that stuff," cried Tom, as she was taking up the glass of liquor.

"Why not? You say that you drink to forget sorrow, and I have sorrow to forget."

"Woman! Woman! you are not going to give that stuff to the children!" cried Tom, as she was passing the glass of liquor to them.

"Why not, can children have a better example set them than their father's? Is not what is good for him good for them also? It will put them to sleep and they will forget that they are cold and hungry. Drink; see how much good it does your father."

With much reluctance Mary suffered her husband to lead her home, and that night he prayed long and earnestly that God would help him to break off an evil habit, and keep a new formed but firm resolution

His reformation was thorough. Mrs. Truesdall is now one of the happiest of women, and remembers with a melancholy pleasure her first and last visit to the dram-shop.

As frost to the bud and blight to the blossom, even such is self interest to friendship; for confidence cannot dwell where selfishness is porter at gate.

Christian Family Companion

Tyrone City, Pa., Sept., 26, 1871.

The Lord's Supper. No. 7.

We come now to treat more particularly of the design of the Lord's Supper. As in the cases already noticed, so, much of the design of this ordinance is to be deduced from the nature of the ordinance itself. In our remarks upon the practice of the Corinthian church, it was shown that their disorder so completely frustrated the Lord's design in this ordinance, that Paul could not recognize their eating as being the Lord's Supper. In order that the Lord's design in his institutions may be accomplished, it is requisite that they be observed in harmony with his appointment; which is sufficient evidence that the design is in strict accordance with the ordinance. This being the case, it is clear that the intent, meaning, or purpose of an ordinance, may, by correct exegesis, be deduced from its essential form and character. In this we also see the necessity of adhering strictly to the established form of the ordinances of the Lord's house. If they were merely matters of form, loyalty to God would demand their observance; but when the established form is in harmony with the design of infinite Wisdom, there is a two-fold obligation to render strict obedience.

The term "supper" means a full evening meal. Supper, like all other meals, is designed to satisfy the wants of our physical nature, and to afford nourishment to strengthen us for coming duties. The Lord's Supper is a full evening meal, instituted by the Lord, and prepared and eaten by his people. As supper satisfies and nourishes the physical man, so the Lord's Supper, as a symbolic meal, represents the satisfying of our spiritual wants, and the renewing of our spiritual strength. The Lord's Supper should be observed in harmony with its appointment, to signify the receiving of spiritual nourishment according to the Lord's own wisely arranged order; and, consequently, to assume the liberty to depart from the essential form of the ordinance, asserts a willingness to change, or subvert, that which it represents; and to reject the Lord's Supper altogether, is a symbolic refusal to receive the food of the soul. These are important facts, and they must not be lightly passed by. Our Savior said: "Blessed are they that do hunger and thirst after righteousness; for they shall be filled." This same fact was declared by the prophet Isaiah more than seven hundred years before, saying: "Behold, my servants shall eat, but ye shall be hungry; behold, my servants shall drink, but ye shall by thirsty." The Lord has prepared food for the hungry soul. He has given us "the true bread from heaven." Christ said: "I am the living bread which came down from heaven: if any man eat of this bread, he shall live forever." That which satisfies the want of the soul, is represented as food; and so the receiving of this food for the soul is denominated eating. As it is represented as food, food will fitly represent it; and as the reception of this spiritual food is called eating, eating properly represents this reception. This being the case, a refusal to eat aptly coincides with a refusal to receive this food; and therefore we need not be surprised, if those, who do not observe the Lord's Supper, should also reject the food of the soul. Food, in order to subserve the wants of the physical man, must be received according to God's own arrangement: it must pass through the processes of mastication and digestion; and equally so must the spiritual food, in order to meet our spiritual demands, be received according to God's divine arrangement. If the "true bread" is legally received, the soul is satisfied; and the symbol of this satisfaction, consists in the satisfying of the physical in eating this symbolical meal.

It will be in place here to notice the preparation of the Lord's Supper. It will not be doubted that the expenses of the supper which Christ and his disciples ate on the night of his betrayal, were defrayed by their common fund. So the Lord's people, his body, ought to have a common interest in preparing the Lord's Supper. By common interest, we do not mean equal pecuniary shares, but justly proportioned shares; "for unto whom much is given, of him will much be required;"—and, of course, if a member has nothing, he can give nothing. When the Supper is thus prepared,—all having contributed according to their comparative ability,—all have an equal interest in the Lord's Supper, and the poor, "who have nothing," are not "put to shame." We may revert to this again. This unity in the preparation of the Supper, represents the unity in the preparation of the feast for the soul. Paul asks, "Is Christ divided?" We answer,—Nay, verily, he is one; and not only so, he said, "I and the Father are one." In the preparation of the food for the soul there was unity indeed.

It may be a point of inquiry as to what kind of food should be used in the preparation of the Lord's Supper. We before remarked that it can not be shown that there was animal food used in the last supper; and we now add, neither can it be shown that there was not; and certainly we are far from saying that it is unlawful to use animal food in the preparation of this meal. We also stated that there was nothing in the law that enjoined the use of unleavened bread at that time: neither was there anything to forbid its use. Where the word of God is silent, we do not wish to speak; but we do want to say something upon this point. The Scriptures teach that God is a God of order, and that he is not "the author of confusion." It is also required, that everything connected with his

worship be done "decently and in order." We therefore insist upon it that the Lord's Supper should be observed "decently," and not only "decently," but "in order." The same order, so far as practicable, should be observed in all "the churches of God." Farther than this,—the meal should be composed of the most wholesome food, so that none of the participants be required to eat what is at variance with the laws of health; for only that which is wholesome to the physical man, properly represents the food for the soul, which is certainly suited to the health of the spiritual man.—As to the use of unleavened bread we will say this: it is highly probable that Christ used the same kind of bread in the institution of the Eucharist that was used in the Supper; and it would seem reasonable, that, if one kind of bread was sufficient for the institution and first observance of these ordinances, one sort would be sufficient for the after observance of the same ordinances. If we were asked what kind of bread we think most suitable, we would say, unleavened bread. Leaven is used as a representative of the erroneous doctrines, vain traditions, and corrupt practices of the Pharisees, Sadducees, and Herodians, (Matth. 16: 6—21); of scandal and scandalous persons, such as would pollute the church; and of malice and wickedness, (1 Cor. 5: 6—8). As leaven represents these evil things, its opposite represents their opposites. Paul says: "Purge out therefore the old leaven, that ye may be a new lump, even as ye are unleavened.—For even Christ our Passover is sacrificed for us. Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth." As the Lord's people are said to be unleavened, and as "sincerity and truth" are represented by "unleavened bread",—and that in connection with "the feast,"—we think, that unleavened bread is the most appropriate symbol of "the true bread from heaven," which satisfies the soul and nourishes the spiritual man. It is not assumed that other bread will not answer, nor that only one sort must be used; but we insist on it, that wholesome food be used, and that decency and order be maintained.

The quantity of provision demands our attention. It was before observed, that the Corinthians brought an abundance of food; that Paul did not object to the quantity, and that this was right. The word "supper," or *feast*, as the term is frequently translated, implies the idea of abundance, as before shown. We do not plead for a great variety to please the palate, but we do ask for a sufficient quantity to meet the demand. This abundance fitly represents the all-sufficient provision that God has made, to satisfy and nourish every hungry, thirsting soul. "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." "Go ye therefore into all the world, and preach the gospel to every creature." "Behold I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and sup with him, and he with me." "A certain man made a great supper, and bade many; and he sent his servant at supper time, to say to them that were bidden, Come, for all things are now ready. * * * Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind. And the servant said, Lord, it is done as thou hath said, and yet there is room. And the Lord said unto the servant, Go out into the highways and hedges, and compel them to come in, that my house may be filled."—These, and many other Scriptures, teach, that the Lord has indeed prepared a great feast, and that the whole world is invited to come and partake to the satisfying of their longing souls. How appropriate and true are these beautiful stanzes—

Come, sinners, to the gospel feast
Let ev'ry soul be Jesus' guest;
Ye need not one be left behind,
For God has bidden all mankind.

Since our dear Lord to you doth call,
The invitation is to all;
Come, all the world, come sinner, thou,
All things in Christ are ready now.

Come, all ye souls by sin oppress,
Ye restless wand'rers after rest!
Ye poor and maimed, and halt and blind,
In Christ a hearty welcome find.

The Corinthian brethren were disorderly in not tarrying one for another, and eating at the same time. For this Paul reproves them; and after his reproof instructs them how to do, saying: "Wherefore my brethren, when ye come together to eat, tarry one for another." This feature in the Lord's Supper we regard as being very significant. They were divided into schisms; and in harmony with their schismatical state, they ate in parties: their manner of eating was a true index to their spiritual condition. Their eating in parties—not tarrying for one another—was a true exponent of their divided state,—"I am of Paul, and I of Apollos, and I of Cephas, and I of Christ."—They ate after a carnal manner, even to gluttony; which betrayed their want of spirituality, so that Paul said: "And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ. I have fed you with milk and not with meat; for hitherto ye were not able to bear it, neither yet now are ye able. For ye are yet carnal; for whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men?—For while one saith, I am of Paul; and another, I am of Apollos, are ye not carnal?" 1 Cor. 3: 1–4. What a lesson this should be for a disruptured and distracted state of Christendom! Oh! For a thousand Pauls, to reprove and correct carnal, schis-

matical, and heretical professors of the religion of Jesus Christ!

"Well may thy servants mourn, my God,
The church's desolation!
The state of Zion calls aloud
For grief and lamentation.
Once she was all alive to thee,
And thousands were converted;
But now a sad reverse we see—
Her glory is departed."

This harmonious, united eating of the Lord's supper, represents the union of the Lord's people, which is so frequently referred to in the New Testament scriptures. Christ, in the same night in which he instituted this ordinance, in His prayer said, "Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are one. * * * Neither pray I for these alone; but for them also which shall believe on me through their word: that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. And the glory which thou gavest me, I have given them; that they may be one, even as we are one. I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them as thou hast loved me." With what touching, heavenly pathos, did our loving Savior pour out his ardent soul to his Father, for the union, the oneness, of those who believe on him! The union of the Lord's people is here presented as the potent argument that should convince the world that Jesus is the Sent of God. Paul taught the Roman brethren, that, "as we have many members in one body," "so we, being many, are one body in Christ." "Let love be without dissimulation." "Be of the same mind one toward another." Rom. 12: 3—16. "Now the God of patience and consolation grant you to be like-minded one toward another according to Christ Jesus: that ye may, with one mind and one mouth glorify God;" Rom. 15: 5, 6. In his first letter to the church at Corinth, he says: "I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind, and in the same judgment;" 1 Cor. 1: 10. To the Philippians he says; "Fulfil ye my joy, that ye be like-minded, having the same love, being of one accord, of one mind;" Phil. 2: 2.

These are but a few of the many texts of scripture that bear upon this subject; but they are quite sufficient to indicate the importance that the Lord attaches to the union of his people. Love,—the Love of God, the love of the brotherhood, the love that knows no dissimulation, that banishes strife, ill-will, variance, emulation, and whatever opposes God and exalts itself against the welfare of our fellow mortals,—is the bond that binds the children of God together in this delightful, desirable union. Brethren that thus love, and are thus united, will go forward, shoulder to shoulder, in fighting the battles of the Lord.—They will sympathize with each other in their sorrows and sufferings; minister to each others wants; labor for each others welfare; build one another up, and share each others joys when they sit together in heavenly places in Christ Jesus. When they, as God's children, surround the Lord's Supper, their harmonious eating together represents this love, this fellowship and union: it declares with telling force: "We are all members of 'one body;' animated and led by 'one Spirit,' even as we have all 'one hope' in our calling; we acknowledge and serve but 'one Lord;' all adhere to 'one faith,' and have all received 'one baptism;' and we are all children of one God, who is the Father of all, above all, through all, and in all." With this view before us, we may be able to see the propriety of calling this significant meal '*agape*,'—Lovefeast, or feast of charity.

The Lord's Supper was instituted by Christ, and observed by his disciples, in the evening. This forcibly represents the feasting of the soul upon "the true bread from heaven," under the gospel dispensation. Feasting in the morning might point back to the patriarchal age or the ante-diluvian world; a meal at noon might point to the middle ages, or the Mosaic dispensation; but a supper, an evening meal, represents the feast of the soul under the gospel dispensation—"in the last time." John, the beloved disciple, says: "Little children, it is the last time; and as ye have heard that antichrist shall come, even now are there many antichrists; whereby we know *that it is the last time*;" 1st John 2: 18. This evening meal, the Lord's Supper, represents the satisfaction of the soul, its feasting upon Christ "the true bread from heaven," in the evening of the world—in "THE LAST TIME."

Now "if any man hath ears to hear let him hear:" all our enjoyment here; all our consolation in Christ; all our feasting upon "the true bread, and all the comfort of the Holy Spirit, that we can enjoy here, is but a foretaste of the great feast of the soul that is yet in the future. Paul says: "He who hath wrought us for the self-same thing is God, who also hath given unto us the *earnest of the Spirit*;" 2 Cor., 5: 5. "In whom (Christ) ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also, after that ye believed, ye were sealed with that Holy Spirit of promise; which is *the earnest of our inheritance*, until the redemption of the purchased possession, into the praise of his glory;" Eph., 1: 14. Now, as the feasting of the soul here, is a foretaste, "an earnest," of the feast to be enjoyed, the satisfaction to be realized, in the world to come; so the Lord's Supper, which symbolizes our feasting here, is a type of the rich feast that the Lord's people shall en-

joy, when they shall all be gathered home in their Father's house of many mansions. Jesus said to his disciples in the night in which he instituted this ordinance: "Ye are they which continued with me in my temptations. And I appoint unto you a kingdom, as my Father hath appointed unto me: *that ye may eat and drink at my table in my kingdom;*" Luke 22: 28—30. The Revelator says: "Let us be glad and rejoice; for the marriage of the Lamb is come, and his wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white; for the fine linen is the righteousness of saints. And he saith unto me, Write, blessed are they which are called unto the marriage supper of the Lamb. And he saith unto me, these are the true sayings of God;" Rev., 19: 7—9. On another occasion Jesus said: "Let your loins be girded about, and your light burning; and ye yourselves like unto men that wait for their Lord, when he will return from the wedding; that, when he cometh and knocketh, they may open unto him immediately." "Blessed are those servants, whom the Lord, when he cometh, shall find watching: verily I say unto you, that he shall gird himself and make them to sit down to meat, and will come forth and serve them;" Luke 12: 35—37. These prophecies point forward to a great occasion; to an abundant and soul-satisfying feast that is yet in the future. We shall not attempt to portray the grandeur of the scene, the felicity of the occasion, the richness of the viands of heaven; but we will ask our readers to draw the picture in their own minds. Behold the blood washed throng of many millions, clothed in the linen-white righteousness of the saints; they represent every age and every nation; they have come from the east and west, from the north and south, and have set down with Abraham, Isaac, and Jacob, in the kingdom of God. They are seated around the Lord's table, which is richly spread with all the sweet, refreshing, delicious, cheering, and invigorating products of heaven; it has been served by the bountiful and loving hands of Jesus. Their bosoms swell with gratitude and with their newly uttered voices they unitedly sing an anthem of thanksgiving and praise to him who prepared the feast, spread the table, and made them guests. Now they are feasting; now they are partaking of the Lord's Supper:—"the marriage supper of the Lamb." Pure delight, unalloyed peace, unspeakable bliss, and inconceivable enjoyment pervade every soul. Ah! they are one family, and they fully participate in each others pleasures. "Behold! how they love each other!" Surely this is the great *Agape*,—feast of charity, or lovefeast

We shall not introduce the controversy here as to whether this great feast shall be literal or spiritual. This question has nothing to do with our subject. If it shall be a spiritual feast, it will be such as is best exhibited to our minds under the figure of a great supper; and in either case, the Lord's Supper, which is a type of that feast, meets that which it typifies. But we assure our readers that you can not make your picture of that feast too rich, too glowing.—Your highest flight of imagination must stop below the reality; for it is written: "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things that God hath prepared for them that love him;" 1 Cor. 2: 9.

Dear brethren and sisters, in conclusion we will say: let us continue to observe this sacred meal; and let us ever enjoy the feast of the soul which it represents; then shall we be permitted to participate in that great supper, that love-feast, of which we have now but the foretaste and type. AMEN.

J. W. BEER.

The Editor.

In the last number we failed to say anything in regard to the health of the senior editor. He had regained his health sufficiently to go to Dale City,—the anticipated future home of the *Companion* family,—on the 12th inst. We had information from him once since; and were glad to learn that he was still improving. We expected his return home last night, but were disappointed. This morning (Thursday, 21st) we still find his sanctum chair empty; but we hope all is well, and that, in the next number, he will be able to speak for himself.

Visits.

As the brethren at a number of places have invited us (editors of the C. F. C.) to attend their Fall Lovefeasts, we take this method of saying to all, that, much as we desire to accept your invitations and enjoy your society, we must, at this time, deny ourselves of the pleasure it would afford us to be with you. The time for our removal is fast approaching: then the Almanac for 1872 must now be published, and various other matters that *must* be attended to. We thank the brethren for their kindness but must ask to be excused at this time.

Early Issue.

This number will reach most of our readers a few days earlier than usual. We have hastened it in order to gain a little time for other necessary duties. It is hoped, however, that none will feel annoyed by its early visit.

Answers to Correspondents.

P. H. BEAVER. Would be pleased to hear from you in that line, though rather late for this year.

J. S. KAUFFMAN:—A. P. sent $2 50. We are square.

H. F LONG:—The difference was in not computing the percentage.

JOHN FISHER: Dale City is in Somerset county, Pa., it was formerly called Myers' Mills.

CORRESPONDENTS.

Correspondence of church news solicited from all parts of the Brotherhood. Writer's name and address required on every communication as guarantee of good faith. Rejected communications or manuscript used, not returned. All communications for publication should be written upon **one side** *of the sheet only.*

Why Are we Born?

Brother Henry:—If you please let these lines find room in the *Companion*. I will try to give you a short history of my life. As this is my birthday, it brought solemn thoughts to my mind, to think over the past time of my life. I am forty years old to-day. For some years I did not expect to come to this age; but it has pleased the Lord to spare my life so long, and my health is better than it was for a great many years.

In the year 1845 a series of misfortunes fell upon me. The mighty, afflicting hand of Disease fell upon me, and destroyed my eye-sight entirely. Twenty-six years have I not seen the face of any human being.

In the year 1850 another very serious misfortune befell me, which made my burden heavier than before. My father and mother both died in one year, and left me an orphan without a home. What to do I did not know. My heart was broken, and my mind almost wrecked. I had a dream one night, that my mother appeared to me in the night, and put her cold, icy hands under me to brace me up in bed. The next I knew I thought we were sitting together by the fireplace, talking with each other. She said to me: "Hannah, if I had the power, I would come and take you out of your trouble; but there is a greater power over me." She rose up with uplifted eyes. I wanted her to stay with me. She said: "No, I must go." I asked,—"Mamma, is it so far you are going?" She said,—"No, but up so high." It brought many serious thoughts to my mind; and to reflect on the words that she taught me in her lifetime, and also the good advice she gave me when on her death bed. This brought me to the sense of my duty. I desired to prepare myself to meet my parents in heaven.

I made my desire known to an old sister. She said to me; "you never did anything wrong; I would not be afraid, if I were in your place." Then I did not know what to do. I had no mother to tell my troubles to then.

Then my guardian took me to Indianapolis to a school for the blind.—There I learned to read the raised print. Thanks be to God, I learned to read the Bible by feeling.

After being there two years, I went on a visit to Delaware county. I made my desire known to my cousin there. I read in my Testament: "He that knows to do good, and does it not, unto him it is sin." She soon made the necessary preparation; and in a few days I was led by the hand of brother G. W. Studebaker into the Mississinawa River; there my desire was fulfilled, which I had for three long years waited for. I never will forget the feeling I had when I was in the water; and also when the hymn was sung.

"Oh! for a closer walk with God."

This verse bore on my mind most:

'What peaceful hours I then enjoyed!
How sweet their memory still!
But they have left an aching void,
The world can never fill."

I find many kind brethren, and sisters, and friends; but still not a home. I can enjoy myself very well for a short time; but soon the thought comes to me: "You are not at home—you cannot stay here your life time." Again I remember that Jesus said: The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head." This is also my present condition: I have not of my own where to lay my head; but I trust in the Lord for better days to come.

My brethren and sisters, I want you all to pray for me, that the Lord may grant me grace to do his will, and to hold out faithful to the end.—I send greetings to all the brethren and sisters, in Christ. This is from your weak and humble sister.

HANNAH M. BURKETT.

Brother Editor:—Permit me to say through your valuable paper, that I am not able to fill any of the many urgent calls, and some that I had already given my assent, affirmatively, an account of the sickness of my wife, who, at this date, is not able to be up any longer when while her bed is made. Brethren and sisters, assist her in bearing her severe afflictions, with your prayers at the throne of grace. I am truly sorry that I cannot meet with the brethren as I had contemplated; but such are the ways of Providence. Brethren of Virginia, of Indiana, of Armstrong and of Cambria, bear with me in the disappointment. To the brethren in the Conemaugh Branch, if it is in my power, and prudence, on my wife's account, will allow, I will be with you to fill the committee.

From your brother in the Lord.

C. G. LINT.

Dale City, Pa., Sept., 15th.

Dear Companion:—Inasmuch as some of our dear brethren and sisters wished to see something written by us, for your columns, after we arrived at our new home, I will try at least, to be obedient to their wishes.

We came here last spring, and have all enjoyed the best of health ever since. The brethren here are kind hearted. We were received with joy. The society here is good. The people are mostly professors. Methodists and Campbellites are the leading churches here; but since the brethren have been preaching here, some few came over to the true church, and have their names enrolled in the Lamb's book of life. There have been some nine or ten added to the church this summer, by baptism, and some by letter; so, dear brethen and sisters, you can see that your Lord is our Lord, and that his good work is going on slowly here in the West.—But we are deprived of many privileges here, as this is but a new place. We have no meeting-houses yet.—When the weather is fair, we sometimes meet in God's first temple (the grove), and worship and adore his holy Name there; at other times in school-houses.

We often think of our dear brethren and sisters at Silver Creek; and of our elder and ministering brethren, who labored hard for Zion's sake, to lead their flock in the paths of the Lord. How often have we seen their eyes bathed in tears, when troubles were near! How often have we heard their good instructions! Therefore, dear brethren and sisters, bear them up; help them to bear their burden; for we know not the trouble of mind, the anxiety of heart, the sleepless hours, and perhaps, nights, they have to pass, when the members are not in order.

Elders feed your flock with good and wholesome food. Cry aloud, and spare not; for behold the wolf is nigh; and oh! what a pity, if he should take one lamb! There are

many lambs in your flock. Watch the enemy ; he is trying to call them away, by telling them it is no use to be so particular about this thing, or that thing—only so the heart is right that is all that is required. But it is a solemn fact, here as well as there, or elsewhere, that pride has got into the church, to such a pitch that it is hard to tell the members from the world. The sisters will go to meeting without the proper covering on their heads, and perhaps, rings upon their fingers, and all the simple pride about their dress that the world has ; and the brethren will have their hair roached in style, and their garments all in the hight of fashion. The older sisters have their innocent little children fixed up in all the pride of the world ; such as, hats, and flowers, feathers, and ribbons, and ruffles, and laces, and all that the world has.—Dear brethren and sisters, what does the Savior mean where he invites us to come out from among the world, and be a separate people ? Is this being separate from the world ? I fear not. The time is fast coming when we will have to render an account for the deeds done in the body, whether they be good or bad. What an awful time is approaching, when time will be swallowed up in eternity! We desire the sincere prayers of our dear brethren in our behalf.

From your sister in Christ.

REBECCA J. MOATS.

Altoona, Polk Co., Iowa.

From the Manor Congregation, Pa.

Brother Henry ; As church news is always interesting to me, the following items may, at least, be to some of the many readers of your valuable paper. According to previous arrangements, the above named arm of the church, met in one of their meeting-houses for public worship, on the 3d. inst. ; and also to transact some important business in the church. In compliance with a special request, brethren Elder's Samuel Brallier and Solomon Benshoff from Conemaugh, came to our assistance. The important matters to be attended to, were, to ordain a brother, and advance another to second degree. The result was, brother David Over was ordained, and brother Joseph Holsople advanced to the second degree in the ministry. The church is in a prosperous condition at present, under the supervision of our much esteemed Elder, Samuel Lydy. We have now two Elders, two speakers in the second degree, and one in the first ; making, in all, five speakers. We have six deacons, and a goodly number of lay members. We have had a good many additions, during the past year, and a good prospect for more. Fearing that I am not interesting, I will close abruptly.

Yours Fraternally,

G. W. BURKHART.

Nolo, Pa.

Letter from D. M. Holsinger. No. 6.

Dear brethren and sistters :—My 5th report was written at Dr. J. Buechley's, Waterloo, Iowa. We had three meetings more, afterwards, in said branch of the church.

On Tuesday the 5th, at 7 A. M., we arrived at Lena, Stephenson Co., Ill. Were met by elder Daniel Fry, at the depot, and kindly entertained. In the evening brother Allen Boyer conveyed us to the Waddams' Grove meeting-house, where the brethren had appointments that, and the following evening.

On the 7th, came on to Ogle Co., where we visited among the friends, and attended one more meeting in the West Branch church. On Sunday A. M. attended the funeral of sister Heller, and in the evening an appointment at Salem meeting-house, in the Silver Creek church.

On Tuesday, the 12th, were kindly conveyed by Eld. D. E. Price, to Oregon city, where we took the cars and arrived at Chicago, at 10 A. M. Were met by Dr. P. Fahrney at the depot, and kindly entertained by him and family, and next morning again escorted to the depot, at 6 A M. Then we took the cars for Bangor, Van Buren county, Mich., where we arrived about 11 A. M. We found our way to brother Joseph D. Mast's, where we met a kind and warm reception, and now feel like at home for the time. So we are now in our new field of labor ; and this evening expect to meet for the first time in public worship. We found the friends, and members generally, well, in Ills., our last visit through that state ; but there is more sickness now, than there was before harvest. We enjoyed good health since my last, for which we still try to be thankful to our kind, heavenly Father. Remember us still in our prayers. Hereafter, until otherwise directed my address will be.

DANIEL M. HOLSINGER.

Blooming Dale, Mich.

Change of Address.

The address of J. B. Allensworth, which was Parkersburg, Richland Co., Ill., will from this on be Box 30, Vincennes, Ind.

Enigma.

I am composed of 11 words.

My 1st is in Jer., 38 : 5, 20th word.
My 2nd is in Jonah 3 : 3, 6th word.
My 3rd is in Matth. 16: 14 15th word
My 4th is in 1st Kings 14: 6, 13th word
My 5th is in Deut., 29 : 5, 5th word.
My 6th is in 2d Cor., 11 : 1, 1st word.
My 7th is in Psalms 73 : 7, 13th word.
My 8th is in Heb., 3 : 2, 4th word.
My 9th is in Joel 2 : 31, 4th word.
My 10th is in Isa., 24 : 13, 34th word.
My 11th is in Ex., 29 : 32, 21st word.

My whole is an old adage, that we all should observe.

ISAAC SECRIST.

Home, Indiana Co., Pa.

Announcements.

DISTRICT MEETING.

Of the Southren District of Ill., will be in the Panther Creek church Woodford Co., Ill. on the 30th of October. Brethren coming from the South will come to El Passo, thence west to Secor. Brethren will try and be at Secor on Friday, the 27th. If any further information is wanted, address to the undersigned at Secor Ill.

GEORGE W. GISH

LOVEFEASTS.

No interfering providence, the brethren composing the Elklick Branch, Somerset Co., Pa. will hold their fall Lovefeast, on the 21th of October, commencing at 4 o'clock ; continue over Sunday. The usual invitation extended. Eld. C. G. LINT.

The Lord willing, we intend holding our Lovefeast on Saturday, the 28th day of October, next, in the Panther Creek Church Woodford Co., Ill., services to commence at 10 o'clock A. M. a general invitation.

There will be a Lovefeast in the Coal Creek (formerly the Fulton Co.,) congregation, Ill., on the 30th of September. PETER OAKS.

The Brethren of Hatfield, Montgomery county, Pa., expect to hold a Lovefeast, the Lord willing, on the 21st of October, at their meeting-house. We extend a hearty invitation to the brethren and sisters generally, and especially ministering brethren. Those coming from a distance will stop off at "Hatfield Station," (Via., Phila., or Bethlehem), and inquire for the residence of Samuel Y. Souder, or Tobias Rosenberger, who live near the station In behalf of the church. J. H. PRICE.

The brethren in the Bachelor Run church, Carroll county, Ind., have appointed a communion meeting on the 24th day of October, to commence at 4 o'clock in the evening; also meeting next day. The usual invitation is extended to all.

JACOB B. LANDIS.

The brethren in the Brush Creek congregation, intend, the Lord willing, to hold a communion meeting on the 10th of October next. A hearty invitation is extended to all, and especially do we desire ministering brethren to be with us.

CHRISTIAN CRIPE.

If the Lord permits, we will have a Lovefeast in the Mississinawa church, Delaware Co., Ind., commencing Oct. the 20th. The usual invitation. Those coming by rail will stop off at Eaton, on Fort Wayne Muncie and Cin R. R., which is one half mile from place of meeting.

W. R. DEETER.

We intend to hold our Lovefeast in the Lost Creek congregation at the Free Spring meeting-house, on the 6th and 7th of Oct, commencing at 1 P.M. The usual invitation is extended. Any coming from the west by railroad will inform by letter, either Dan'l Sieber, David Beshoar, or Michael Beshoar, at Mifflintown, Pa, and those coming from the east, Solomon Sieber, Thompsontown, Pa There will be conveyance at Mifflintown on the morning of the 6th.

M. Beshoar.

The Lord willing there will be a Lovefeast in the Aughwick congregation Huntingdon Co., Pa., on the 16th and 17th of Oct., commencing at 1 o'clock P. M.

A. L. Funk.

Warrior's Mark (Tyrone, Pa.,)Oct, 7th

Four Mile, Fayette Co. 1nd Oct, 4th.

Grundy County, Mo., Oct, 7th and 8th.

Beaver Creek, Wash., Co., Md., Oct, 12th.

Four Mile, Connersville Fayette Co, Ind, October 4th.

Conemaugh Cambria county, Pa, Oct, 5th. 3 o'clock

Clover Creek, Blair county, Pa, Oct, 20th, 4, P. M.

Mineral Creek, Johnson county, Mo, Oct, 14th.

Schuyler county, Mo, Sept, 29th and Oct, 1st.

Antioch Church, Huntington county, Ind Oct, 4th, 5 P, M.

Pipe Creek, Md, Sept, 20th 1 P, M.

Indian Creek, Westmorland county, Pa, Sept, 26th.

Mohican Church, Wayne county, Ohio, Oct, 25th.

Buffalo Valley, Oct, 20th 1 P, M.

Dry Valley, Oct, 11, 1 P, M.

Antietam Washington county, Md, Oct, 24, 10 A, M.

Dunning's Creek, Oct 21th, 4 P, M.

Palestine, Wayne county, Ind, Sept, 23 and 24th.

Yellow Creek, Stephenson Co., Ill., Sept 26, 27.

Dry Creek, Lynn county, Iowa, Sept, 29th.

East Nimishillin, Canton, Ohio, Sept, 27th,

Augwich, Huntingdon county, Pa, Oct, 16th, and 17th,

Mill Creek, Adams county, Ills, Sept, 30th,

Mill Creek, Pike county, near Barry, Oct 3rd,

Cowanshannoc congregation, Armstrong county, Pa., Sept. 29th, 2 o'clock, P. M.

Wabash congregation, Ind., Sept. 28th, and Somerset congregation, Ind., Sept, 30th. Stop at Wabash City.

Raccoon Creek congregation, Montgomery county, Ind., Oct. 26th. Stop at Ladoga.

Columbiana church, Ohio, Sept. 21st.

East Nimshillin, Ohio, Sept. 26th.

Bristolville, Ohio, Sept. 30th.

Monticello, White county, Ind., Oct. 20, 21; 2 o'clock, P. M.

Wayne county, miles N. Ohio, 12 W. of Wooster, Oct. 25th, 10 o'clock, A. M.

Antietam congregation, Welty's meeting-house, Washington county, Md., Oct, 24th, 10 o'clock, A. M.

Buffalo Valley, Pa., Oct. 20th, 1 o'clock P. M.

Dry Valley, Pa., Oct. 11th, 1 o'clock P. M.

Clover Creek, Blair county, Pa. Oct 20th 4 o'clock, P. M.

Schuyler county, Mo., 1 mile east of Green Top Station, Oct. 1st.

Meadow Branch, M. H. Pipe Creek, Md. Sept. 30th.

Mineral Creek, Johnson county, Mo. Oct. 14th.

Antioch, Huntington county Ind., Oct. 4th.

Logan church, Logan county, Ohio, Sept. 29th.

Walnut Level, Wells county, Ind., Oct. 27st.

Yellow Creek, Claar's meeting-house, Bedford county, Pa. Sept. 27th, 4 P. M.

Somerset arm, Mercer co., Mo., Sept. 23d and 24th.

Buck's Creek church, Henry county, Ind., Sept. 28th.

Lick Creek congregation, Owen county, Ind, Sept. 29th.

Spring Creek, Rockingham county, Va., Sept. 23, 23.

South Keokuk, Keokuk Co., Iowa, Sept. 30th, and Oct. 1st.

Yellow Creek, New Enterprise, Bedford County, Pa., Oct. 24th, 4 o'clock P. M.

Eeast meeting-house, Pine Creek congregation, St. Joseph county, Mich., Oct 19th, 4 o'clock P. M.

DIED.

We admit no poetry under any circumstances in connection with obituary notices. We wish to use all alike, and we could not insert verses with all.

In the Hamilton branch, Sept. 5th, our beloved sister, ELIZABETH SELL, wife of Jacob B. Sell, aged 67 years 5 months, and 19 days. She was a mother in Israel, beloved and respected by all who were acquainted with her. She was feeble and afflicted for years; but she bore her afflictions with patience and Christian resignation. She loved the church, and enjoyed the society of the people of God. Some considerable time previous to her death, she called for the elders of the church, and was anointed in the name of the Lord; James 5: 14. Shortly before her departure, she said, "They will soon come; when they come, I will go—they are coming?" We thought of Lazarus, who "was carried by angels into Abraham's bosom." Funeral services by the writer, from Rev. 14. 13.

George Witwer.

In Fayette county, Wt. Va., August the 28th, brother GEORGE MASTERS, aged near 72 years. He bore his last illness, of over five weeks, with true Christian fortitude and resignation. Truly, will he be missed in the circle in which he for so many years moved. As a citizen, he was much respected: as a husband and father, greatly loved; and, as a brother in the Lord Jesus Christ, the Church feels she has lost one that was much loved. In the close of his earthly career, we have another bright evidence of the worth of true religion in a dying hour. His calm and peaceful departure speaks volumes in favor of the glorious religion of Jesus Christ. Having arranged all his temporal affairs, and set his "house in order," he expressed a willingness and desire to depart and be with the Lord. Not a murmer escaped his lips. To the writer of this, he said his sufferings were nothing to those of Job's; and what were Job's to the sufferings of Jesus? then why should he not bear all in patience. To his beloved companion, children, grand-children, and friends, that stood around his dying couch, he spake in tender words, desiring them not to mourn after him; for it was good for him to depart and go to Jesus, who was now standing ready to welcome him. And just as his spirit was about to plume its pinions to wing its way to heav-

en, he said with joyful countenance,—"I see Jesus! Oh! don't you all see him? Oh! how sweet he looks!" And thus, with heaven open before his eyes, he calmly fell asleep in the Lord; and now is resting from his labors. Oh! why should we weep for such that have only gone before? Let us follow on, that we may meet them in the Elysian fields of endless bliss. Amen.

J. S. Flory.

In the Tuscarawas branch, Stark Co., Ohio, sister ELIZABETH DOLL, aged 71 years, 5 months, and 2 days. Funeral discourse by the brethren, from 2nd Tim. 4: 6—8.

N. Longanecker.

In the Bachelor Run church, Carroll Co., Ind., September 5th, sister SUSANNAH OVERHOLSER, (wife of brother Samuel Overholser deceased, who died some three years ago), aged 66 years 8 months and a few days. Funeral services by the Brethren.

"Visitor," please coby.

Jacob B. Landis.

Of Diptheria, in the Waterloo congregation, Iowa, September 7th, EUGENE, son of brother William and sister Abigail, MILLER, aged 4 years 3 months and 3 days. Occasion improved by the brethren.

Elias K. Buechley.

In New Windsor, Carroll Co., Md., Oct. 30th, 1869. LAURA, consort of William HOFFMAN, aged 19 years 2 months and 24 days. On July 6th, 1870. JOHN SAMUEL, only child of the aforesaid parents; aged 8 months and 8 days. And on the morning of August 18th, 1871, of Typhoid Fever, WILLIAM HOFFMAN, aged 24 years 4 months and 22 days. He was the survivor of two only children of our brother, Samuel and sister Mary Hoffman,—their little son, Joseph E., having died on the 22nd day of February 1859. Our brother and sister have now witnessed the last of their dear offspring consigned to the silent grave; and through these afflictions have been brought to realize that which the Patriarch expressed, "If I be bereaved of my children, I am bereaved." But the time is coming, in which they, like the Patriarch, will comprehend more fully why God in his providence has permitted it to be so. May he grant unto them the grace and resignation which we all so much need under circumstances of affliction. May he also sanctify this dispensation as another, and a loud call to the many associates and friends of the deceased.

On the 19th his remains were followed to, and interred in, the grave-yard attached to the Brethren's meeting-hous at Pipe Creek, in the presence of a very large concourse of friends and neighbors. Funeral services by the ministering brethren present.

"Visitor," please copy.

Philip Boyle.

On the 4th day of August, in the Green Spring church, Seneca county, Ohio, sister SARAH SNAVELY, daughter of brother Joseph and sister Sarah Snively, aged 18 years, 10 months and 22 days. The deceased was lingering under Consumption for some time. About four weeks previous to her death, she expressed a willingness to follow Jesus, and seemed truly penitent, when she was received into the church by baptism, and farther instructed in the doctrine of Jesus. She desired also to engage in the exercises of feet-washing, the Lord's supper, and the Communion of bread and wine, and to be annointed with oil in the name of the Lord. About three days after, she fell asleep. And we have every reason to believe in Jesus. She could not lie in her bed for some time; but had to spend her time by sitting in a chair. When, on the night of the 13th of August, she was prevailed on, to down, she said, she could not now, but that she had a bed prepared where she could rest. On the morning of the 14th, her spirit left her body a lifeless corpse, to go to dwell in yonder world of light. Funeral occasion improved by brethren George Elliott, John Shontz, and S. Loose, from the 1 Cor. 15: 53.

Joseph B. Light.

In Spring Run congregation, near Mc Veytown, Mifflin county, Pa., IRA, only son and youngest child of brother John S. and sister Nancy HANAWALT, and grand-son of elder Daniel Snowberger, of Yellow creek congregation, Bedford Co., Pa., aged 1 year, 10 months, and 8 days. Funeral discourse by elder Peter S. Myers from Gen. 3: 19, (which read, and also, opening and closing hymns, 591, 579.) The particulars connected with his death, as far as known, are as follows:

He and his father were at the barn, and the father let out the horses and colts, and with the latter some sheep ran out which he wanted to keep stabled; and while he turned them in again, Ira fell into the barn cistern, through an opening 8 by 9 inches, out of which the wooden spout, for receiving the water, was thrown by the horses or some other way. When the boy was missed, search was made, and he was soon found in the cistern, by the father. He was lying on his face on the surface of the water. He fell about 12 feet to the water, and it was about 4 feet deep. The cistern was covered with boards, which were firmly nailed.

We may recall to memory here, as somewhat of a coincidence, the fact that about 15 months ago, within 10 feet of the cistern, a little son of brother Henry W. & sister Harriet Hanawalt, was killed, likewise on a Sabbath evening, by being crushed under a rolling log which was started unknowingly to any one. Thus two angel spirits winged their way to God from very near the same spot.

Solomon W. Bollinger.

LIST OF MONEYS received for subscription, books, &c.,

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C. R. Paige,	.75	J. M. Cassel,	1.50
Jacob Miller.	1.50	S. C. Bashor,	.50
D. Beck,	1.50	J. Schmucker,	7.50
John Altick,	.75	[J. M. Wolf,	5.25
I. D. Armstrong,	.50	August, 29]	
James A. Sell,	1.25	H. F. Neikirk,	8.50
A. M. Zug,	1.50	L. West,	.50
John Barnhart,	.50	J. S. Kauffman,	1.50
J. Lasure,	1.50	E. Mishler,	1.50

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Leaving the East and arriving at Chicago or Indianapolis, how shall we reach the West? The best Line is acknowledged to be the C. B. and Q., joined together with the B. & M. Railroad by the Iron Bridge at Burlington, and called the Burlington Route.

The main line of the Route running to Omaha, connects with the great Pacific Roads, and forms to-day the leading route to California. The Middle Branch, entering Nebraska at Plattsmouth, passes through Lincoln, the State Capital, and will this year be finished to Fort Kearney, forming the shortest route across the Continent by over 100 miles.

Another branch of the B. M., diverging at Red Oak, falls into a line running down the Missouri through St. Joe to Kansas City, and all Kansas. Passengers by this route to Kansas. see Illinois, Southern Iowa, and Missouri, and, by a slight divergence, can see Nebraska also.

Lovers of fine views should remember the Burlington Route, for its towns "high-gleaming from afar"—its tree-fringed streams—its rough bluffs and quarries—its corn-ocean stretching over the prairies further nthan eye can reach.

Land-buyers will be sure to remember it, for they have friends among the two thousand who have already bought farms from Geo. S. Harris, the Land Commissioner of the B. & M. R. R. at Burlington, Iowa, or among the four thousand home-steaders and pre-emptors who last year filed claims in the Lincoln Land Office, where "Uncle Sam is rich enough to give us all a farm."

Christian Family Companion

BY H. R. HOLSINGER. "Whosoever loveth me keepeth my commandments"—JESUS. At $1.50 Per Annum

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For the *Companion*.

What I Know about Preaching. No. 1.

HOW NOT TO HAVE A GOOD MEETING.

When there are several ministers present at one meeting, it wont do to determine beforehand which one is to preach and conduct the meeting. But let them all sit silently in the pulpit until the people have all assembled, and are anxiously waiting for the exercises of the meeting to begin; then let the ministers begin to urge one another to commence the meeting. Five minutes can be spent very *unprofitably* in this way.

After this, let one rise, and commmence by saying: "I would rather have kept my seat and listened to my brethren; but as they urged me to open the meeting, I thought I would try and be obedient." Then you can proceed to tell your hearers, that we have now come together at the place appointed for public worship, and that the hour for commencing our meeting has now arrived, and that you will now read a hymn, and that we will then try and sing it together.

You will then select a hymn and read it; but you need not be particular about reading it correctly, and in a proper style; but pronounce some of the words wrong, and utter them indistinctly; and above all things, read in a drawling sing-song tone.

After the hymn has been sung, you can go on to say, that we have now sung a hymn; and that in singing this hymn we have sung many beautiful rhymes; and you hope we have sung it "with the spirit and with the understanding also." Still go on, and tell what we have sung in the first verse; what in the second, &c.

You can also tell the congregation that you do not intend to make any unnecessary preliminary remarks; that you are afraid you'll take up too much time from your brethren; and that you had not intended to say anything at all this morning, but as you have been requested to commence the meeting, you will now try and say a little in order to prepare the minds of your hearers to approach God properly in prayer. Thus you can proceed with this desultory verbiage for fifteen or twenty minutes: it will have a tendency to weary your congregation and make the meeting disinteresting and *not* good.

Finally, when you get through with your "exhortations," tell your hearers that you now want to go to prayer,—and, of course, you want make a very long prayer, and use many vain repetitions, it will help wonderfully to make the meeting *not* good.

After prayer, five minutes may be consumed again in urging one another to read a text and "make a start." Finally, however, you will rise again,—but don't forget to say that you would rather have kept your seat and listened to your brethren, who, you think, are more able to address the congregation than you are; but that you have now risen, in obedience to your brethren, to read a portion of scripture, and, perhaps, make a few remarks about it; and that you desire their undivided attention.

You will then proceed to read your text in a drawling tone.

After you are done reading, you can tell your hearers that you have now read the text; and that you now intend to make a few remarks; but that you will try and be as brief as you possibly can; for you do not wish to consume the time from your brethren, and you would much rather hear them speak than speak yourself. Tell them that you feel your weakness; and that you know that you can say nothing about this text yourself, but if the Lord will say anything to this dying congregation, you are willing to permit yourself to be used as an instrument in his hand.

You can now read your text another time, and proceed to give your opinion about some portions of it. But remind your hearers frequently of the fact that you want to be brief, and that you would rather hear your brethren speak. You can go on in this way for at least, one hour, and say anything and everything that occurs to your mind, no matter whether it has any bearing on the text, or any relevancy to the Bible at all, or not.

You must, of course, speak in an excited, passionate, boisterous tone; for if you don't, some, even of the unthinking, might think that it is after all only *you* that is speaking, and not the Lord speaking through you. The serious, reflecting, and intelligent part of your congregation, of course, know better: they know that your early education has been sadly neglected; and that, although you have been chosen to the ministry, you have not heeded the admonition of Paul,—"Study to show thyself approved unto God, a workman that need not be ashamed, rightly dividing the word of truth;" nor the admonition,—"Be ye wise as serpents, and harmless as doves."

After you have said all that you can think of, you will tell your hearers that you now want to come to a conclusion and give it over to the brethren, who, you think, will develop the subject more fully.

Now let a second brother rise, and begin somewhat as follows: "A portion of scripture has been read in our hearing, and many very appropriate remarks made about the same; and I would not deem it necessary to say anything more; but as the brethren thought I should offer some further remarks, I will try and do so. I think we have heard a very interesting sermon to-day; and we should now try and do what the brother has told us; and not be forgetful hearers, but doers of the word."

He can then go on and tell the congregation that the first brother has told us this, and he has told us that, &c. Thus tell them what the first brother told them; but frequently tell them that you do not deem it necessary to say much more.

Finally, you can tell them, that "we have now been together for some time; and the wise man says, 'there is a time for everything,' so there is also a time to close a meeting; and the time is now pretty well spent, so, I think, before we will break up and separate, we will again feel it our duty to thank God for the privilege of sitting under the sound of the gospel; and we will also pray him to bless his word which has been spoken to-day." Then close the meeting by a long prayer.

Preachers who fall into the habit of conducting their meetings somewhat similar to the advice now given, will frequently lead their hearers to the conclusion that the meeting was *not* a good meeting. OCCASIONAL.

For the *Companion*.

Christ our Example in His Intercourse with the World.

Jesus was a holy being, dwelling for a short time among sinful creatures. He could have withdrawn himself from all contact with creatures of a character so unlike his own. He could have spared himself their insults and reproaches, the sight of their sufferings, and the disgust of their sins, by living secluded till the hour of expiation came. This he did not; he could not thus have accomplished his Father's will, or fulfilled the purposes of his existence here.

The Christian's position in this world, is the same as his Savior's was. And they are deluded who try to follow Christ by a life of solitude and abstraction. Christ never fled from difficulties, never shunned obloquy, nor hid himself from opposition.

When the newly awakened spirit feels the ties of natural connexion become onerous by reason of uncongeniality of sentiment, much is to be considered before those ties are severed. We must leave all for Christ; but then we must be sure it is for Christ; we must be sure it is not to lighten our own cross, by flying from the influence we might have resisted, and escaping the opposition we might have borne. No earthly ties or earthly duties can be pleaded in excuse for sin; because God never places any man in such an opposition of claims, that one or the other of his laws must needs be broken. There is a first commandment, and the second is like unto it: they can never stand in competition. Perhaps the temptation to sin arising from our near connections, does not so much proceed from without as from within: we fear their censures or desire their approbation; thus it is our feelings, rather than our connections, that require to be changed.

We must not break the ties of nature where we should only loosen them. We must not cease to love, where we should only love differently; and in all cases we must be sure it is the fear of sinning, not the fear of disgrace and difficulty in maintaining our principles, that induces us to abandon our position in life, and hide ourselves from the legitimate intercourse of society.

On the other hand, we must not wilfully expose ourselves to temptation. Predisposed as we are to sin; incapable of resisting it, as we know ourselves to be, we must not go boldly, and without necessity, where Satan keeps his courts and spreads his blandishments; where we know we must meet him, and either defeat his wiles or be seduced by them. We should not venture to say, that if our own principles are good, there is no risk to us in any company, in any place. We cannot walk side by side with the enemies of God, and sit in the councils of sinners, without danger of being seduced from our allegiance to God. Jesus was not thus bold though he might have been. Pure and sinless as he was, and all-powerful to resist temptation as he knew himself to be, Jesus did not go of his own accord into the wilderness, to try his strength against the tempter, and listen to the language of seduction. It is distinctly said,—"He was led of the Spirit into the wilderness." God took him there, that he might in all things be more than conqueror. God may take us there; and if he does, it will be to conquer too. But if we set one step into the wilderness of temptation without the leading of the Spirit, we follow not in the footsteps of our Lord.

N. J. GILLISS.

Madisonburg, Pa.

For the Companion.

The Christian's Home in Glory.

All human beings are created by the Lord their God, and that for the grand purpose of serving and obeying the Lord our God, and of being saved in God's eternal kingdom. But alas! at a certain time it repented the Lord that he had made man. Let us not thus grieve the Lord, that it repent him that he made us, after he has given his Son to redeem the world, and we have full access to the throne of grace, and have the privilege to qualify ourselves to enter in through the gates into the city, to inherit the things prepared for us from the foundation of the world. O, brethren and sisters, let us obey the gospel of God, which is according to his will, and "prove what is that good, and acceptable, and perfect will of God, and obtain that eternal rest that remaineth for the people of God,—a city of pure gold which John saw coming down from God out of heaven, prepared as a bride adorned for her husband. There "God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away. And he that sat upon the throne said. Behold I make all things new;" and, "these words are true and faithful." "He that overcometh shall inherit all things; and I will be his God, and he shall be my son;" and he shall dwell with me in that holy city, which has the glory of God, and is pure gold: the streets are pure gold: in the city is a river of pure water; and on either side the tree of life, that bears twelve manner of the most delicious fruit, "and yields her fruit every month; and the leaves of the tree are for the healing of the nations." And the city has no need of the sun, neither of the moon, to shine in it; for the glory of God lightens the city; "and the nations of them which are saved shall walk in the light of it." If we stand, let us take heed that we fall not, that no man take our crown laid up in that city. There the gates shall not be shut at all by day,—for there will be no night there,—and they which are written in the Lamb's book of life shall walk in the light of the golden and glorious city; and they shall see the face of God, and his name will be written in their foreheads; and the Lord God will give them light; and they shall reign with Christ forever and ever, (Rev. 21). O brethren and sisters, let us live pious and devout lives in order to enjoy that rest. Eye hath not seen, ear hath not heard, what God has prepared for those that love him. They will have crowns upon their heads and palms in their heads; they will sing and make melody, yea, even shout for joy; and the Lamb will lead them to living fountains of water, and feed them with immortal food. Yes, it will make their joys still greater when they shall see the Lord Jesus in his great glory and majesty, with his many myriads of angels and saints surrounding the throne of God, and singing with great joy—"Hallelujah forever and ever. Amen."

JACOB I. GOOD.

North Liberty, Ind.

When I behold the passion for ornamentation and the corresponding power, I feel as if women had so far shown what they are bad for, rather than what they are good for.

For the COMPANION.

Restoration of the Jews.—

REPLY TO SISTER DEARDORF.

I acknowledge, after reading your reply, I felt myself completely *nonplussed*; not for lack of argument, but with astonishment in seeing how adroitly you have handled the subject to suit your own purpose.

And being at the same time well aware that you are writing, at least to a considerable degree, the sentiments of, at least, one half, and perhaps two-thirds, of the members of our fraternity; so that, if a vote be taken whether we would have a worldly "kingdom of Israel," or a spiritual one, I would be found in the minority. The kingdom of heaven is not divided into majorities and minorities. But since the majority differs from me, it is therefore the more worthy of the most serious consideration, for me to weigh well this matter, that we may not be nourishing erroneous doctrines.

But let us see. The disciples of Jesus Christ had been brought up to believe that Christ would raise up a worldly kingdom; they had read the prophets, and heard their teachers explain them—they understood them literally; they had nourished their ideas, and they expected his kingdom would be of this world. But near the end of his earthly career, he told them all, saying, "My kingdom is not of this world." But so deep had their ideas been implanted, that even then they would not surrender their former opinions. They still believed he would establish a worldly kingdom. It was then very much like nowadays, —they disputed with each other, and, may I say, quarrelled, as to who should be the greatest, the most esteemed, and perhaps the highest in office. But you will see, all this was the work of the flesh and not of the Spirit; because they were still lacking of that Holy Spirit which guideth into all truth. They looked for a worldly kingdom; and when they walked with him as with a stranger to Emmaus after this resurrection one of them, among other things in speaking to him of his death, told him, "But we trusted that it had been he which should have redeemed Israel." After that, when they were assembled with him, "They asked him saying, Lord wilt thou at this time restore again the kingdom to Israel?" But after they had received the Holy Ghost, it seems all their former ideas of that worldly kingdom died away. Seeing this was the case when they had the mouth of Perfect Wisdom among them, we need not wonder that people should be still looking for the same kind of worldly "kingdom of Israel."

As for your reply, Sister Margaret, it seems to me as not being well seasoned, and greatly in want of salt.—By reference to *Companion*, Volume VI, page 742, it will be seen that, after summing up the whole matter, my position was, that all the prophecies relative to the restoration of the Jews, which were not fulfilled in their return from Babylon, were fully accomplished in their return to Christ. This position I still hold and will not surrender.

I thought my last explanation was so plain that it could not be misunderstood; but it seems you will still hold on to the thirtieth and thirty-first chapters of Jeremiah for a literal fulfillment according to your views, and then quote part of the tenth verse, saying, "Jacob shall return, and shall be in rest," &c. You say, This means the whole house of Israel."—Well, suppose it does. It does not say so. It says Jacob; and if you want the letter, you ought to keep it, and read the ninth verse also, which reads, "But they shall serve the Lord their God, and David their King, whom I will raise up unto them."—Now, in accordance with your views, the Lord will raise up David from the dead at the beginning of the millenium, to be a king over a people who refuse to accept the terms of the gospel during the time of grace, but to accommodate that "stiffnecked and rebellious people," distinguished from all others by a cut or rite in the flesh, which has long ago been made null and void; who claim to be Jews, but are none; "for he is, not a Jew who is one outwardly; neither is that circumcision, which is in the flesh:"—to accommodate them, when "the grace of God has appeared to all men," the Lord will usher in a special dispensation, and, instead of coming nigher to perfection, turn back the dial plate of time three thousand or more years, to shadows and burnt-offering. God forbid! I can not conceive how any person with reason can have such views.

But if your views and renderings of scripture are correct, the Apostle to the Hebrews in trying to reconcile, the law and the prophets with the gospel, in the eighth, ninth, and tenth chapters, has made an entire failure, or he is speaking to the people of a dispensation yet in the future. But this certainly is not the case, for he wrote to his Hebrew brethren, the believing Jews. What is the difference between the so-called, unbelieving Jews and other people? Nothing more than a cut or mark in the flesh. But what is the difference between Jewish women and others? There certainly is none. Then, if a so-called Jew turns to God, he becomes a true Jew. What difference is there then between a converted Jew and a converted Gentile? Certainly none. They both have the same spirit and the same faith. Then why make so much distinction? Simply, because the spiritual meaning of the prophets is not discerned.

Turning back again to David, it will not be consistent for you to reject a literal fulfillment of the ninth verse, referred to above, and to say that David will never be king again; because that is the letter, and in other passages that suit your purpose, you hold on to that. Now be consistent and do not say the prophet in saying "David" means Christ: else you will have to admit when he says "Israel" he means all the faithful, Jews and Gentiles.

It is remarkable with what a degree of accuracy you *seem* to know what has been fulfilled, and what has not. The fact that it is not recorded, is no evidence at all that a thing has not been fulfilled. And then your assertions of how they will be literally fulfilled in future, amount to nothing at all; from the fact that you are not willing to reconcile them, or have them reconciled, with the Gospel, when it can so easily be done by those who are spiritually minded.—You say "The fifteenth verse of the thirty-first chapter (of Jeremiah) was partly fulfilled," &c. Only partly? And it reads thus, "Thus saith the Lord. A voice was heard in Ramah, lamentation, and bitter weeping; Rachel weeping for her children refused to be comforted for her children, because they were not." Then Matth., 2: 17, 18, says: "Then was fulfilled that which was spoken by Jeremiah the prophet, saying, In Rama was there a voice heard, lamentation, and

weeping, and great mourning, Rachael weeping for her children, and would not be comforted, because they are not." Now what is lacking fulfillment? Certainly nothing. But it is a wonder you admit even a partial fulfillment; since the prophet says this voice of weeping was heard in Rama, when it literally was not in Rama, but in Bethlehem. If you want the letter, you ought to keep it.

But I think I understand your motive in making the above objection: You think a verse or two further is in your favor; but I think not. You quote, "There is hope in thy end saith the Lord, that thy children shall come again to their own borders." I know that my hope is in my end, and so is the hope of all Israel, "if we hold fast the confidence, and the rejoicing of the hope firm unto the end;" Heb., 3: 6. But the hope was, "that thy children shall come again to their own borders." It appears, they had been in their own borders before that time, even when they believed the promise of God; but through unbelief and disobedience they came out of their borders, both literally and spiritually, and through unbelief they never entered the promised land, though many of their children did. They that believed and the innocent ones entered the land, both literally and spiritually in hope of the promise. Those who, through unbelief entered not literally entered not spiritually: and even those who did believe, "through fear of death, were all their lifetime subject unto bondage," and fell asleep in the land of the enemy,—outside of the promise, though in hope of it.—But when the promise was fulfilled, they were made "free from the law of sin and death;" and all Israel returned to their own border through obedience unto Christ.

Again, you say, "The nineteenth and twentieth verse of the second chapter of Acts did not go into fulfilment on that day." How do you know it did not? Neither did it need to. It could have been a year, ten years, or a hundred years before; and it might have been afterward, or may be fulfilled yet.

Then you make objection again, saying, "They certainly could not look upon him, whom they pierced, at the time when they returned from Babylon." Certainly not. But they could and did when they returned to Christ. When the Evangelist tells us "These things were done that the Scriptures might be fulfilled," I am willing to believe it without scrupling.

Concerning that city.—I believe the city and its foundation is holy.—You say, "But it evidently is the city that shall not be plucked up nor thrown down any more." I agree to that, for so says the prophet. But then further on you say. "But the city that Jeremiah speaks of, must give way at its time, which will not be until the universal conflagration, when all earthly things must give way" You will see that your own words contradict each other, and disagree with the prophet. If the city is ever to be destroyed, the prophet would not say it should not be. According to the German translation, it shall never be plucked up nor thrown down. Both English and German versions say enough to show that it will endure in eternity. And if it has the twelve apostles for its foundation, the ground must be holy.

I can not find anything in the eleventh chapter of Romans to sustain your views, Neither can I find that there ever was a covenant made with Jews and Gentiles. Christ, in his ministry, said he was sent only "to the lost sheep of the house of Israel." The covenant by Moses, and the one by Christ, were both made with the house of Israel. The disobedient and unbelieving had no part in either covenant. Paul, in the eleventh chapter of Romans, by way of consolation, in substance tells us and them, that because of unbelief they were broken off, that the Gentiles who believed might be grafted in; and they, if they continue not to believe, shall be broken or cut off; and they of the circumcision, "if they abide not still in unbelief, shall be grafted in again." But this is understood, as all being under the same covenant; and it is not at all improbable that numbers of the so-called Jews may yet embrace the gospel.

I think I can show you that you have made quite a failure; and that your views in regard to another covenant are quite erroneous. (Pardon my expression). Now, if, as you think, another covenant should be made, turning back to shadows and burnt-offerings, carnal ordinances and a worldly kingdom, it would necessitate changes in the divine law; or would set aside the law of grace, and other laws would have to be made.—Other laws and a worldly sanctuary would necessitate a change in the priesthood. But since there is no more change to be made in the priesthood, it is reasonable that there will be no more change in the law, and, consequently, no other covenant; because the present priesthood is unchangable, and continueth forever.—Heb. 7: 24. If it could be proven that another covenant would be made, and another priesthood be established, then your views would seem plausible; but since it can not be proven, I can not do otherwise than look upon your whole theory as being a misunderstanding of Scripture.

Passing over a great part of your reply without touching it, and after a number of quotations which I will not take time to refute nor reconcile with the gospel, you say, "Now we know that none of these promises have as yet been fulfilled. They never had a king of their own after their return from Babylon," &c. Let us see. What did Pilate write on the superscription? "JESUS OF NAZARETH THE KING OF THE JEWS." They say, "We have no king but Cesar."—But what have we to do with the unbelieving Jews? What saith the prophet? "Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy king cometh unto thee; he is just, and having salvation; lowly, and sitting upon an ass, and upon a colt the foal of an ass." Zech. 9: 9. But what say his disciples? "Hosanna: blessed is the King of Israel that cometh in the name of the Lord." John 12: 13. Will you yet say,—"they never had a king of their own after their return from Babylon?" The fact that the unbelieving rejected him, does not prove that he was not their king.

The time when the earth shall be full of the knowledge of the Lord as the waters that cover the sea, will certainly not be until all that is sinful has been purged out of this earth by fire, and a new firmament and a new earth wherein dwelleth righteousness shall appear.

Again, in the same manner as it was typified in the Mosaic dispensation, what would be the consummation of that system, it is now typified, in the Christian dispensation, what will finish the present order of things. As under the first covenant lambs were sacrificed as types, point-

ing toward the Lamb of God slain on Calvary, so now, under the second covenant, we have ordinances pointing forward toward that which will be perfect. Since baptism is a burial, and rising out of the water,—a resurrection,—it follows that baptism is a type of the resurrection of the just; for as the old man is buried in the water to rise no more, but a new man is to rise out of the water to walk in newness of life, so shall we then arise out of the grave with new bodies, having immortal life. The resurrection of the just, and the coming of Christ in the clouds of heaven, will, no doubt, be the next movements toward the consummation of all things. But to rebuild Jerusalem, and turn back the institutions of God to sacrifices and burnt-offerings under the first covenent, it is utterly impossible for me to see what it should typify, since the Lamb has been slain. Here I will leave this matter for the present. When I wrote my last reply I thought I would not answer again. But finding so much sympathy for your side, I have resolved to hold my position until you or some one else convinces me of error.

J. Y. Heckler.

Harleysville, Pa.

For the Companion.

Choosing Ministers.

The choosing of ministers, teachers, or preachers, or whatever you may chose to call them, is a subject that is agitated by some of the brethren to a considerable degree; so much so, as to confound many of the brethren and sisters in regard to this matter, and thereby bring into disrepute a custom which, in my estimation, should be held very sacred, and should not be lightly spoken of. The choosing or electing or setting apart persons for this important office is either in the hands of God alone, or else delegated to some other person or body. I take the position, that God, independently of the means appointed by him, does, at this time, bring no one into that position; yea, and has never done it since we have a knowledge of the plan of salvation. Where is the passage of scripture by which we may assuredly know, that God has said to A. B. and C., You must preach?" Those who say that God has chosen them to preach, can give us no precedence precept, nor example, that God has ever called any one in this way. Neither can we find any intimation in all God's arrangement of spreading his gospel, that ever any started out upon this mission just because *he felt* as though God called him. Where is it? "Echo answers, where?"

But let us go to the law and the testimony. Brethren, hear me patiently.

The first preacher we have is John the Baptist; and even this preacher was not brought before the world without God first making the matter known to the people, and that through his father Zacharias. Read the history Luke gives of this matter: read from the 5th to the 25th verse of the first chapter, and you have a full history of what God intends to do. And by reading from the 67th verse to end of chapter, you have the office or the object of John's work defined. Can we for a moment suppose that John preached just because he felt so? I presume not, but because he was set apart by God unto this work,—and that through the instrumentality of an other agent, and not independent of an agent. John's mission being fully made known, as well as his personality, God now works no more through his father, but through John, himself.

Notice, when the time came that Jesus Christ was to be made known to the world in his official relation, God the Father did this through John the baptist. In this case were God, the Spirit, and John united, working together. After Jesus Christ was thus pointed out, and after he commenced preaching, all men began to flock to him; and John declaring to the people that he would increase; and in a short time he (Jesus) had a multitude following him, and necessarily had to have more help. From this on, God, the Son, and the Church worked in harmony with one another. Here is where some of the brethren, to my understanding of things, run into error; and that by saying Jesus Christ chose his teachers from among the disciples independent of them, that is, to say, did not give them any privilege or say so in the matter. I think he did. Let me open before you Matthew 9: 37, 38: "Then saith he, (Jesus) unto his disciples, The harvest truly is plenteous, but the laborers are few: *Pray* ye therefore the Lord of the harvest, that he will send forth laborers into his harvest." Does this not prove to a demonstration that the disciples, the Lord of the harvest, and Jesus were laboring in harmony, or with one another, not independently of one another. Notice, "*pray ye*" (disciples).

The next are the seventy chosen. By a reference to Luke 1: 2, we find that he again calls them to prayer.—Now with the Savior continues his work, and he establishes a church that the gates of hell were not to prevail against. And why? For the grand and only reason. That God, the Son, and the church stand united in everything, the devil can make no inroads upon their oneness. After the death and ascension of the Lord of glory, the disciples and apostles labored together by the authority of him who said: "All power is given." Matth., 28: 18, We meet with them in Jerusalem, (together in number about an hundred and twenty) engaged in prayer and supplication, and while thus engaged, Peter arose in the midst of them, and showed by prophecy, that some one would have to fill the place of Judas, who by transgression fell. They again undertook this work in prayer, asking God which of the two they had set apart should be the one; and in casting their lots, the lot fell upon Matthias, and he was numbered with the eleven apostles. There are some in this nineteenth century that say the proceedings of the apostles were out of order; yet at the same time the election was never called in question by any of the apostles, either by word or epistle.

The last case we shall notice is Paul. It is said that he was called of God. And so is every one that is legally called, but the church has its say so in it God calls through the church and labors (if I may use the expression) with the church. This Saul was called to be an apostle of the Gentiles. Now the question comes up, did he preach to these people before he was authorized by the church to do so? I think not. "Yes, but he preached straightway, that is, he argued that he was the Christ." And so should every baptized believer. But when the sending came, or the commissioning, as we now call it, the church, with the Holy Ghost and prayer, had to do it. Open at the 13th chapter of Acts 1st and 4th verses. The first verse gives us to un-

derstand that they were in a church capacity; the second, that the Holy Ghost asked a separation for the work for which the Lord had intended them. (See Acts 9: 15); the third, that fasting and prayer were leading elements in this number, and that they were sent by them; and the fourth, gives us to understand that they were sent, and that they went," being fully commissioned.

In looking up these scriptures, I think it is preposterous for any man to say, that the church has nothing to say in this matter, and doubly so, for a man to say that he has a perfect right to preach regardless of the church's approval or not. If a man can be in a wrong, he certainly is in this. A brother that persists in a thing of this kind, should be strictly dealt with by the church,—not as a preacher, for he is none,—but as a bastard.

It is sometimes said that our system is not a good one; and as a proof of this assertion they say, "why so many that don't preach?" and again, "if you let those preach who feel like it, they would all preach."—In reply to the first I would say: the not preaching of some that are called to this work, is no evidence against the system; but it certainly shows that there is something wrong, and that the wrong is undoubtedly in the church. There is not enough prayer and fasting. Brethren and sisters, how many of us go before the Lord and ask him to point out to us the one he wants? I am fearful this is too much neglected. I have with sorrowful eyes looked on, when we heard the expressions of the church. I have been driven to the conclusion that the house-keepers have the thing not enough at heart, or else they would warmly exhort the brethren to prayer and fasting. Brethren, it is a solemn matter, and yet I have seen members make light of it; and just as long and often as we do this we will have among us such as will not preach. Here God and the church do not work together, but only the church.

And as to the system, let them preach that say God called them, and that give us the assurance that it is so, by the strong evidence—their feeling. brethren, I have known, (and must I say) brethren, that gave us strong hints that God caused them to feel as though they had to preach, and I have seen them placed there, and what was the fruit? Never very much that I could see. You may remember such cases. Again, it is sometimes said, "How does it come that some of our ablest men called to the ministry will turn out bad?—if our system were a good one these ought not to be amongst us." If this is an argument at all, it will condemn the whole christian religion. Behold how many sinners there are that are called and drawn to the Son by the Father, and with all this but few will be chosen; or in other words, how many go back again to the beggarly elments of this world! And yet we think the system of religion is a good one.

Lastly, just as soon as I can be made to believe that a sinner can be made a Christian irrespective of God, the Holy Ghost, and the church, (which is representing Christ), I will believe that a brother has a right to preach, without the church setting him apart for the work.

C. G. Lint.

Dale City, Pa.

What is Methodism?

In the present volume of the *Companion* No. 29 we find an article headed, "Is Methodism of Christ?" in which the writer passes some strictures on the doctrines held by Methodists, which we fear are too strong and sweeping. He seems to take the position that Methodism is *not* of Christ, but does not fully define what he means by the term. If he takes the usual definition, "A system of faith and worship maintained by John Wesley and his followers," then the above writer is wrong; for really there is much, such as repentance, prayer, &c., that is found in their system of worship that was taught by Christ. But if he only calls that Methodism which originated with the Methodists and not with Christ, then he should have expressed himself more clearly. The safest and most reasonable plan is to give an opponent credit for everything he deserves, then you may reprove his error in the strongest manner and it will have the greater effect. We believe there is some good in the doctrines of every religious society.—They are like the various kinds of water on the face of the earth; some flowing down the mountain side with seeming purity; others partake so strongly of the substances through which they pass that they are even destructive to life; while still others are standing by the roadside, and so much combined with earth as scarcely seems to be water at all; yet, when analyzed, much of the same elements is found as in the purest water that flows. So it is with the various forms of religion. Some are so much combined with the things of this world that we scarcely detect any true elements of the Christian religion, yet when analyzed by the all-discerning eye of God, there may be something acceptable to him.

In the second place we should remember that "to err is human," and we might ourselves not be entirely free from human prejudice; and as careful as the church has ever been, it might be possible that we have yet errors clinging to us that have hitherto remained unobserved. I find no safer plan for the brethren to pursue than "to preach the word both in season and out of season." If the word of God condemns any, they cannot blame us, and when the word of God does *not* condemn, neither should we.

S. Z. Sharp.

Marysville, Tenn.

Good Nature at Home.—No trait of character is more valuable in a wife than the possession of a sweet temper. Home can never be made happy without it. It is like the flowers that spring up in our pathway, reviving and cheering us. Let a man go home at night, wearied and worn-out by the toils of the day, and how soothing is a word dictated by a sweet disposition! It is sunshine shining on his heart. He is happy, and the cares of life are forgotten. A sweet temper has a soothing influence over the mind of the whole family. When it is found in the wife and mother, you find kindness and love predominating over the natural feelings of a bad heart. Smiles, kind words and looks characterize the children, and peace and love have their dwelling there.—Study, then, to acquire and retain a sweet temper.

There is born within every man the germ of both virtue and vice.—The developement of one or the other is contingent upon circumstances.—*Hosea Ballou.*

Doctrine, Reproof, Correction.

The world will not believe that Jesus is the Christ, the Son of the living God, until the Church, the body of Christ, is purified from, and rid of Apostasy.

We of "this reformation" have been, and still are, very properly insisting that the Lord's prayer, recorded in the seventeenth chapter of John, must be answered, that is, what the Lord prayed for in that prayer must be brought about, and must exist, in order that the world be converted to Christianity; that it is necessary that those who believe in the Lord through the apostles' word be one, to convince the world that Jesus was sent by the Father. This is true.—The saints must be one before the world will be convinced that Jesus is the Christ, the Son of the living God.

Some of our sectarian friends who see the force of our plea, and also quite a number among us, too (to our shame be it spoken), contemplate and look to a oneness of body, a oneness of ecclesiastical "organization," a oneness in sectarian tenets and peculiarities, as the oneness required, and the oneness for which the Lord prayed. This is quite an error. And I propose, in this number, to try and "correct" this error, and show "the way of God more perfectly."

The Lord prays; yes, prays; for the word of the Lord liveth and abideth forever, hence this prayer liveth and is still sounding in the Father's *auditorium*. Hence, brethren, let us consider it just as it is, that the Lord is now praying the Father, "that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me." Verse 21. And, "that they may be one, even as we are one: I in them and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them as thou hast loved me." Verses 22, 23.

Now, in the word of the Lord, there are no expletives. Every word has a meaning and a force, and is to be regarded in coming to, and acquiring "the knowledge of the Lord" communicated by the Lord in the particular passage under consideration, in this as well as in all other cases.

1. They for whom he prays are to be one; as the Father is *in the Son*, and the Son *in the Father*, they are *also* to be one *in them*: that the world may believe that the Father has sent the Son.

2. They are to be one, even as the Father and the Son are one. How is that to be brought about? "I *in them*, and thou *in me*, that *they* may be *made perfect in one*; and that the world *may know* that thou hast sent me," etc.

Now we must next ascertain *how* the Father is in the Lord, and the Lord in the Father; for the saints must *also* be in them as they are in each other.

"If ye keep my commandments, ye shall *abide in* my love; even as I have kept my Father's commandments, and *abide in* his love." John xv. 10. The saints abide in the Lord *by keeping his commandments*; and he abides in the Father *by keeping his commandments*.

"If a man love me, *he will keep my words*: and my Father will love him, and *we will come* unto him, and *make our abode with him*. He that loveth me not, keepeth not my sayings;" but seeks out "inventions" and "plans" of his own. John xiv. 23, 24.

"He that abideth in me, and I in him, the same shall bring forth much fruit; for without me ye can do nothing. If a man abide not in me, he is cast forth as a branch, and is withered." John xv; 5, 6.

"Let that, therefore, abide in you, which ye have heard from the beginning. If that which ye have heard from the beginning shall remain in you, ye shall continue *in the Son*, and *in the Father*." 1 John ii. 24.

"Whosoever transgresseth and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, hath both the Father and the Son." 2 John 9.

Hence we find that we abide in the Lord by keeping his commandments, as he abides in the Father by keeping his commandments; if we love him we will keep his words, and the Father will love us, and they will come unto us and make their abode with us; if we do not keep his sayings, we do not love him, and they will not abide with us; if we abide *in him* and he in us, we shall bring forth much fruit, for without him we can do nothing, let our "inventions" and "plans" be ever so wise; and if we abide not in him, but pursue them, we are cast forth as a branch and withered. Therefore we are commanded by him, through the beloved John, near the close of the revelation of his will to us, to "let that therefore abide in us which we have heard from the beginning," on the day of Pentecost to the time the Lord gave this command through John; and we are assured that if what we have thus heard remain in us, and we govern our conduct by it, we shall continue in the Son and in the Father; and that whosoever transgresseth [violates this law] and abideth not in the doctrine of Christ, hath not God; but he that abideth in this doctrine of Christ, hath both the Father and the Son.

Notice, that getting into and abiding in the Son and in the Father is an individual work; "he that abideth in me;" "if a man love me," and "if a man abide not in me," etc. Hence it is not collective nor congregational, but individual abiding in him that is taught. And hence to labor to bring about the thing prayed for by the Lord, is not to labor to unite ecclesiasticisms, but to unite the saints individually, not in an ecclesiastical body, but in the Lord Jesus Christ; for God's "plan" is to "gather together in one all things *in Christ*," Eph. i. 10; to "gather together in one the children of God that were scattered abroad." John xi. 52. And that one is Christ, not an ecclesiasticism. When in Christ they are in one body, he being the Head, and his commandments are paramount and govern the action of the whole body and of every member of it. All the members are in him and in the Father. This is what the Lord prays for, and this is the oneness that must be brought about to convince the world that Jesus is the Christ, the Son of the living God. All the saints that believe in the Lord through the apostles' word, must thus be one in the Father and in the Son, and thus "made perfect in one," that the world "may know" that the Father has sent the Son.

Can the saints thus be one in Christ and in God, and be in apostasy, too? Can they keep the Lord's commandments, while doing "their own works," and following "their own inventions?" Ps. cvi. 29, 39. Certainly not.—Hence the Church, the body of Christ, must be purified from apostasy, and abandon all apostate practices, before

it can be one in the sense of the Lord's prayer; and it is necessary that it be so before the world can be converted. To effect this is the work the Lord commands us all to be engaged in. We all earnestly desire the Universal spread of the Lord's kingdom over the human race. We are all satisfied that the saints must be one to effect that object. But how many, or how few of us are willing to drop all human "inventions," go to work in good faith, and labor to have the saints "made perfect in one," as the Lord prays for them to be? Who is willing to go to work honestly, to bring about the answer to the Lord's prayer? "The time is come that judgment must begin at the house of God."—1 Pet. iv. 17. The Lord's "fan is in his hand, and he will thoroughly purge his floor." Matt. iii. 12; Luke iii. 17. We of "this reformation," who claim, *par excellence*, to keep the Lord's commandments, and them alone, ought actually to do what we propose to do, and drop everything not commanded by the Lord, and thus aid the Lord in this thorough purgation, honestly and in good faith, and not be seduced either to set up any "inventions" of our own, or to adopt and fall back upon and practice any of the many apostate practices that are rife in our day and generation among professed Christians.—Many of us profess to have great zeal for missionary work, and to have the gospel over the whole world; a very desirable thing with all who love the Lord. Well, here we are taught that the first thing to do to effect that object is, to purge the saints of apostasy, and thus unite them all in one, in the Father and in the Son, as the Lord prays that they should be one. Until that is done, it is folly to attempt to convert the world by *any* of our 'inventions,' devices, or 'plans.' The Lord informs us that without him we can do nothing. Then, let us go to work in good faith to make them one, as the Father and Son are one. To do so, we must induce them to let that abide in them which we have heard from the beginning of the gospel, as called in the Scripture; or, as stated by bro. Campbell forty years ago, we must go back to the ancient gospel and ancient order of things. He labored faithfully, thirty or forty years, to get the saints back to them, and to make great progress in that direction, but did not get half way back to them before he was called away. His labors were a great benefit to the cause of the Lord, and to me individually, for which I am thankful to the God and Father of us all. Shall not we travel on back to the ancient gospel and ancient order of things? or shall we stop (if not retrograde) and build us a booth in the border of the great city, and thus add another to the number of her children? This question is addressed by the Lord to each of his saints, and each must answer for himself, as he will have to give account of himself to God.—*Jer. Smith, in the A. C. Review.*

Remarks. When friend S. Says:" "We of this reformation, have been, and still are very properly insisting" &c., he means the body generally known as Campbellites. We are glad that they do insist so strongly on that point? But we must wonder whether it ever occurred to J. S. that the Brethren have done, and still are doing, the same thing. Does he know that we insisted on the essentuality of the same union long before "this reformation" was founded? Is he aware that we, long before "this reformation," insisted, and do yet insist, that to be one, according to our Savior's words, we must abide in *his* doctrine—keep *his* commands?—These are the facts; and consequently this reformation" is no reformation at all upon these points.

But friend J. S. says, the command —"Let that therefore abide in us which we have heard from the beginning," means, "on the day of Pentecost," &c. Certainly; but it means more. Our friend, who is in favor of traveling "back to the ancient gospel and ancient order of things," does not go back quite far enough. A. Campbell got back in some things to the day of Pentecost; but J. S. rightly admits, that he "did not get half way back there (to the ancient gospel and order) before he was called away."—With this we fully agree; and we will add that his [illegible] have not gone back one step farther since: they follow closely in his steps ever since; and so they will continue to do, unless they go with those who before "this reformation," got back farther, even into the life and teachings of him who revealed "the ancient gospel and ancient order of things." Truly those who get back only to the day of Pentecost, do build their "booth in the border of the great city."

J. W. B.

An Affecting Scene.

A scene occurred at Calvary Cemetery on Thursday afternoon, the occasion being the burial of the father and mother of four children residing in Henry street in New York. The weather was so inclement that the friends who accompanied the remains decided to let the children remain in the carriages, but their earnest pleadings, with tearful eyes, to see their mothers grave, and their wish was granted. Both coffins were carried to the grave and the youngest little girl, who seemed unconscious of what was transpiring, carressed the coffin of the mother with childish simplicity, uttering the most endearing terms of, "Poor mama," "Nice mama," "Will mama come home." &c. The older sister took the little prattler by the hand, and brought her to the other side of the grave. As the grave digger lowered the coffin to its final resting-place and threw the first shovel of clay, the children simultaneously let one piercing cry, which echoed over the grave-yard, bringing tears to eyes of all present. Many of the men, unable to gaze on the sad scene, turned and walked away. It was with difficulty the children were persuaded to leave the grave; and as they were about to depart, the little ones, following the example of the oldest, knelt down on the new-made grave, and offered up prayers to their Creator, for the spiritual welfare of their father and mother whom death had deprived them of in one day.

It is not required that a man shall always be perfect in order to be a true Christian. But it is required that he should be a sincere seeker after perfection. It is required that he [illegible] forward, and [illegible] up the straight and narrow way of life.

Christian Family Companion

Tyrone City, Pa., Oct 3, 1871.

About Ourself.

For some time past we have been so quiet in these columns, that it appears to us to be necessary to "give an account of ourself," in order to assure our readers that we are still connected with the editorial corps of the C. F. C.

The last public act we remember prior to our late reticence, was a visit to Stone Valley, Huntingdon county, in company with brethren Joseph W. Beer, and Wm. H. Quinn, where we attended a lovefeast at the house of brother Wm. Miller. Brother Bud Harshberger met us at Petersburg, entertained us over night, and returned us thither again. Brother Joseph R. Hanawalt, presiding elder, was in attendance at the meeting. We had a pleasant, and we trust a profitable season. The Brethren of Stone Valley are without a minister in their midst at this time; but that matter can easily be remedied. All they need do is to hold an election. They have been praying long enough for the Lord to send them one; we propose that they now give the Lord a chance to answer their prayers by making choice of a servant through his agent, the Church.

Upon our return from said visit, and before we had time to write out a report, we were taken down with Dysentery and Intermittent Fever, from which there were some fears we might not recover. However, the Lord blessed the means used, and in about ten days we were up again.—About that time we received urgent appeals from our guardians at Dale City, to pay them a visit to give some farther instructions regarding our office building, now in course of construction. Accordingly, though rather weak, we started on the 12th and arrived on the 13th, and by the invigorating air, and excitement of travel, we were soon in usual health and spirits. We had intended to return in a few days, but found our presence to be required until the 22nd, when we returned, and now once more occupy the editorial chair, for the first time in good order for a month.

Our new office is rapidly approaching completion, and will be a model of convenience and comfort. We are already indebted to our Brethren of Somerset county for their assistance, and especially to brethren C. G. Lint and Dr. Beachly for their indefatigable labors in advancing our interests. It is now quite certain, unless some unforeseen circumstance will interfere, that our office will be completed at the expected time, and we shall be able to occupy it by the 16th instant. Our present arrangements are to leave Tyrone on the morning of the 13th inst., and leave Pittsburg on the morning of the 14th, and arrive at Dale City at noon. After the 10th instant, therefore, we should be addressed at Dale City, Somerset county, Pa.

We returned home on the 22nd ultimo, at midnight, and found all well, but very uneasy on account of our delay beyond the time appointed for return. We did not meet with the Brethren in public worship, having been at Pittsburg on business, and were delayed until noon on Sunday.

Grapes.

"When thou comest into thy neighbor's vineyard, then thou mayest eat grapes thy fill, at thine own pleasure; but thou shalt not put any into thy vessel." Deut. 23: 24.

The above is the law of Moses upon the subject alluded to. And we presume it would be submitted to, at the present time, though perhaps not always without some uneasiness. We do not understand the text that we are allowed to step over into our neighbors vineyard for the purpose of feasting upon his fruits; but that if business or occasion should call us there, we may satisfy the appetite freshly sharpened by the sight of the luscious clusters around us. But we are to bear none away with us. This however will not prevent the master of the vineyard from having them gathered and sending them to whomsoever he will. Brother Peter L. Swine, of Shirleysburg Pa., has used this privilege and has sent us from his fertile garden, a box of the most delicious grapes we have had the pleasure of tasting for many days. There is an advantage in receiving them in this way, as it affords us an opportunity of sharing with the family. Brother Swine and all who participated in forwarding the favor, have the thanks of the entire *Companion* family. May his vines enlarge commensurately with his generosity.

The Almanac.

The Almanac will not be ready for mailing until the first day of November. We are delaying it until after our removal, in order to save extra expense in transferring, and also to perfect our list of ministers. In the meanwhile we have opened a book for entering orders, and those who come first shall be first served. We shall issue but one edition, and that edition will be regulated by the number of orders on hand at the time of going to press. Price:

Single copies, post-paid,		10
Half dozen,	"	40
Per dozen,	"	75
Per hundred, by express,		6 00

Remember that after the 10th instant all orders must be addressed to H. R. Holsinger, Dale City, Somerset County, Penn'a. The cash should accompany the order.

Expected Visit.

We have the promise of, and are consequently expecting a visit by our brother Jesse P. Hetrick, of Armstrong Co. He will be with us at Tyrone on Friday eve., Oct. 6th, when we expect to have our last meeting in

our hired room in Tyrone. Other brethren and sisters we hope will be with us, both here and at our Love-feast at Warrior's Mark, on the 7th instant.

Brother Hetrick, by divine permission, will attend the rotation of Love-feasts as follows: Lewistown, 11th; McVeytown, 13th; Aughwick, 16th; Clover Creek, 20th; Yellow Creek, 24th, and Duncansville, 26th. We recommend him to the brethren of middle Pennsylvania as an earnest, intelligent worker for good.

THE *Illustrated Christian Weekly* for September 30, is an unusually good number of this excellent weekly. "Asking a Blessing" from a painting by Prof. Jordan, is a sweet picture of lowly life, exquisite in its design and execution. Illustrations are given of "Woodward's Gardens," the Central Park of San Francisco. A biographical sketch with portrait is given of "Dr. H. L. Mansel," the famous author. Prof. Baird contributes an illustrated article on "Count Raymond and the Bishop of Toulouse."

The children's wants are attended to in the illustrated article "The Two Umbrella Houses," and other sketches. The leading editorial, "Sowing and Reaping," should be carefully read by every parent throughout the land.

Answers to Correspondents.

JOSEPH ZOOK. Thank you for the explanation. It relieves us of all fears.

DAVID J. MILLER. David Esbleman is an elder in the church. Know nothing of his remedy for Dyspepsia. We have inserted his advertisement on the strength of his reputation in the church. Thank you for your encouragements.

C. S. DR. You are charged with the subscription of Jeremiah Long.—If upon examination the articles referred to, are found worthy, they may appear in the manner you specify; but they must first be examined.

MISCELLANEOUS

I'm Growing Old.

BY JOHN G. SAXE.

My days pass pleasantly away,
My nights are blessed with sweetest sleep,
I feel no symptoms of decay,
I have no cause to mourn or weep;
My foes are impotent and shy,
My friends are neither false nor cold;
And yet of late I often sigh—
I'm growing old!

My growing talk of olden times,
My growing thirst for early news,
My growing apathy to rhymes,
My growing love of easy shoes,
My growing hate of crows and noise,
My growing fear of catching cold,
All tell me, in the plainest voice—
I'm growing old!

I'm growing fonder of my staff,
I'm growing dimmer in the eyes,
I'm growing fainter in my laugh,
I'm growing deeper in my sighs,
I'm growing careless in my dress,
I'm growing frugal of my gold,
I'm growing wise, I'm growing—yes—
I'm growing old!

I feel it in my changing taste,
I see it in my changing hair,
I see it in my growing waist,
I see it in my growing heir;
A thousand hints proclaim the truth,
As plain as truth was ever told,
That even in my wanted youth—
I'm growing old!

Ah me! my very laurels breathe
The tale in my reluctant ears;
And every boon the hours bequeath
But makes me debtor to the years;
Even flattery's honeyed words declare
The secret she would fain withhold,
And tell me in "How young you are!"
I'm growing old!

Thanks for the years whose rapid flight
My sombre muse too gladly sings;
Thanks for the gleams of golden light
That tint the darkness of their wings;
The light that beams from out the sky,
Those heavenly mansions to unfold,
There all are blest, and none shall sigh
I'm growing old!

Abandoning French Fashions

A charming way to wring out an old fashion and ring in a new was that adopted by some ladies of Berlin with reference to the chignon. The national spirit now at white heat in Germany is, if anything, more ardent among the women than the men, as indeed it always has been and will be the world over. So the fair patriots resolved to reflect more of the German nationality in their dress, and abandon and henceforth ignore French fashions, but more especially the really odious chignon. Accordingly, the sixty young ladies, daughters of the wealthiest citizens, who were selected to welcome the returning army at Brandenburg Gate, had a meeting, in which the question of their attire was settled. It was that of Margaret in Gaulbach's sketch of her first meeting with Faush, which has been thoroughly identified with the German maiden in all art, and especially familiarized of late by the "Margueritas" of the stage. Two plaits of their own hair, hanging down the back, was to be indispensable, and they were pledged mutually, and to the municipal authorities, on no account to use false hair. These sixty wealthy young ladies ought certainly to be more than a match for one empress, as she is not so much of an empress as she was, and they will receive the congratulations of the entire world if they carry the day against false hair.

LIFE WITHOUT TRIALS.—Would you wish to live without a trial?—Then you would wish to die but half a man. Without trial you cannot guess at your own strength. Men do not learn to swim on a table; they must go into deep water, and buffet the surges. If you wish to understand their true character—if you would know their whole strength—of what they are capable—throw them overboard! Over with them—and if they are worth saving, they will swim ashore themselves.

Shaking Hands.

I maintain that the shaking of hands, rightly administered, is a means of grace. You, my dear sir, are established, and every one knows you to be a solid man. There is man beside you just fighting his battle, and making his way. You know him, and nod to him. Take him by the hand, my dear sir. It will do him good, and if he be cast down a little, as men will sometimes be, it may encourage him. "Our minister shook hands with me." What made that hulking fellow, too big to be a boy, too raw to be a man, assume that fair and godly [illegible] went [illegible] The truth [illegible] him that it was more than a sermon.

CORRESPONDENTS.

Correspondence of church news solicited from all parts of the Brotherhood. Writer's name and address required on every communication as guarantee of good faith. Rejected communications or manuscript used, not returned. All communications for publication should be written upon **one side** *of the sheet only.*

Dear Brother:—As I was starting for West Virginia, I passed the post-office and received a letter from you in answer to one written to you. I feel thankful for your information to me on the subject

I will give you a brief sketch of our trip to West Virginia. I started on the first day of September; got in company with brother Jacob Zeigler, and a deacon brother, at the foot of Shenandoah mountain, about fifteen miles from home. We went together to brother Jacob Hoover's, in Highland county; stayed over night, distance from home, 34 miles.

Sept. 2nd we started to Hightown, Highland county; got in company with brother Joseph Miller (minister) and brother John Sanger, deacon at Montirey, the county east of Highland. We got to Hightown by 12 o'clock; our appointment was at 3 o'clock at this place. Traveled one night after preaching, to friend Jacob Hevner's, where we staid over night.

Sept. 3d we started for the top of Allegany Mountain; arrived in due time for an appointment at 11 o'clock. The church is a Methodist church, somewhat dilapidated by the ravages of the late war, but nevertheless a large congregation came together.—We were requested to preach two sermons, which we did, with an intermission of half an hour. After preaching we made arrangements for a Lovefeast. The people seemed to be very attentive to the hearing of the word. Stayed with bother John Varner over night; here I found a a very old family relic,—a German Bible, that, from the date or its commencement, 1522, was 349 years old, was finished in 1534, twelve years in printing and binding. From the time it was finished it was 337 years old. The day and month it was commenced and finished is not given.

Sept. 4th —This morning, in company with brother Varner, we left the Parker's long pike, on top of Allegany Mountain, going westward to back Allegany, to brother Adam Hevner's, in Pocahantis county, by one o'clock. Here we met with brother Robert Carry, minister in the second degree. Had preaching at brother Hevner's at four o'clock. There was a tolerable congregation at the place. In the evening we had a Lovefeast, which was attended with much interest by the spectators. There were about twenty-one members at the table, and was a very interesting meeting to all present.

Sept. 5th —On Tuesday we had preaching at the school house near brother Hevner's. The people turned out very well; two members received by baptism, after preaching. The next day the brethren gave us a rest from our labor. We, not feeling much wearied in the service of the Lord, proposed to have preaching at the same place, at ten o'clock. The appointment was made at once. We staid with friend James Gum over night, who has had the kingdom to come very near him, though he has not accepted it yet.

Sept 6th.—This morning we went to the school house to fill an appointment; met with a good congregation. Two applicants before preaching, and after preaching, three more. We then went to Greenbriar River (distance two miles) where baptism was administered, which, to me, was one of those heavenly places. Here the son set an example for the father and the mother; it was one of those joyful meetings, the father coming up from his new birth out of the water, and the son meeting him at the water's edge, with tears in his eyes, praising God, and saying he thanked the Lord that his prayers were heard in behalf of his father, that he might be a new creature in Christ. Very few of the concourse who witnessed the scene did not shed tears. We left the point on the river at 3 o'clock; traveled about twelve miles in a southern direction to brother Carry's; staid with him over night.

Sept. 7th.—We started to Clover Creek appointment (at 11 o'clock) which we reached in time The meeting was held in a vacant dwelling house, where a large congregation assembled. After preaching two were added to the church by baptism. After the services we went to brother Peter Shinnyberger's, a short distance from where we had meeting. Here we enjoyed some of brother Peter's fine, large peaches, after which we returned to the vacant dwelling, prepared the tables, went to the examination, and had a Lovefeast. A very large congregation for that mountainous county, and good behavior by the spectators.

Sept. 8th.—We left Clover Creek this morning, traveled north-east (distance 22 miles) to Mrt. Riley's. After dinner resumed our journey to the Sulphur Spring school house to fill an appointment at three o'clock. Had a very small congregation, though they gave us their attention. From there we started in company with brother Wilfony, who met us at this point, for his house; it was after dark when we reached his house, and here we put up for the night.

Sept. 9th.—This moning we left brother Wilfong's for the church on the top of the Allegany. Here we found the brethren making tables, and preparing for the Lovefeast. Brother Miller and self went to brother John Varner's house, got dinner and our beasts cared for, then got down the old German Bible, leafed through it, gazing upon its illustrations. As I cannot read German, brother Miller read a little for us untill it was time to go to meeting to fill the appointment at four o'clock, where a very large congregation assembled. After preaching we went to the examination, closed by prayer, had intermission half an hour, then took up, commenced the ordinances of the house about sundown. This was the first one ever held within twenty miles, and it was quite a new practice to the greater part of the congregation.—The people gathered from far and near. We had good order by the spectators, except a very few who were drunk with spirits, (not spiritually drunk), and the meeting broke up about half past eight o'clock; appointment for to-morrow at ten o'clock; stayed with brother Varner over night.

Sept. 10th.—Had preaching at the place at ten o'clock (Sunday) to the largest congregation, it is said, that was ever seen at that church. We broke up at twelve o'clock and started back on the Parkersburg road to Hightown; had preaching there at half past three o'clock; left at five o'clock, rode twelve miles to brother Jacob Hoover's, put up with him for the night.

Sept 11th.—This morning we started for home. Four of us rode together four miles to McDowel, Highland county, where brother Miller and Sanger left us, brother Zeigler and

myself journeying together until in the afternoon, where we parted at the foot of Shenandoah mountain for our homes. I arried at home about sunset, finding my family enjoying good health. I felt thankful to God for his protecting hand over us during my little mission of love with the brethren.

My dear brethren, we would suggest a few thoughts to our ministers. The time of our lovefeasts is coming on. We all like to be there, as they are heavenly places when we meet together. But let me call your attention to one thing: Ought we not to labor where we can do the most good? You will all answer "yes." How is it here in the valley? We go to our Lovefeasts; we see from twelve to fifteen, and sometimes more than twenty ministering brethren behind the table, where it only requires two or three to conduct the services. Two or three will do all the preaching, and the rest are idle, while hungry souls are calling you to come to them and preach the gospel, while you are listening to what you have often heard. If we were somewhere preaching, we might win a soul to Christ, and in the end bring a bright jewel home to God. "The harvest truly is plenteous, but the laborers are few. Pray ye therefore the lord of the harvest, that he will send forth laborers into his harvest."—Matthew 27: 38.

SAMUEL DRIVER,

Swoop's Depot, Va.

Election of Speakers.

In the present volume No. 30, appeared the above, from a brother, I suppose, stating that a certain young brother says that God wants him to preach, but the church don't elect him; and if I understand the writer he is rather in favor that he should preach, without the consent of the Church.

As a proof he refers to Paul, that he preached and was not sent by the church. But the way I look at the matter, I think Paul was as legally sent as the rest of the Apostles; for we read in the 13th verse of the chapter referred to, that the Lord told Annias that he "is a chosen vessel unto me." And we read in Eph., 3: 7, "Whereof I was made a minister."—And in 1 Tim. 2, 7, "Whereunto I am ordained a preacher," and in 2 Tim., 1, 11: "Whereunto I am appointed a preacher &c." From the foregoing passages we must conclude that he was sent to preach, and he did not commence to preach against the will of him who is the head of the church, for we learn in the word of truth, that Christ sent the twelve Apostles, and afterwards the Seventy. And farther we learn that when Judas fell that the church or Apostles elected one in his place. Now we know that Christ is the head of the church, and so I claim that as Christ had the right to choose his ministers among his followers, so the church has the right to choose whom she sees fit for the office. And if the Church is right, I presume she will elect the persons that are designed for the purpose. And farther I think if a brother preaches against the will of the church he may have a wrong Spirit that tells him that God wants him to preach.

NOAH B. BLOUGH.

In Companion No. 35 Current Volume, J. E. Bouser says; "Christ sent out at one time seventy disciples to preach," &c. As we read in Luke 10th Chap. It was told them to "Carry neither purse, nor Scrip, nor Shoes: and salute no man by the way: and into whatsoever house he enter first say peace be to this house." Brother Bowser wishes to know why it is that this is not practised among the Brethren now. In regard to the Carrying of purse, Scrip, and Shoes, I would say, Simply because Christ told his disciples afterwards "but now he that has a purse let him take it, and likewise his Scrip, and he that has no sword let him sell his garment and buy one.

And as for not saying "peace be to this house,"—

Christ told his disciples: "think not that I am come to send peace on earth: I came not to send peace, but the Sword." Now a sword is not a token of peace, and Christ says farther: "I am come to set a man at variance against his father, &c.—and and a man's foes shall be they of his own household."

Now when Christ says: "he that has no sword let him sell his garment and buy one," this must be understood spiritually, for he says; "the words I speak unto you they are spirit, and they are life." We must exchange our garment of self righteousness, of our own conceit, and of our own make, for the sword of the spirit, which is the word of God.

The Apostle will have us to be strong in the Lord, and in the power of his might. Put on the whole armor of God, that we may be able to stand against the wiles of the devil, for we wrestle not against flesh and blood, but against principalities—against spiritual wickedness in high places; then again he recommends the whole armor of God, that we may be able to withstand in the evil day. Paul did not seem to have much rest or peace while in this world. When the time of his departure was at hand he said:" I have fought a good fight I have finished my course, I have kept the faith, henceforth there is laid up a crown of righteousnes for me, and not to me only.

JOSEPH MYERS.

East Berlin, Pa.

Brother Holsinger:—Yesterday I returned from Alexandria, Va., where I had been called to preach, and Baptized a believer, in the Potomac.—Had good attention to the word preached. Found a son there of a brother and sister, who manifested love for the Brethren.

Enclosed you will find seventy-five cents, for which you will please send the *Companion*,—commencing at the time of our last A. M., including the minutes, to the address of our brother Richard Sheckells, box 8, Alexandria, Va; who wishes our ministering brethren when convenient or when traveling that way, to write to him before hand, and make it a point to stop and give them meetings; for he is confident that good can be accomplished there. My health has improved, thank the Lord.

J. D. TROSTLE.

Dear Companion:—By the kindness of God I am still among his spared objects, and my health so far restored that I am able to visit my neighbors, and go to the near places of meeting; but am not able to perform ministerial duty, owing to weakness in my breast.

I thank God for his remembrance of me, and ask the prayers of my brethren, everywhere in my behalf

A. L FUNCK

Shirleysburg, Pa.

For the Companion.

Lovefeast at Middlecreek.

The long looked for time came at last, and the feast at Middlecreek is one of the things that have been.

The preparatory arrangements were consummated in a rich display of fine horses, buggies, and well burnished harness, with their silvered trimmings, on the one part, while on the other you could notice what the busy hands of mantua-makers, and tailors effected, for many of the young and *fastidious* of our present generation. Of the above we had a good Supply; and in truth it suits a certain class of religious people very well.—They seem to be in the very height of their glory, when they can show themselves in style as being of the first Christians *ornamentally*. However, with this we could bear, and all this would not make the humble followers of Christ any the worse, by seeing these things, nor does it disturb him in his religious meditations; but when these characters form themselves into small companies for the sole purpose of disturbing the meetings of the more humble it is very distressing. Of this the Middlecreek brethren, I presume had more than a desirable quantity, and I have no doubt but what these things are a preconceived and prearranged thing. Our pedo baptists and others have said that meetings of this kind are worse than gambling houses; nothing but confusion and noise. We acknowledge this in part, but let me ask the question, who is it or who are they that make this confussion? Are the brethren doing it? Certainly not; but the very ones that say our children are not receiving proper instruction, because they are not catechised, and hence are brought up in ignorance and superstition, are among the number. Persons that claim membership of the body of Christ, and who have been brought up in the strictest sense catechumens and that after all the disturbance they make in the way of talking loud, not taking their hats off in time of preaching, standing up when there are plenty of seats vacant, swearing, getting intoxicated, fighting, &c, and by the first opportunity stand around the altar looking very sanctimonious, the officiating clergyman knowing all about their conduct at such places, distributes among them the broken emblems, as though this made no difference. Oh, how I wish and pray that something like the following would be inserted in the catechism: Question,—what becomes every baptized, catechised and confirmed member of our religious society? Answer,—That he behaves himself as it becometh a civilized Christian, and that he act not as do the heathen. If something like this were carried out among such, there would certainly be a great change manifest in s ome localities.

Notwithstanding all the noise in and about the house, the brethren and sisters had a refreshing meeting, and a pleasant waiting before the Lord; the meeting was well represented by communicants; much love and zeal are certainly prominent features among the brethren there; and the Ministers are wide awake to the interest of the church, and have as an encouragement to their labors occasional additions to their number, by baptism, I think upon the whole, the Middle Creek branch, has of late years revived a great deal.

The laboring brethren present, from other branches of our fraternity, were Eld. Jacob M. Thomas and Jacob Beeghly from Sandy Creek, West Va. John Johnson from George's Creek, Pa., D. D. Horner. ——— Murray, and Jeremiah Foust, from Indian Creek; Eld. Jacob Blough and George Schrock, Berlin; W. M. Horner and the writer, from the Elklick branch, and Jacob Speicher, Quemahoning.

C. G. Lint.

Correction.

I wish to inform you that our Germantown, Pa., Lovefeast will take place on Thursday evening, the 26th of October, and not on the 16th, which was a misunderstanding.

James S. Kirk.

Announcements.

We have appointed our communion meeting in the Duncansville branch, Blair county, Pa., on the 26th and 27th of Oct., commencing at 4 o'clock The usual invitation is given. As this immediately follows the Yellow Creek lovefeast, the brethren there will please direct the strange ministering brethren, who may be with them, this way on their homeward journey.

J. A. Sell.

We have appointed a Lovefeast in the Howard congregation, in Howard county, Ind., 12 miles west of Kokomo, on the 20th of October next, to commence at 10 o'clock A. M. The usual invitation is extended.—Kokomo is the stopping point.

In behalf of the church,

Geo. Brubaker.

The Brethren in the Thorn Apple branch, Mich., will hold their semi-annual lovefeast at their meeting-house, on the 7th and 8th of October. All are invited to be with us, and especially ministers. Hastings, on the Grand River Valley R. R., is the place to stop off. J. G. Wiley,

Campbell Mich.

Walnut Level, Wells county, Ind., Oct. 27st.

Dry Valley, Pa., Oct. 11th, 1 o'clock P. M.

Clover Creek, Blair county, Pa. Oct 20th 4 o'clock, P. M.

Raccoon Creek congregation, Montgomery county, Ind., Oct. 26th. Stop at Ladoga.

Aughwich, Huntingdon county, Pa, Oct, 16th, and 17th.

Mohican Church, Wayne county, Ohio, Oct, 25th.

Buffalo Valley, Oct, 20th 1 P, M.

Dry Valley, Oct, 11, 1 P. M.

Antietam. Washington county, Md, Oct, 24, 10 A. M.

Dunning's Creek, Oct. 21th, 4 P. M.

Yellow Creek, New Enterprise, Bedford County, Pa., Oct. 24th, 4 o'clock P. M.

East meeting-house, Pine Creek congregation, St. Joseph county, Mich., Oct 19th, 4 o'clock P. M.

Warrior's Mark (Tyrone, Pa.,) Oct, 7th.

Four Mile, Fayette Co. Ind Oct, 4th.

Grundy County, Mo., Oct, 7th and 8th.

Beaver Creek, Wash., Co., Md., Oct, 12th.

Conemaugh Cambria county, Pa, Oct, 5th, 3 o'clock.

Mineral Creek, Johnson county, Mo, Oct, 14th.

Brush Creek, Ind., Oct., 1th.

Elklick, Somerset Co., Pa., Oct., 21st.

Mississinawa, Delaware Co., Ind., Oct., 20th.

Bachelor Run, Carrol Co., Ind., Oct., 24th.

Ozaukie, Jefferson Co., Kansas, Oct., 21 and 22.

Pine Creek, Saint Joseph Co., Ind., Oct 19th.

Waterloo, Iowa, Oct., 7th.

Panther Creek, Woodford Co., Ill., Oct., 28th. District meeting at the same place, Oct., 30th.

Hatfield, Mont. Co., Pa., Oct., 21st.

Lost Creek, (Mifflintown) Pa., Oct., 7, 8,

Mineral Creek, Johnson county, Mo. Oct. 14th.

Monticello, White county, Ind., Oct. 20 21; 2 o'clock P. M.

Wayne county, miles N. Ohio, 12 W. of Wooster, Oct. 25th, 10 o'clock, A. M.

Antietam congregation, Welty's meeting-house, Washington county, Md., Oct, 24th, 10 o'clock, A. M.

Buffalo Valley, Pa., Oct. 20th, 1 o'clock

MARRIED.

By the undersigned at his residence, August 27th, brother SAM'L R. FIKE and sister ANNIE PECK, both of Summit township, Somerset county, Pa.
JOEL GNAGY.

At the residence of John B. Frederick, near Woodbury, by the undersigned, Sept. 3d, Mr. JACOB CARSON, of Bedford county, Pa., and Miss SOPHIA FREDERICK, of Blair county, Pa.

At the residence of the undersigned, Sept. 15th GEO. N. BRUMBAUGH and Miss MARY GATES.

Also, at the same time, Mr. E. HAGEY and MARY N. BRUMBAUGH, all of Blair county, Pa.
S. A. MOORE.

By the undersigned, September 23rd, at the residence of the bride's father, brother NOAH M. BRUBAKER, and sister MAGDALENE FRANTZ, both of Wabash county, Indiana.
NOAH CRUMRINE.

DIED.

We admit no poetry under any circumstances in connection with obituary notices. We wish to use all alike, and we could not insert verses with all.

In the Middle Creek congregation, Somerset county, Pa., March 30th, JOSEPH, son of brother H. J., and sister Catharine WEIMER, aged 1 month and 19 days. Funeral services by brother Tobias Meyers.

In the same congregation, Sept. 2nd, sister ELIZABETH WEIMER, wife of brother Joseph Weimer, aged 64 years, 5 months and 18 days. She was an examplary christian, one whose loss we deeply feel; yet we sorrow not as those who have no hope

During her brief illness she remembered the words of her Savior, by the apostle, when he says, "Is any sick among you, let him call for the elders of the church, and let them annoint him with oil in the name of the Lord." After this was done she expressed herself resigned to the will of the Lord, and died in the hope of a blessed immortality. The occasion was improved by brother J. D. Miller and Tobias Meyers, to a large concourse of friends and relatives.
J. T. MEYERS.

In the Aughwick Branch, Huntingdon co., Pa., July 3d, of Congestion of the Brain, brother HENRY WICKS, aged 59 years and 8 months, less 1 day. Funeral services conducted by the Brethren, from 1 Thess. 4th chapter.

In the Dry Creek congregation, Linn Co., Iowa, September 30th, of Typhoid Fever, sister ELIZABETH HORN; aged 25 years and 10 months. The deceased was formerly from Franklin Co., Pa. She leaves a husband and five small children to mourn her loss. Funeral services by the brethren.
Thomas G. Snyder.

In the Irvin Creek congregation, Dunn county, Wis., on the 4th day of May, son of brother Peter and sister Hannah STOCKMAN, aged 15 years, 2 months and 23 days. Disease, Consumption. Funeral occasion improved by brother John Pippinger and the writer.
JOSEPH BRUNK.

September 15th, in Shirley township, Huntingdon county, Pa., ISAAC LUTZ, youngest son of brother Jocob and sister Elizabeth Lutz, aged 23 years, 11 months and 13 days. The funeral services were held in the Brethren's meeting house, in Germany Valley, where we tried to improve the occasion by speaking to a large congregation from Eccl. xii. 13, 14.
JOHN SPANGLER.

In the Bachelor Run church, Carroll Co. Ind., Sept. 5th, sister SUSANNAH OVER HOLSER, (wife of Samuel Overholser, deceased,) aged 66 years, 8 months and a few days. Funeral services by the brethren.
JACOB B. LANDIS.

(Visitor please copy.)

LIST OF MONEYS received for subscription, books, &c.,

George Wise,	$4 00	S A Moore	10 00
J D Trostle,	75	J A Long,	1 75
John Nicholson,	1 00	S B Replogle	10 00
Elijah Showalter	1 50	Joseph Brunk,	3 00

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For the *Companion*

What I Know about Preaching. No. 2.

HOW TO HAVE A GOOD MEETING.

If there are several ministers in one church, they should determine among themselves who shall preach and conduct the meeting one Sunday, and who the next, &c. This minister should select his text at least one week beforehand, and study it carefully and prayerfully in all its bearings; and if there is anything in it that he does not fully understand, he should refer to commentaries, and see what the different commentators say about it, and compare their views with his own views, and also with other portions of the Bible that may, perhaps, throw light on it, and thus study and search until he fully understands everything embraced in the text. He should then frame his deliberations into a sermon, and, of course, clothe them with the most beautiful and impressive language he can command.

Thus prepared, he should proceed to the house of God; and when the time for opening the meeting has arrived, rise, announce a hymn, read it, and sing it with the congregation.

After the hymn has been sung, he should not weary the patience and insult the intelligence of his hearers, by telling them that we have come together now at the place appointed for public worship; and that we have now sung a hymn together, &c.

Every one present has seen and heard all this, and knows it just as well as the preacher.

He should not make an attempt to *prove* that it is necessary to open and close our meeting with prayer; because everyone who attends public worship, expects that services will commence and close by singing and prayer, and admits that it should be so; and an attempt to prove something that is admitted by everybody, is merely an insult to intelligence.

Neither will it be necessary to endeavor to say anything to prepare the minds of the hearers to approach God properly in prayer; for hymns consist in prayer, praises, and thanksgiving, and those who are in a proper state of mind to sing a hymn, will also be fit to go to prayer. Then, as a rule, the preacher should proceed to prayer as soon as singing is finished: "I exhort, therefore, that, *first of all*, supplication, prayers, intercessions, and giving of thanks, be made for all men."

After prayer, the congregation can sing another hymn.

Then let the minister rise, announce his text, read it, and deliver his discourse on it, in a clear, full voice, and in a proper style. After he has finished his discourse, he may in a few words appeal to his hearers to make a practical application of the truths which he has presented to them; ask sinners to forsake their ways, and invite them to come into the church. Unfold to them the beauties of religion, and, if possible, persuade them to become good men and women. He should plead with zeal and earnestness; but he should remember, that it is not necessary to be excited and boisterous, in order to be zealous and earnest. The whole sermon, on ordinary occasions, ought never to be more than thirty minutes long.

After he is done preaching he should close the meeting by singing and prayer, and dismiss the congregation at once.

If the minister will conduct his meeting somewhat in accordance with the suggestions we have given, he can rest assured that it will not be *his* fault if it was not a *good* meeting.

OCCASIONAL.

Patrick Henry left in his will the following important passage:

"I have now disposed of all my property to my family: there is one thing more I wish I could give them: and that is Christian religion. If they had that, and I had not given them one shilling, they would be rich, and if they had not that, and I had given them all the world, they would be poor.

God thinks more of the good than of the influential.

For the *Companion*.

Ministers of Christ.

By an examination of the so-called ministers of the gospel of our day, we can not help but divide them into four different classes.

No. 1. Preaches for a pecuniary reward: to make money is the object most desired. In other words, let those denominations who pay their preachers, withhold the money from their reach, and we fear in many of our fashionable churches preaching would soon be a thing of the past. These preachers have their reward in this world; and consequently can not be called the ministers of Christ. I would not be understood that all who are supported by their denominations belong to this class; but only those whose sole reason for preaching is the love of money.

No. 2. Preaches for honor and respect. The ministerial office is one at the present day, which not only is respected by the Christian, but also by the ungodly and the sinner. Who of us has not heard some of the most professional swearers of our day, say, "I dare not swear, while the preacher is in my presence?" And so we might go on from one to another, to show that the vilest of sinners honor and respect the preacher; and were they despised instead of honored, we would not have many of No. 2. I am glad to say that the brotherhood is free of No. 1; but whether we are free of No. 2, I cannot, and will not, answer. Every brother (minister) should examine himself, But one thing is certain, that he who preaches for honor and respect of men, has, well as those who preach for money only, his reward only in this world, and can not be called a minister of Christ. So we pass on to,

No. 3. He preaches just because the church to which he belongs wants him to preach. This, then, brings us nearer home. We often hear brethren say, and right in the beginning of their sermon, "I only arise to show obedience" —the church wants me to preach, or I would not be here. Now brethren, if you have no other reason, then certainly there is something wrong somewhere. Do not think that I only want to criticise you; God knows I love you dearly, and I wish Christ would and could call you all, and every one of you, his true and faithful servants; and if I should be successful in arousing your energies in behalf of Christ and his cause, God be blessed for it. I say, in my estimation, you do wrong in telling the congregation that you only get up to speak because the church wants you to preach. If this is your *only* reason, then, of course, you must look to the church for your reward; and I fear you are not as well rewarded as is No. 1; for the brotherhood does not pay her preachers well enough to live as well as some of our money preachers do. Therefore examine the matter carefully, and form No. 4. They preach, not for pecuniary reward, not for honor and respect, not *only* because the church wants them to preach, but because Christ wants them to persuade sinners to "flee from the wrath to come." They remember that the Lord died that sinners might live, and that one soul is worth more than the whole world. They labor for the salvation of the soul. They know, that they owe it to God and his cause to do all in their power to save souls. They strive with all their power, to be a pattern for the flock; all who come in contact with them learn to know, that they are in the service of Jesus. Oh! brethren, minister, be on your guard! you are watched more carefully yet than we. Not long ago I was told by a member of the U. B. Church, that some of his brethren had worked for a preacher, and never had heard him pray, not even ask a blessing at his table. Of course I could not, and would not, believe. Said I,—"Can it be possible, that men who admonish their brethren, Sunday after Sunday, to live Christian lives, at the same time, forget their duty so far?" What impression will it make on the world, to hear such reports about men who claim to be ambassadors in Christ's stead? The devil certainly will take advantage of it; because he is always on the lookout for such things. O dear brethren, you who have all you can desire in this world; you, who nothing, we dare say, can hinder from serving God in spirit and in truth,—if you do not come up to the requirements of the Gospel, what can be expected of us, whose hands & minds must be engaged to make an honest living for us and those whom the Lord has entrusted to our care?

But in conclusion, let ministers, and all, strive to do the will of the Lord, so that, when this life's journey is ended, we all can be, and will be, admitted, as true servants of God, into his eternal kingdom, is my earnest prayer. Amen.

M. HADY.

For the Companion.

Feetwashing.

He that rejected me, and receiveth not my word, hath one that judgeth him; the word that I have spoken the same shall judge him in the last day." John 12: 48.

This is the language of our Lord, just before he instituted three of the solemn ordinances in the house of God; to wit, Feetwashing, the Lord's Supper; and the communion. With this impressive language, sounding in our ears, and recollecting the great fact, that each one of us must bow the knee to Jesus, and give an account to God of our stewardship here in his moral vineyard, and be justified or condemned in strict accordance with our faithful obedience, or disobedience to the word spoken, how earnestly and faithfully should we search for the true intent and meaning of the word. And when we have a command of God, and it exemplified by the head of the Church, and his instruction to us telling us how we should do the same, does it not become us to take heed to the things spoken, lest there be a separation between the Head, and the other members; and instead of us following the Head, we be found in some other direction? Now, dear brethren, as there is a difference in the brotherhood, in the manner in which the ordinance of Feetwashing is performed, and the as A. M. has authorized all the testimony in regard to the first practice of the brethren in America, to be collected and presented to the next A. M., would it not be well enough for said testimonies to be printed in our periodicals, so that the entire brotherhood might have the opportunity of knowing what was the original practice? for there are many, that do not know, and are not satisfied that our primitive brethren practiced the single mode, while there are many also fully satisfied on that point, and desirous of coming back to the primitive practice, and the word of the Lord but are afraid of being censured by some of the elders, or of A. M. I am satisfied of an other fact, which is this: that neither the practice of the Brethren, nor the opinion of this elder or that great man; nor the decisions of A. M. or any other body of men, however good or faithful they may be, is to judge any man in the last day; but Jesus says, "The word that I have spoken, the same shall judge him in the last day." Then let us go to Jesus, dear brethren, and do as he has commanded and exemplified; then when we come to be judged by the word, we will be justified, rather than condemned.

Then dear Brethren, the question that should interest us in all things should be, not so much whether the brethren did so and so, and whether A. M., said so and so, as what saith the *word*, by which we are to be judged, and either justified or condemned?

And how did Jesus, the great head of the church, do in feetwashing?—Let us, examine, in love, what Jesus said and did. John 13: 4, 5. "He riseth from supper, and laid aside his garments: and took a towel, and girded himself. After that he poureth water into a basin, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded." Here we see how the Saviour prepared himself, and how he proceeded in the great work of his Father.—Now the authority for us washing feet rests on the 14th verse, "If I, then, your Lord and Master, have washed your feet, ye also ought to wash one another's feet." Then in the 15th verse he refers us back to the 4th and 5th verses for the manner in which we should prepare ourselves and perform the service. The command is to wash one another's feet, not for Peter to wash two, or more, and for John to wipe what Peter washed, but to wash one another's; and we wipe by the authority of his example, 15th verse. "For I have given you an example, that ye should do as I have done to you." How did he do to them? He washed, and he wiped.

Dear brethren, if we will follow Christ, and the order as exemplified by him, we will find as little confusion in the ordinance of feet-washing as in any other ordinance in the house of God. It will pass around the table in the same order of the binding salutation, and not only *two*, but every *member* of Christ's body will be represented. When he was engaged in the work, every member of his body was exercised in washing, and every member in wiping; so if we are members of his body, each member is exercised in washing and in wiping, as his were, thereby filling the command and the example.—Therefore let us look unto Jesus, who is the author and finisher of our faith, and leave all earthly opinions behind; then we will be justified in the sight of God, and receive in the end a crown of immortal glory.

W. G. M'Clintock,

Crescent Hill, Mo.

Tobacco.—When the excellent Dr. Boodell had come back from a foreign land, and spent some time in visiting various places in this country, he said, "I see nothing in America so alarming as the increasing use of tobacco among the young men and boys."

It is strange that it should be so, for the appetite for tobacco is not natural; it must be acquired with difficulty and tobacco is a loathesome thing. And yet love for it among juveniles is an evil and a growing evil. Chewing it weakens the gastric juice of the stomach, generates nervous maladies, and arguments the power of carnal passion; and smoking it makes dry mouths, and dry mouths make drunkards. We warn the young to let the damaging weed alone, and not put themselves under its noxious dominion.

Patient Faithfulness.—It is not by a few, fragmentary, or occasionally great and brilliant efforts that Christ's work is to be done, but by close influence, indirect as well as possitive, which distill from a life. Patient, earnest Christian labor never fails. Its results may be unostentatious, molding, reforming, vitalizing the character, unrecognized, perhaps by the dim spiritual eye of the world, but they are not unseen or unblest by Christ himself for whose dear sake it has been wrought.

The Sure Foundation.—A society built upon any man, even an apostle, as an apostle, will, in the pressure of ages, swerve and fail, however vast the pile; and the greater its dimensions, the more appalling its overthrow at last. The true church does not rest on Peter, or Paul, or Luther, or Calvin, or Wesley, but only, squarely and forever, on Jesus Christ. He is the tried and precious corner-stone on which all believers build their lives, of every age, nation, circumstance, and name.

That which must be concealed is never allied to sin.

We Reap What we Sow.

For pleasure or pain, for weal or for woe—
'Tis the law of our being—we reap what we sow.
We may try to evade them—may do what we will—
But our acts, like our shadows, will follow us still.

The world is a wonderful chemist, be sure,
And detects in a moment the base or the pure.
We may boast of our claims to genius or birth,
But the world takes a man for just what he is worth.

We start in the race for fortune or fame,
And then, when we fail, the world bears the blame;
But nine times in ten, 'tis plain to be seen,
There's a "screw somewhere loose" in the human machine.

Are you wearied and worn in this hard, earthly strife?
Do you yarn for affection to sweeten your life?
Remember, this great truth has often been proved:
We must make ourselves loveable, would we be loved.

Though life may appear as a desolate track,
Yet the bread that we cast on the waters comes back.
This law was enacted by Heaven above:
That like attracts like, and love begets love.

We make ourselves heroes and martyrs for gold,
Till health becomes broken and youth becomes old.
Ah! did we the same for a beautiful love,
Our lives might be music for angels above!

We reap what we sow. Oh, wonderful truth!—
A truth hard to learn in the days of our youth.
But it shines out at last, as "the hand on the wall,"
For the world has its "debit" and "credit" for all.

For the COMPANION.

Hope.

Hope begins with the first dawnings of reason, and ends in the grave. Before the age of the youth, Hope spreads forth her banners in the future, clothed in all the glowing forms and colors of imagination, and promises happiness to all its followers. Would he climb the steeps of science, and stand first among her votaries, Hope whispers in his ear, that nothing can be more easy. It is Hope, that imparts to youth his happiness, and to mature age a blessed assurance. Take Hope away, and we leave a blank which never can be filled. If we survey the busy tribes of earth, we see no one but what is influenced by the all pervading emotion: each one has some favorite object in view, and Hope will persuade him that he can accomplish it.

Look at the business man; and see him overwhelmed and absorbed in the pursuit of gain. With what anxious looks does he hurry to and fro! And with what eagerness does he embrace every opportunity to increase his wealth! Watch the changing scenes of his countenance; and if you could but read the thoughts harbored within his breast, you would find the subject which is ever uppermost in his mind, is the Hope of gain. Oh! "vanity of vanities, saith the preacher, all is vanity!"

We see the student who is diligently engaged over his study from morn until the midnight hour, in search of knowledge, and thus, in his ardent thirst, changes night into day. It is the Hope of one day standing first in the ranks of literature, that enables him to get through the short and rugged journey of life; storing his mind with the choicest gems that learning can afford, even while he is taught that Disease is making encroachments upon his vital organs, and will ultimately hurl him into a never ending eternity.

It is Hope that moves all to action; and without it we would be miserable creatures. Hope is the connecting link between the present and the future. It is a constant prophet, foretelling us of coming events, and presenting them to us in gaudy attire, which often fades and blackens in the end.

Were it not for the earnest of the future, desiring to realize the things hoped for, life would drag out a miserable existence. One might suppose that the aged, after having witnessed so many wishes unrealized, would no more listen to her siren-song. But the dying man will cling to her fair promises—to this eternal principle—to this blissful passion, as long as the spark of life may last; although Hope is often delusive and proves an entire failure in the transitory things of earth; but Hope reaches her hand beyond, with the least flickering ray of sunshine pouring into the caverns of the heart, and revives the drooping soul. Hope still whispers, "Persevere, thy reward is still beyond." It is as a fragrant flower that blooms in all seasons of the year; and like the evergreen, it preserves its verdure both in winter and in summer.

Fellow traveler to the Judgment, then let us take hold of the words of eternal life, render spontaneous obedience to the requirements of

the Gospel, (or in other words, obey from the heart that form of doctrine which was delivered us, Rom, 6: 17); then shall we have that Hope which is as an anchor to the soul both sure and steadfast and which entereth into that within the veil. Yea, it is as an anchor while sailing through the stormy blasts of persecutions, and the trials and conflicts of life.

Hope never will satisfy, in a discontented world like this, with the transitory scenes of life, but the Christian can say in the language of one of old; "I shall be satisfied, when I awake in thy likeness;" Psalm 17: 15. Oh! what a consolation, when we have that Hope, which is kept by the power of God, of that heaven of eternal felicity, where the troubles and cares of an unsatisfied world shall cease, and the soft and balmy breath of an eternal spring, shall soothe the spirit's soft repose in the midst of the paradise of God! There we shall meet with those we loved on earth,—the fairest buds of earthly love,—our children, who have been called away by the warning voice of Death; and mingle our voices with theirs in praise and admonition around the throne of God and the Lamb, throughout the dateless ages of a never ending eternity. How bright and beautiful then is that Hope which meets the shadowy future without fear! Do we not all feel the necessity, then, of that blessed Hope, which sheds its balmy influence over the loneliness of the human heart, and builds up anew the broken altars of its faith; and reviving again the drooping flowers of its desolate affections, in the hope of forgiveness, and in the promise of Jesus, who has said, "He that believeth on me, though he were dead, yet shall he live.

ANDREW STALNAKER.

For the COMPANION.

Mystery.

The definition of the above word is, a profound secret; an enigma; a trade or calling.

The reason I selected this word for a heading is this: I was in meeting last night; the minister was a stranger, of the Presbyterian persuasion; and at the close of his discourse he stated, that next day (Sabbath morning), he would preach at 10 o'clock, and after preaching they would celebrate the Lord's Supper. He invited all members of good standing in other churches to be with them on the occasion, and then he said, "It is a mystery to me, that I cannot solve, that, when Christians meet to celebrate the Lord's Supper, some can stay away and not meet the children of God at the table of the Lord."

Now, in the first place, it is also a mystery to me, that I cannot solve, that people can call the bread and wine the Lord's Supper, when it is as plain as that twice two makes four that there is a vast difference between the Communion and Supper. It is also a great mystery to me, that persons who call themselves ambassadors of Christ, and profess to be expounders of the Gospel, cannot see the difference between the Communion and Lord's Supper.

In the second place, it is also a mystery to me to hear them invite persons to meet them at the Lord's table, to partake of the Lord's Supper, when there is no table furnished with such things as would constitute a supper; for it is plain enough that the term "supper" means a full meal. And in the third place, it is still the greatest mystery to me, that intelligent people in our enlightened country cannot, or will not, see the inconsistency of eating a supper in the morning or at noon. It seems to me that people cannot be so blinded; especially such as call themselves followers of Christ. We might with the same propriety call our breakfast supper, and would have as good authority to do so as they have to call the Communion supper, and eat it in the morning. But if some of them were at our homes over night, and next morning we should prepare a meal and then invite them to come to supper, they would look at us with surprise, because we call breakfast supper! And I tell you, my friends who call bread and wine supper and take it in the morning, that we, who claim to follow our Master in his steps, look at you with surprise, because you call the Communion supper, and eat it in the morning! for we see a vast difference between the two; and therefore we cannot meet you at such places and partake with you; for by so doing we would do what we have no faith in, and consequently would commit sin.

But it is truly a great mystery to me since we have only one law, and all teach out of one book, that there is such a vast difference between the professors of Christ.

NOAH B. BLOUGH.

CORN SONG.

—o—

BY JOHN G. WHITTIER.

—o—

HEAP high the farmer's wintry board;
Heap high the golden corn:
No richer gift has Autumn poured
From out her lavish horn.

Let other lands, exulting, glean
The apple from the pine,
The orange from its glossy green,
The cluster from its vine.

We better love the hardy gift
Our rugged vales bestow,
To cheer us when the storm shall drift
Our harvest fields with snow.

Through vales of grass and flowers
Our plows their furrows made,
While, on the hills, the sun and showers
The changeful April played.

We dropped the seed o'er hill and plain
Beneath the sun of May,
And frightened from our sprouting grain
The robber-crows away.

All through the long bright days of June
Its leaves grew green and fair,
And waved in hot mid-summer noon
Its soft and yellow hair.

And now with Autumn's moonlit eyes,
Its harvest time is come;
We pluck away its frosty leaves,
And bear its treasures home.

For the Companion.

Religious Virtues.---No. I.

BY F. M. SNYDER.

"And he said to them all, if any man will come after me, let him deny himself, and take up his cross daily and come follow me."—Luke ix. 23.

SELF-DENIAL.—By the assistance of the Holy Spirit, we will endeavor to give our readers a series of essays on some of the religious virtues. Our remarks in this number will be on the subject of self-denial. Before closing this first essay, we wish to prove by scripture testimony, that self-denial will afford fallen humanity the purest, highest, and most lasting source of enjoyment that this life can afford, and make us thrice happy in the world to come.

Self-denial does not make men and women miserable and unhappy as one might suppose. Such a tendency it has not. Yet, when we tell worldly minded persons that they must deny themselves and take up the cross, that they may find solid peace and comfort and enjoy true happiness, our words seem to them as an idle tale. They look upon the subject of self denial, as I fear too many so called Christians do, as a life-burden, rather than as a sure remedy to remove the mind's burden, and give it its tranquil ease. Let us notice then the advantages of self-denial.

Self-denial is what prompts us—yea, blessed thought—*permits* us to follow the meek and lowly Lamb whithersoever he goeth. How the last phrase in our text reminds us of what our Savior said to that rich young man, who would not *deny* himself that he might accept of the gracious invitation, "Come, follow me." He did not want to deny himself of what was running away with his soul. He did not feel like following Jesus at the sacrifice of such great riches. Just as many worldly men and women feel at the present day and age of the world; they do not want to follow Jesus, when it comes to so much self-denial. And why? In the name of common reason I ask, why is it that they will not sacrifice their all, if so demanded, for a walk with Jesus, a home with him in glory? Is mortal life so dear, a home in a world of sorrow so precious, that we cannot exchange for Heaven and its endless bliss? Or is a *self-indulging* life so sweet, that we can afford to exchange our transient stay on earth for a life in eternal woe? If not, why so little self-denial, and so much self-indulgence?

Let us look around us for a moment, and behold the state of suffering humanity in regard to self-denial.—Who are denying themselves? Few, save those who are denying themselves of some dainty or luxury for the preservation of health. Ah! the preservation of health! Is self-denial required in the retaining and preservation of good-health? Most assuredly it is. How often does the physician tell his patients to deny themselves of certain articles of food, clothing, etc., that they may regain their former health. What, then, is required of the sin-sick soul? Self-denial and a strict compliance with the requisitions of a saving gospel.—But must the sinner, after he has once had the healing art applied and been made whole, still live in daily self-denial? Yes, a good physician will tell us that what will cure a sick man ought to keep him from getting sick; as much as to say if he would live temperately he would be healthy.—Hence, if, to be a Christian, self must be denied, to retain a Christian character, we must regard self-denial as an essential Christian virtue.

It is needless for me to add that a strictly devotional and Christian character cannot be retained without self-denial. Indulge not, therefore, in what only tends to gratify lust and passion. "Mortify therefore your members which are upon the earth, fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry," is the inspired language of the self-denying Paul. A strict denial of the above evils in which a sin stricken world is so prone to engage, will bring men and women the highest degree of happiness in this life, and make them thrice happy in the world to come; from the fact that the abandonment of these evil passions and the acceptance of more noble and essential Christian virtues instead, will lead the humble child of God to acquire still more of the religious virtues which will cause him or her to attain unto the highest type of Christianity.

Brother Paul's language in our last quotation does not only remind us of our duty in regard to the forsaking of those passions which have a tendency te lead us into crimes of the darkest hues and deepest dyes, but it also reminds us to be aware of one of the most prevalent sins predominating over the civilized world—*covetousness*. What an easy matter to lose sight of Jesus, and the real benefits of true Christianity and self-denial, when fascinated with an idolatrous spell of covetousness! And from Paul's own language we can but infer that *covetousness is idolatry*.

That self-denial is so essential to real enjoyment, (as is everything that tends to add gospel riches to the Christian's store), is drawn from what the Savior himself said to his blessed disciples in the following language: "Verily, I say unto you, there is no man that hath left house, or parents, or brethren, or wife, or children, for the kingdom of God's sake, who shall not receive manifold more in this present time, and in the world to come, life everlasting." Luke xvii. 29, 30. The inference here drawn is, that there is nothing lost, but much gained, by self-denial, though the sacrifice be ever so great. Come then,

ye men of *self-indulgence*, consider where the gratification of your passion and lusts will lead you. I know it is of little use to say anything about self-denial to some people, as they will laugh at us; but let me ask you a solemn question: Can you, with any degree of pleasure, gratify the carnal appetite by indulging in sin at the expense of a precious, a never dying soul? If you can the grave has no terros that you dread or shun, so that you may suffer yourselves to be dragged down the precipice of ruin into the bottomless pit, on the easy bed of self, with the fiendish demons of despair for external comrades.

De Graff, Ohio.

For the COMPANION.

Thy Word.

"Thy word is a lamp unto my feet, and a light unto my path." Psalm, 119: 105. Man's word disappoints; God's word never. The word of the Lord is tried. It has been tried by the sinner; he neglected it and perished. It has been tried by the saint; he has believed it, and has been saved. What a precious legacy of God to our world. The volume of nature, much as it teaches, is dumb on the question of sinners acceptance. The scripture alone can solve the enigma,—How is God to deal with the guilty? That question unanswered in peace we could not live, in peace we dare not die. But glad tidings, O precious messenger from God! hast thou brought a doomed earth, God so loved the world that he gave his only begotten Son, that whosoever believeth in him might not perish, but have everlasting life. Were there no more in this divine communication than that one brief entry, the Bible would still be better to us than thousands of gold and silver. But it is a vast magazine and emporium of heavenly wisdom, free to all, suited for all, intended for all, offered to all. An inexhaustible mine, the deeper you dig the richer the ore. It has a word of season for rich and poor, young and old, for the wandering, the doubting, the sorrowing, the believing, the dying, the perishing. Reader sit at the feet of Jesus in his word, and with the docility of a little child, say, "Speak Lord." Approach it ever as if it met you with the living salutation. "I have a message from God for thee." There are differences in every heart chamber; but this key fits every door. Make it a faithful mirror, in which you see a reflection of yourself. The more faithfully it is held up, the more will the scene of deficiency, and defilement drive you to the atoning blood. In all your difficulties make it the man of your council. In all your perplexities, make it your interpreter and guide; in all your sorrows make it the fountain of consolation; in all your temptations make it your ultimate court of appeal. Thy word, is precious at all times, and is especially precious in the dark and cloudy day.

Reader, does his word light you in your path? If unconverted it does not, And the great trouble is, you are not in the path in which the true light shines. Does not your path seem dark and dreary? And as you walk the path of sin and disobedience you are at enmity against God, and not subject to his laws. And if not subject to the law of Christ, you are grooping your way in darkness. The holy scriptures say: "walk while ye have light. Therefore, brethren while we have such a glorious light, namely the Gospel, let us shoulder boldly the cross of Christ, and fight manfully for the cause. Remember daylight is the time to work, and the night is hastening wherein no man can work. Dreadful thought! Should the night overtake us before we have performed all the requirements of the Gospel, I am afraid we should be cast into outer darkness.

Dear Brethren, we should be very careful of the God of this world. For he has blinded a great many minds of the human family, that the light of the glorious Gospel of Christ, should not shine unto them. Again "be not unequally yoked together with unbelievers, for what fellowship has righteousness with unrighteousness, and what communion has light with darkness." What a solemn warning to us. Oh, may we be separate from the world, and very zealous of the cause, and ever keep our light burning, that others may see our good works, and glorify their father in heaven. There is great danger of us getting entangled too much with the world, and if this light that is in us be darkness, how great is that darkness. But since we are the children of light, let us walk as if we were directed by the gospel only, and our feet ever follow the path of virtue and happiness, until we land our souls in the city that has no need of the light of the sun, neither of the moon to shine in it. "For the glory of God did lighten it, and the Lamb is the light thereof."

Walk in the light, thy path shall be,
Peaceful, serene, and bright:
For god, by grace, shall dwell in thee,
And God himself is light.

D. B. CONDRIT.

Advantages of a Plain Attire.

1. It would lessen the burdens of the many who find it hard to maintain their place in society.

2. It would lessen the force of the temptations which often lead men to barter honor and honesty.

3. If there were less strife in dress at church, people in moderate circumstances would be more inclined to attend.

4. Universal moderation in dress at church would improve the worship by the removal of many wandering thoughts.

5. It would enable all classes of people to attend church better in unfavorable weather.

6. It would lessen on the part of the rich, the temptation to vanity.

7. It would lessen on the part of the poor, the temptation to be envious and malicious.

8. It would save valuable time on the Sabbath.

9. It would relieve our minds from a serious pressure, and thus enable us to do more for good enterprises.

A BEAUTIFUL THOUGHT.—When the Summer of youth is slowly wasting away on the nightfall of age, and the shadow of the past becames deeper and deeper, and life wears to its close, it is pleasant to look through the vista of time upon the sorrows and felicities of our earthly years.—If we have a home to shelter, and hearts to rejoice with us, and friends have been gathered around our firesides, then the rough places of wayfaring will have been worn and smoothed away in the twilight of life, while the many dark spots we have passed through will grow brighter and more beautiful. Happy, indeed, are those whose intercourse with the world has not changed the tone of their holier feelings, or broken those music cords of the heart, whose vibrations are so melodious, so tender, and so touching in the evening of their life.

Christian Family Companion

Tyrone City, Pa., Oct. 10, 1871.

Self-Examination.

"Examine yourselves, whether ye be in the faith; prove your own selves." 2 Cor. 13: 5.

There is, perhaps, no duty more important, and, at the same time, more neglected, or more remissly performed, than the duty of Self-examination. If the commned were to examine either enemies or friends, neighbors, kindsmen, or brethren, it would be heeded; but when we are required to narrow down to the small compass of Self, for some cause we are inclined to become inadvertent. Because of this indifference, it becomes necessary that we be frequently reminded of this duty. In this essay we shall notice, first, what Self-examination is; second, what is the object of Self-examination; and third, how the duty should be performed.

Examine means, (1) "To inspect or observe carefully; (2) to interrogate as a witness or as a student; to put questions to; to try by question: (3) to search into; to inquire about; to scrutinize; to investigate; to discuss." —*Worcester.*

1. What is Self-examination?—It may assist us in forming a correct answer to notice first what it is not. Self-examination does not mean, "To inspect or observe carefully" the wrong-doings of our enemies; the imperfections, the failures, the follies, the dishonesty, or the covetousness of our neighbors; the neglects, the prejudices, the weaknesses, or the short-comings of those we still hold as friends; it does not mean that we shall search into nor inquire about those things which do not concern us, but pertain exclusively to others.—But it does mean that we should carefully inspect or observe ourselves; search into, inquire about *our own* desires, and purposes; to scrutinize *our own* doings; to investigate *our own* condition, circumstances, and wants. Self-examination, therefore, means, brother, examine *yourself*—sister, examine *yourself*—all who claim to be members in "the church of God, all who aspire to be saints, in the language of the text," examine *yourselves.*

From what has now been stated, it is evident that, it is the duty of every member—the individual, personal duty of each member—to examine himself. The obligation is not transferable; the duty can not be performed by proxy. You may call on your neighbors or friends, your brethren and sisters, to examine you, —if, indeed, they tarry to be called, —but you cannot shift the obligation which lies upon yourself. If the whole church, exclusive of yourself, should examine you; if God himself should examine you, and acquaint himself with your real condition,—and this he certainly does,—yet all this examination could not exempt you from examining yourself. The command is not, to get others to examine you,—they will do it without solicitation: it is not, to ask God to search you,—he knows you altogether; but it is to you, brother, to you, sister,—"examine *yourselves.*" You yourselves, individually, must serve as court, counsel, and jury, upon your own case. *You* must interrogate the witnesses for and against *yourself; you* must search into, inquire about, scrutinize, investigate, discuss, and conclude upon, *your own* emotions, purposes, doings, and standing. You, and *you only*, can perform this duty. You will remember, therefore, that, by Self-examination is meant, neither that you shall examine others, nor that others shall examine you, but that you,—each individual member,—shall examine yourself.

2. What is the object of Self-examination? The command is, "examine yourselves." You ask, "What for? The answer as contained in the text is, "Whether ye be in the faith." This is very explicit. You are not to examine yourselves to see whether you have *a* faith, *any* faith, *some* faith, but "whether ye be in THE FAITH." There was a Jewish faith, or system of religion; a sectarian faith of the Pharisees, and another of the Sadducees; and there were many systems of idolatrous worship; but they were not to examine themselves to ascertain whether they were in any of these faiths; but to see whether they were in "*the faith.*"—This undoubtedly means, "the faith which was once delivered to the saints;" Jude 3 verse. This was all the faith they recognized; for Paul says, there is "one faith;" Eph. 4: 5.

Kind readers, there are many more sectarian faiths now than there were in the apostolic age; and the command is as imperative now as it was then. If there was danger that they might have been in some other faith, and not "in the faith," there is no less, but vastly more, danger now, that we might be in some man-made system of religion, and not in "the faith which was once delivered to the saints." This is the only faith we can recognize as true and reliable: it is the "one faith" of Paul; and it is the "great salvation, which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him;" Heb. 2: 3. We urge you therefore to "examine yourselves, *whether* ye be in *the faith.*"

But why did Paul urge it upon the Corinthians to ascertain whether they were in the faith? Evidently because he knew that outside of the true faith there was no safety; and he urged this examination so that, if they should find themselves outside, they might get in. On the other hand, if upon due examination they should discover that they were in the faith, it would certainly afford them great comfort and encouragement. In either case it was intended for their good, and for the glory of God. How is it now? It is the same now. There is only one true and perfect faith—the "one faith"

that "was once delivered." All other systems are spurious or defective, and consequently dangerous. He that is "in the faith" is safe. "Examine yourselves, whether *ye* be in the faith." If, upon duly trying your case, you find yourself to "be in the faith," praise God and be encouraged; but if, to the contrary, you find yourself in some spurious faith, be admonished: "Escape for thy life; look not behind thee, neither stay thou in all the plain;" rest not for a moment until you find yourself in the one Zoar, the "one faith."

You are not to examine merely to learn whether you have a theoretical knowledge of the faith; not whether ye be *near* it; not whether ye *desire* to be in it, but "whether ye *be in* the faith." There is a difference between having knowledge of a country and being in it; there is a difference between being nigh to a house and in the house; there was a difference between Agrippa, who was almost persuaded to be a Christian, and the apostle Paul, who was altogether a Christian; Agrippa was near, but Paul was in the faith. "Examine yourselves whether *ye be in* the faith."

3. How should the duty of Self-examination be performed? It must be performed intelligently and impartially. We have examiners to examine applicants for schools in our country. These officers must know what qualifications teachers should have, or they cannot conduct their examinations intelligently,—and if not intelligently, certainly not properly.—In the case under consideration, as has been shown, each one is his own examiner; each one, therefore, must know what "the faith" is, and what it is to "be in the faith." He who does not know what the, 'faith is" nor how he should be in the faith, is not a competent examiner. Such a one cannot conduct the examination intelligently, and consequently not properly: he must be under instructions a while longer. Examiners of teachers may be well educated, they may know all about the requisite ualifications f or teachers; but if they are partial, dishonest, they are not competent to make satisfactory examinations; and under such circumstances, our schools would probably be filled with incompetent teachers.—So must he who examines himself be honest, impartial; for if he is not, he will probably pass unrighteous judgment. Examiners know, too, that the nearer they come home, the more difficult in becomes to be strictly impartial; so that it seems hard to withhold a certificate from a kind friend, or one that is near akin. But the examiners we are speaking of must come still nearer home—altogether home to themselves. This renders the task still more difficult, and requires the highest type of integrity. The first thing to be done, therefore, in self-examination, is to be qualified for the work—to know what the faith is, how to "be in the faith, and to be impartial.

He who would examine himself, cannot rely on the judgment of others. It is possible to make a fair external display, so that friends and brethren may think you are in the faith, when you are not; and it is possible for them to speak better of you than they think, so that it would be very unsafe and unwise to attempt to determine your real condition by the judgment and say so of others.

No person should rely upon his own feelings. Feelings are both changeable and deceptional. You may feel all right to-day, whilst to-morrow it may be quite different: to-day you may feel as though you were on mount Zion worshipping in the temple of the living God; but to-morrow you may feel as though you were in the valley of dry bones without hope.—Yesterday you were joyous and hopeful, now you are doubtful and restless, and to-morrow you may be gloomy, despondent, hopeless. Thus your feelings are ever fluctuating. They are so allied with your constitutional habits, and so related to surrounding circumstances, that they are ever varying. They play as they are acted upon, and there is consequently no reliable testimony afforded by mere emotion, and feeling. You dare not say that you know you are "in the faith" because you feel so.

The same feelings may be kindled in your emotional nature, and as vividly too, by error as by truth. When Jacob looked on the blood-stained coat of his son, he felt as if Joseph were dead. He knew the coat, and said:—"An evil beast hath devoured him; Joseph is *without doubt*, rent in pieces. And Jacob rent his clothes, and put sack cloth upon his loins, and mourned for his son many days. And all his sons and his daughters rose up to comfort him; but he refused to be comforted; and he said, For I will go down into the grave unto my son mourning. Thus his father wept for him; Gen., 37: 33–35. But long years afterward, tidings were brought to Jacob, that his son Joseph was yet alive, and was Governor of Egypt. Jacob could not believe the message at first; but his emotions were so aroused that it is said, his "heart fainted" He might have thought, and perhaps he did,—'No, it cannot be; for long years ago I had an irresistible *feeling* that my son was rent in pieces by an evil beast; I have *felt* so and have gone mourning ever since; I yet *feel* so, and because I *feel* so it must be so: my son is dead!" But when he saw the wagons that Joseph had sent, his spirit revived, and he said: "It is enough: Joseph my son is yet alive; I will go and see him before I die." This illustrates very clearly how the emotional nature is aroused, inflamed, and carried about by surrounding circumstances; that error may produce the same feeling in every respect that truth would; that feelings may deceive, and that it would be hazardous for any person to attempt to de-

termine by his feelings whether he is "in the faith." "Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets have gone out into the world;" 1 John 4: 1. The Holy Spirit through the beloved disciple, herein teaches us that evil spirits and false doctrine may play upon the feelings and deceive their subjects; and so it becomes necessary to "try the spirits whether they are of God," before we believe them. When to these ordinary operations we add the power of animal magnetism, and psychological influences, the danger of trusting to feelings is alarmingly increased. "Wherefore let him that thinketh he standeth, take heed lest he fall."

But now we will show you a more excellent way—the only reliable and effectual way. To "examine yourselves whether ye be in the faith;" to "prove your own selves," you must examine, prove yourselves "by the word of God, which liveth and abideth forever." (1 Peter 1: 23). This is a living witness; a witness that abideth forever. This witness does not change his testimony with every changing circumstance; but bears the same unvarying testimony to every person in the same condition.—Mesmerism and spiritualism can have no influence here. Of this witness Peter says: "We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day-star arise in the hearts," 2 Peter 1: 19. "For the word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart;" Heb. 4: 12. Our Savior said, "Heaven and earth shall pass away, but my words shall never pass away;" Matth., 24: 5. He also said: "He that rejected me, and receiveth not my words, hath one that judgeth him: the word that I have spoken shall judge him in the last day. For I have not spoken of myself; but the Father which hath sent me, he gave me a commandment, what I should say and what I should speak. And I know that his commandment is life everlasting; whatsoever I speak therefore, even as the Father said unto me, so I speak;" John 12: 48—50. If there is anything clearly taught in the Scriptures it is this, that the word of God, as revealed through his Son, shall be the law by which those who live in the gospel dispensation shall be judged. By this law, then, we must examine ourselves; for just as certain as it is a living, and ever-abiding law, so certain is it that, if this law condemn us now,—unless we be converted so that it will justify us before death, it will condemn us in that great day. If If this law justifies us now, it will certainly not condemn us then; hence Paul says, "For if we would judge ourselves, we should not be judged;" 1 Cor. 11: 31.

Again the New Testament law was not only first spoken by the Lord, but it was afterward indited and brought to the remembrance of the inspired writers by the Holy Spirit; for Jesus said: "But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I say unto you;" John 14: 26. "Howbeit when he, the Spirit of truth, is come, he shall guide you into all truth; for he shall not speak of himself; but whatsoever he shall hear that shall he speak; and he shall show you things to come. He shall glorify me; for he shall receive of mine, and shall show it unto you;" John 16: 13, 14.

And Paul says: "The Spirit itself beareth witness with our spirit, that we are the children of God;" Rom. 8: 16.

The Holy Spirit glorifies the Son; he leads into all truth,—and God's word revealed through Jesus is truth; he brought to remembrance what Christ taught; he spake nothing of himself: when we take all these facts into consideration, we can come to but one conclusion; namely, the Holy Spirit justifies none whom the word condemns—the Spirit does not bear witness with any person's spirit that he is a child of God, so long as the word does not bear the same witness.—Does the word justify any one who lives in disobedience to it? Certainly not, neither does the Spirit.

The word of God, the sure word of prophecy, the word that is quick and powerful, that liveth and abideth forever, that shall stand when heaven and earth shall have passed away, that shall judge in the last day,—— this word contains the faith which was once delivered to the saints. Examine yourselves by the word. If you are obedient to the requirements of the word, you are in the word; and if you are in the word, you are in the faith. This is the way, for you to examine yourselves.

Let us now admonish you in a few words, to heed the admonition of Paul: "Examine yourselves, whether ye be in the faith; prove your own selves." The word is to judge you; if you judge yourselves by it now, you will not be condemned by it in the time to come; but if you neglect it, how shall you escape?

There is a true, a saving faith,
First taught by God's dear Son;
Confirmed to us by those Who heard,
And there is only one.

If in this faith, you stand secure,
Nor earth nor hell can harm;
But if outside, on error's road,
You've cause to take alarm.

Yourself examine, whether in
This holy faith you're found:
And to assist you in the work,
May God's free grace abound.

That you may see yourself aright,
Look deep into God's word;
For there, in lines of living light,
He did the faith record.

Implore the Holy Spirit's aid ;
Receive the Shining Dove ;
And from the searching word of truth
Forbid your heart to rove.

Behold yourself just as you are :
And if outside you stand,
Flee for your life, while Christ says "Come,"
And stretches forth his hand.

J. W. Beer.

Irregularities.

Some irregularities may be expected in our issues for the next month. For several weeks we have been running ahead of time, and expect to hurry up our next week's issue at least several days more, in order to make ready for the move. Then we shall omit one number, but hope to get the following issue out in time. We will, however, be somewhat dependent upon circumstances. If our machinery and material goes through promptly, we shall not need to lose more than a week. If it delays, we shall necessarily be delayed.

Please notice change of address after the 10th inst., to Dale City, Somerset county, Pa.

Another Break Down.

In our last we expressed our delight that we were once more in our editorial chair in good order, but before said paper left the office, we were again on the wheel, and have endured four terrible nights by suffering, and lost about the same number of days from the sanctum. Cause: tooth-ache and bealed face. We are in pretty good order to-day. We know not what the morrow may bring forth.

Wearing the Beard.

Brother Henry :—I would simply ask you to give me your opinion through the C. F. C. upon the wearing of the beard. Is there any more harm for a brother to shave his cheek, leaving his moustache and chin-beard stand, than there is in shaving the moustache and part of the chin-beard? I see no difference.

H. H. Martin

Answer.—We do see some difference. In the first place, any man who cultivates a beard for conscience' sake, has no right to shave at all. 2d. Those who wear their beards because they grow, believing that fact to be a sufficient reason for wearing them, are equally restricted. 3d. Those who wear their beards for comfort, should wear them so as to afford comfort. 4th. For fashion or pride *no brother* should wear a beard. 4th. The brother who has no conscience either for or against wearing beards, should submit to the wishes of his brethren. The moustache in many cases becomes uncomfortable, and to very many good brethren is exceedingly offensive. To a person who would wear the moustache and chin-beard, the cheek-beard cannot become uncomfortable. It is evident, therefore, that the moustache may be shaved for comfort, but the cheek-beard never; that must be done for fashion. There is, therefore, that difference.

Book Notices.

Children's Friend : Monthly ; Esther K. Smedley, West Chester, Pa. ; $1 25 per annum.

It is a friend of the children, and the children are a friend of the paper. That accounts for its popularity.

" *The Step at The Gate.*"

We have received *Whitney's Musical Guest* for October, and find among its many attractions the beautiful song and chorus under the above title, together with " Plant a few Little Flowers," " Light Will Greet Thee by and by," and " The Bible says we may ;" also a large amount of musical news, &c., combining in all, just such a musical journal as every family should have. The publisher now propose to send the *Guest three months on trial, for only twenty five cents* When *four dollars* worth of music can be obtained for so small a sum, we think no one will fail to avail themselves of this liberal offer. Price $1 00 per annum; specimen copy 10 cents. Published monthly by W. W. Whitney, Toledo, Ohio.

Woods' Household Magazine : S. S. Woods & Co., Newburg, N. Y. ; monthly ; $1 00.

It contains some very good lessons and pleasant stories. The publishers make it a special feature in their business to offer liberal premiums to each subscriber, which, to persons who just want them, are often worth the subscription money.

The Leisure Hour, for August last has been sent us. It is published in London, 56 Paternoster Row. Price 6d. Among its contents that attract the attention of the American reader, is " First Impression of America and its People." It is an able article, written by the editor.

The Manufacturer and Builder : Weston & Co , Park Row, New York; $1 50 per annum ; monthly.

This is an excellent paper, in the interest of Art and Science. We look with pleasure over its beautifully illustrated pages, and long to lay hands on the ingenious contrivances explained and advertised in its columns.

The Household ; Geo. E. Crowell & Co., publishers, Brattleboro, Vermont ; monthly ; $1 00 per annum.

We have a good word for the *Household*, for we believe it is really deserving of it. It furnishes an immense amount of reading, and we have lately had the pleasure of perusing a number, and find the quality of the first class kind. Send for a specimen copy, and examine for yourselves.

The Pious Youth for October has been printed. We are a little earlier than usual, and consequently some of our contributors will be too late for the October number We will have someshing to say in regard to the *Youth* in our next issue, of vital importance to that paper and its friends.

CORRESPONDENCE.

Correspondence of church news solicited from all parts of the Brotherhood. Writer's name and address required on every communication as guarantee of good faith. Rejected communications or manuscript used, not returned. All communications for publication should be written upon **one side** *of the sheet only.*

By an Afflicted Sister.

It is a solemn thing to think of dying; to bring the awful reality home to ourselves; to fix the mind steadily upon it. Visions of death, dim and distant, have, perhaps, flitted before the eyes of many; but have they come very near, and clothed themselves in something like the distinctiveness of reality? To feel the fangs of a fatal disease fastened with a firm and relentless hold upon our vitals; to contemplate the grave as our speedy abode, and lie upon its verge without hope of rescue from its dark and dreary dominion; to think of leaving the kindred who have grown up by our side, who have met with us at the same table, and warmed by the same fire, who have endeared themselves to our hearts by a thousand proofs of their true and tried affection,—these will try the heart as it has never been tried before. Not all the fortifications that we can throw around the citadel of life, will keep out the destroyer: no, not for a moment; but the cold hand that has stopped the vital current so often, and peopled the grave with so many generations, will be, one day, found thrusting in its icy fingers into the fountain of life within our bosoms.

How different the lots assigned to man! While some enjoy health, strength, and the pleasures of this world, others suffer greatly. But if we have the love of God in our hearts, I sometimes think it is a matter of little consequence in what condition of life we are placed. The things of this world are a blessing; but is not the hope of a blessed immortality a greater blessing?

Dear brethren and sisters, the Lord, in his wise providence, has laid the hand of affliction upon me. I have not suffered for days, weeks, or months, but for years. My sufferings are great my privations many; nevertheless I enjoy much comfort while passing through this world of trouble and sorrow. And when I meditate upon the many blessings I have enjoyed through years of affliction, it is with gratitude that I acknowledge this severe bodily suffering a blessing; it appears to be the means which the Lord has appointed to bring me unto a knowledge of himself. Although the way has been particularly trying to my sinful nature, yet the more I reflect upon it, the more I adore him who has done it.

This is the first I have written for the COMPANION, and will, perhaps, be the last and only time, for I feel sometimes as though my days are nearly numbered, and I have felt so, at times, for several years past, but the Lord has still spared my unprofitable life, and the continuation of my affliction is the means of drawing my soul still nearer to God, who chasteneth those he loveth. I hope that all whose eyes may fall upon this will be willing to pass by all imperfections, remembering it is in great bodily weakness I write. But my faith and hope are strong in Jesus, and oh, may I retain the free use of my mental faculties in their undiminished energy to my last moment, and be able to bear an honorable testimony to the truth as it is in Jesus, on the eve of departing.—May the Lord use me as an instrument for his glory, and let me, either by doing, or suffering what he shall appoint, bring some service of praise to God and benefit to the world. I desire to be contented and happy under all circumstances; and earnestly pray the Lord to help, and I will guard against a petulant, hasty disposition, and sudden rising of passion upon any occasion, and will endeavor to gain possession of a meek and quiet spirit. May I be cleansed from all pride, self-love, and self-will, and possess humility unfeigned, the love of Christ supreme, and a sweet and child-like subjection to the will of God. My heart aspires after more holiness, greater conformity to the image of my Lord and Master; and if I am indeed a branch of the True Vine, may the Lord purge my heart, that I may bring forth fruit; and as the branch cannot bring forth fruit except it abide in the vine, may I abide in thee and thou in me, that I may bring forth much fruit, keep thy commandments, and abide in thy love, that my joy may be full

The season for our lovefeasts is at hand. I see the notices of a goodly number in the COMPANION, and how I long for the sweet union and fellowship of the children of God, of which I am denied the blessing. But thanks be to God, I still have recourse to the great Physician of souls, who is God over all. Unto him I apply. May he comfort me with his word and by his promises, and support me with his grace in this season of trial. I feel my weakness and imperfections, but am confident of this one thing, that he who hath begun a good work in me, will perform it unto the day of Jesus Christ. I give myself entirely to the Lord, to do with me as seemeth good in his sight. May he enable me to say, at all times, and under any circumstances, thy will be done and not mine. May Christ Jesus be made manifest in me, whether it be by life or death, and let me have this evidence that my path is that of the just, that it shineth brighter and brighter unto the perfect day.

I have no prospect of ever meeting or seeing my brethren and sisters in this world, except those who may come to see me. Some of them, since my lot has been cast in a strange land through kindness and love, and sense of duty have paid me several visits, which were both pleasant and profitable seasons to me. I extend a general invitation. May those friends be rewarded for their kindness to such an unworthy creature. May they receive the fulfillment of the promise, "Inasmuch as ye have done unto one of the least of these my brethren, ye have done it unto me."

The solemn thought of dying, and the contemplation of the dark and lonely grave, are not the themes upon which I now dwell; but the glorious hope of meeting all the ransomed of the Lord in the regions of immortal glory and bliss. It affords me abundant consolation that the hour of my dissolution will come. How can I be content to remain here! Jesus said, In my Father's House are many mansions. If it were not so, I would have told you. I go to prepare a place for you, and if I go to prepare a place for you; I will come again, and receive you to myself, that where I am ye may be also. Remember your unworthy Sister in Christ.

ANNA C. BOYERS.

Leetown, Jefferson Co., W. Va.

To Hannah M. Burket.

Dear sister: your letter in the *Companion* has, no doubt, filled many hearts with the tenderest sympathy for you; and caused many to lift their hearts in thankfulness to God for the sense of sight, and also to beg that he

will bless you, by revealing more fully the "True light that lighteneth every man that cometh into the world." Oh! how hard it must be when life is one long night! Never to see the grass and flowers you tread upon, or the leafy trees you hear rustling over your head, or to behold God's handy-work in the starry firmament. Methinks when the eyes of the blind are opened in the eternal world, their ecstasy will be more exceeding great, when they behold the glories of that bright world. You cannot behold the faces of friends here, but there you shall see Jesus — To have no permanent home—no resting that you can call your own, is sad; but perhaps God sees that it is best that it should be so. Believe that God appoints your lot in its most minute details. Think of the mansion Jesus is preparing for you.

From the question heading your letter, I imagine you feel restless, because you think you are not filling your mission in the world. You want to work—work for the Master. There is much good and useful work the blind can do. I have a friend, who was born blind, who, I am sure, is doing more good than I, who have the best of sight. She was taught to knit many useful articles, at the institution for the blind in Philadelphia; and she is always busy at something. Every Sunday, in summer, she instructs a class of little girls in Sunday School. She cannot teach them to read, but she instructs them very boldly in the things of God, She is never with little children that she does not try to teach them something, or encourage them to be good. She went every day, for a long time, to read the Bible to a poor old woman who could not read it for herself; and who liked to hear her, because she read slowly and distinctly. She is always doing something for the poor, or going around and encouraging others to some good work. She is decidedly the happiest person I ever knew. Though she walks in darkness, life seems to be, for her, on continual gleam of joy. I tell you this, dear sister, to encourage you.—Of course, I know, the blind are not all blessed with happy spirits; but as a general thing, I think, they are inclined to look on the bright side of things. Neither do all have the same opportunities for doing good that she has; still each one can do something.

Are there none around you, who are groping in darkness grosser than yours, before whom you can carry the Lamp of life; no little child whose feet you can keep from straying into the paths of sin? Though you cannot prepare the altar and slay the victim, you can stand by and keep the fowls away until God sends down the fire to consume the sacrifice. Ask God in faith to show you the work he would have you do; and if you receive no answer, be sure you are, by practical waiting, filling your mission, and glorifying him. "They also serve who stand and wait." If, as I said in the commencement, your letter in the *Companion* causes others to thank God for the blessing of sight, you have done good. It is no small thing to constrain others to lift their hearts to God in prayer and praise, to which, when the answer comes, you shall receive your share of the blessing.

Yours in Christ,
E. WILLIAMS.

Salem College.

Brother Holsinger: We desire to inform you, and the brethren, that our school is in a progressing condition; and is doing far better than we anticipated. The school opened this term with about seventy-five students. At present there are about ninety in attendance, with a fair prospect for a number more. We invite brethren to send their children here, and we will do the best for them that we can. We are located in a quiet, healthy village, with a goodly number of brethren and sisters living in and about the town. We have three teachers in our school, who are doing thorough work, and give entire satisfaction. The school is wholly under the control of Brethren, and is opened every morning by reading a portion of Scripture, singing a hymn, and prayer. The exercises are conducted by one of the teachers, who is a brother, and when prayer is made all are required to kneel. The entire board of trustees are members of the church; and we think, brethren, if you would come and see us, you would be very well satisfied with the school, and the manner in which it is conducted. And as it is the only institution of learning in the state, established by the brethren, we hope to make it a success.

This school was established by the Northern District of Ind., and its first term commenced Dec 14th 1870, with but seven or eight students, and closed with twenty-two. The second term commenced, March 20th, 1871, with 20, and closed with 87 students. The third term commenced, Sept. 6th, 1871, with 75 students, and with what number it may close is yet in the future; but its increase has been visible from the beginning, and we hope that, with the cooperation of the brotherhood, our labors may not be in vain.

By Order of the Board.
K. HECKMAN. Sec.
Bourbon, Ind. Sept. 27th, 1871.
Visitor please copy.

A Card from the Trustees of Salem College, at Bourbon, Ind.

Brother Holsinger: As there has been a wrong impression circulated in different parts of the brotherhood, as to the removal of Salem College from Bourbon, Ind to Warsaw, Ind., we desire to say to the brethren, that we have signed no paper or papers for the removal of our College to Warsaw, or any other point, but fully understand the liabilities we have incurred, by accepting donations to our College from citizens here, and the sale of the three year scholarships to them, in which we have agreed to give tuition free in collegiate courses at a college here. We could not remove the College from here if we desired, and would not if we could, in view of our obligations.

JACOB B. SHIVELY.
PAUL H. KURTZ.
KEYLON HECKMAN. } *Trustees.*
DAVID SHIVELY.
DAVID HECKMAN.

KEYLON HECKMAN, Sec.
Sept. 27th, 1871.

A Trick.

I notice you are taking the armor of right, in boldly opposing the filthy use of tobacco, and showing its effects on the human body.

Truly we are wonderfully and mysteriously made; and any foreign matter, not naturally adapted to this complete machine of ours, -the human body,—is an obstruction to it; and it matters not what the obstruction is, it causes the machine to wear out the faster. And any one must be shallow-minded indeed, to think, any way whatever, that to indulge in anything

hurtful may be tolerated by our God.

But I fear the cause of all this intemperance is attributable to the ignorance of the human family. Many there are that have eyes, but see not; and many have ears, but hear not; and one may say, many have consciences, but feel not "A word to the wise is sufficient;" but the proper way to reach the foolish is a trick.

From an outsider.

D. D Stoffer.

Butler, Ohio.

Sabbath-Schools.

Brother Holsinger: Since church news is generally read with interest, and Sabbath-school news too, and as of the latter there has been nothing said lately, I thought I would say a little something in regard to our Sabbath-school. We had been holding Sabbath-school in this arm of the church, some over two years. But last Spring, from some cause or other it was not started up, and consequently we had no school until lately.—We have organized again, electing, brother John Smith, (father of brother Daniel Smith who departed this life recently) for Superintendent, brother Solomon Bowman assistant, brother Lewis W. Teeter, sect., and a good supply of teachers, who, I think, are able and willing to carry on the work so far as experience will admit.

Sunday-school is profitable when carried on right. I believe it is an auxilary to the church. Still there are some few that oppose it. Ask them upon what grounds, they will say, 'I have never been at one, but I don't approve it." Some will say, 'Show us the apostolic precedent, then we will yield the point." I will also ask for an apostolic precedent, for worshipping God, in what we call, "Brick Meeting-house," or any other meeting-house. The apostle says, "neglect not the assembling of yourselves together," &c; but he does not say where, nor when. But the church has said where, and when; consequently I claim that it is all right to go to the brick, or other meeting houses to worship God "in spirit and in truth" The same apostle says, "until I come, give attendance to reading." Now he don't say where we should go to read. But the church says go to Sabbath-school and read This authority is as good to me in the latter case, as in the former. The Savior says, "Whatsoever ye shall bind on earth shall be bound in heaven," &c. I believe the church has taken Sabbath-schools prayerfully into consideration, before adopting it; hence we cannot help but believe it is an institution of heaven, when it is carried on in the proper manner. I will venture to say that we have children of ten years at our Sabbath-school, that will answer questions that would puzzle the man of 40 who has never been at a Sabbath-school.

"Study to show thyself approved." &c. Joseph Holder.

Letter from D. M. Holsinger. No. 7.

Dear brethren and sisters: My last report was dated at Bangor, this state, in the Black River branch.—Brethren Jacob Thomas and Joseph Mast are the ministers in that branch. I attended nine meetings for public worship with them, and one council meeting. On Tuesday, 17th, (Sept.) two persons were received into the church by baptism.

On Friday, the 22nd, we were conveyed by brother Joseph Maust to the Bear Lake branch, same Co. Here Elder F. P. Loehr is the housekeeper, and his assistants are Alexander Wallick and Moses Baer. We commenced a series of meetings here on Friday evening, intending to continue till the communion. So thus far we had three meetings for public worship, and one council meeting, in this branch. Last night the school-house was occupied by others, so I enjoyed a full night's rest.

We still enjoy reasonable good health, for which, as well as for all other blessings, we daily try to offer our thanks unto God the giver of all good. But we learn, since here, that there is a great deal of sickness in Mich.; so much so, that were we here on an other occasion,—such as seeing the country—or visiting friends,—I would feel to make the visit as short as possible But as it is I felt but little uneasiness; being more firmly convinced now, than before we came here, that the cause is a good one, or that such a move was necessary for the good of the church here, (whether the proper instrument has been selected is not for me to say—*time will show*); and having confidence that prayers are offered unto God without ceasing; by the church at large, in our behalf, we sometimes, composedly sing.

"Though destruction walk around us,
Though the arrows past us fly,
Angel guards from thee surround us;
We are safe if thou art nigh."

Owing to ill health of many, the meetings are not largely attended; but we have had some very respectable and interesting congregations—And I find that in Michigan, as well as in every other State that I passed through, where the good seed begins to grow the tares will also manifest themselves in some form or other.—The brethren here have their trials and difficulties: indeed one remarked that he found it useless to remove from one place to another, with a view to escape troubles and difficulties.

Being now in the field, to which you, my brethren and sisters, have sent me, and having obtained a knowledge, at least in part, of the labors said field requires, I feel the more ardent to call upon you to remember us in your prayers, that God may grant wisdom to direct, and ability to perform, that his good cause may prosper, souls be led to a saving knowledge of his word, and the church still become more and more purified, and shine forth as a *city set upon a hill*, which cannot be hid. This earnest appeal is to all who feel an interest in the prosperity and welfare of the church. D. M. Holsinger.

Blooming Dale, Mich.

Query.

Would my friend George M. Kerschner explain to me, and the many readers of the C. F. C, what *Holy Ghost* religion consists in, if that is what they believe in. C. G Lint.

Announcements.

DISTRICT MEETING

The Lord willing, the District Council meeting of the Southern District of Iowa will be held, commencing on Tuesday, the 17th day of October, at the Brethren's meeting-house, 2½ miles east of South English, Keokuk county, Iowa. Also a communion meeting at the same time and place. The usual invitation is extended. B. F. Flory.

LOVEFEASTS.

There will be a communion meeting in the Wakenduh church, Ray Co.,

Mo., on the 28th and 29th of October. Brethren visiting this state, will please remember our meeting.—The railroad station is Harden, on the Northern Mo. R. R.

S. B. Sherkey.

The Brethren intend, God willing, to hold a Lovefeast on the 27th of October, commencing at 11 o'clock, A. M. The usual invitation given. The meeting will be held at J. Y. Snarley's.

T. Y. Lyon.

Hudson, Ill.

If the Lord will, our communion meeting will be held in the Springfield branch, Noble county, Ind., on the 14th and 15th of October. The meeting will be held at the residence of the writer, two miles notrh-west of Brimfield Station. The usual invitation is given.

Joseph Weaver.

Our communion meetings come in the following manner, the Lord being willing:—

Brick meeting-house, near Newhope, Augusta county, Va., Oct. 4th; Barren Ridge, on the 27th; Mt. Vernon, on the 31st; commencing at 2 o'clock in the afternoon. We would be glad to have ministering brethren form a distance to be with us.

E. F. Brower.

MARRIED.

On the 14th of Sept. last, at the residence of the bride's father, by the writer, brother John P. Crumpacker and Miss Neoma K. McDonald, both of Montgomery Co., Va.

A. Crumpacker.

DIED.

We admit no poetry under any circumstances in connection with obituary notices. We wish to use all alike, and we could not insert verses with all.

In Preston county, Va, Sept. 26th, brother SAMUEL BOYER, aged 29 years 10 months and 4 days. Funeral services by Jacob M. Thomas and the writer.

Visitor please copy.

James A. Ridenour.

In Huntington county, Ind., Sept. 10th, NANCY daughter of brother A. B. and sister Mary SNOWBERGER, aged 1 year 2 months and 5 days. Funeral services deferred for another time, in consequence of the illness of the mother.

In Cedar county, Iowa, on Sept. 25th, of Heart disease, sister ELIZABETH, wife of brother Amos DROLLINGER, aged 45 years and 3 months. Funeral discourse by Solomon Musselman, text, 2 Kings 20: 1. A large concourse of people followed her to her grave.

July 22nd, in Chester County, CATHARINE ROTHERMEL, late of Reading, Pa., aged 53 years 9 months and 17 days; having been a member of the North Coventry church for 2[illegible] years. Amiable and lovely in life, while reason remained. And though her departure was under a cloud, we doubt not, a glorious resurrection will be hers.

I. Price.

In the Elklick branch, Somerset county, Pa., Sept. 27th, of Cholera morbus, CHRISTIAN SAYLER, aged 78 years 3 months and 4 days. Deceased was a consistent member of the menonite faith; a man much respected by all who had formed an acquaintance with him. He has left behind two brothers, and one sister, wife of our esteemed brother and Eld. Jacob Blough of the Berlin branch, two sons, and three daughters,—all members of the church, two of them are serving as ministers. Thus passed away one that has left to his children and friends many pleasant reminiscence. The funeral took place on the 29th at 10 A. M., attended by a large number of his friends. The occasion was improved from Ecclesiastes 9: 10, by H. Blough (Menon.) and the writer.

C. G. Lint.

In the bounds of the Big Creek congregation, Feb. 1st ANDREW F NIESBED, infant son of friend Alex and sister Susan Neisbed. The funerrl text, selected by the sister, was Matth. 19: 14. Services conducted by the writer.

In Mo., June 5th, brother CLARK TAMSED, aged 66 years. On his death-bed he requested that I should preach his funeral discourse at his former residence, at the house of the widow; and so I attended on the first Sunday in Sept., and preached both in the forenoon and afternoon. Text, 1 Cor. latter part of the 15th chapter.

Michael Forney.

LIST OF MONEYS received for subscription, books, &c.,

J. A. Sell,	.50	J. Weaver,	9.10
J. H. Dilling,	1 00	N. P. Maust,	1.50
H. Heckman,	14 85	J. Rothermel,	1.50
J. Reiff,	.50	J. Wobbert,	1 00
Dr. F. C. Renner,	1.35	H. Machlin,	.50
Wm. K. Gillum,	.70	H. Knouff,	1.00

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Indian Summer.

Just after the death of the flowers,
And before they are buried in snow,
There comes a festival season,
When nature is all aglow—
Aglow with a mystical splendor
That rivals the brightness of Spring—
Aglow with a beauty more tender
Than aught which fair summer could bring.

Some spirit akin to the rainbow,
Then borrows its magical dyes,
And mantles the far spreading landscape
In hues that bewilder the eyes.
The sun from his cloud-pillowed chamber
Smiles soft on a vision so gay,
And dreams that his favorite children,
The flowers, have not yet passed away.

There's a luminous mist on the mountain,
A light, azure haze in the air,
As if angels, while heavenward soaring,
Had left their bright robes floating there;
The breeze is so soft, so caressing,
It seems a mute token of love,
And floats to the heart like a blessing
From some happy spirit above.

These days, so serene and so charming,
Awaken a dreamy delight—
A tremulous, tearful enjoyment,
Like soft strains of music at night;
We know they're fading and fleeting,
That quickly, too quickly they'll end,
And we watch them with a yearning affection,
As at parting we watch a dear friend.

Oh! beautiful Indian Summer!
Thou favorite child of the year,
Thou darling, whom Nature enshrines
With gifts and adornments so dear!
How fain would we woo thee to linger
On mountains and meadows awhile,
For our hearts, like the sweet haunts of Nature,
Rejoice and grow young in thy smile.

Not alone to the sad field of Autumn
Dost thou a lost brightness restore,
But thou bringest a world-weary spirit
Sweet dreams of its childhood once more;
Thy loveliness fills us with memories
Of all that are brightest and best—
Thy peace and serenity offer
A foretaste of heavenly rest.

A Night Burial.

BY J. S. M'FADDEN.

"FATAL ACCIDENT.—John Early was killed on the night of Sept. 26th, by the accidental discharge of his gun. He lived but four hours."

He was a young man in the prime of life, and who, by his robust frame and hearty looking countenance, bade fair for a long life; but in the short space of four hours was dead. How sudden, and unexpected too! Two days before, I saw him, looking as well as I ever saw any one—talking, laughing, smiling, and greeting his acquaintances; but alas! how changed that form, how silent that face, his eyes closed, his body still—all from a live and strong being in the short space of two days, to a lifeless, cold corpse! How true that "in the midst of life we are in death!" The exigencies of the case demanded that the funeral take place in a short time; but the preparations were not completed till about 7 P. M.: then the space of about 8 miles had to be traversed to reach the place of interment. I waited at the "city of the dead" for the funeral cortege to arrive. We did not know that the funeral would be so late; but the sun sunk lower and lower into the hazy west; the shadows lengthened, and the evening gradually waned away into night; the birds ceased their songs of praise, folded their wings, and closed their eyes; the lowing herds returned slowly to their homes, and all nature sunk to a peaceful quiet for the silent watches of the night. The pale moon rose majestically and shed its soft, silvery light over the silent earth; and as it mounted higher and higher the heavens, light and fleecy clouds, ever and anon, flitted across its silent face, and made the shadows on the wall and from the trees deeper. Yet we kept our silent vigils; but at last they came. Then

we followed "that slow paced train, who bore sadly to an open grave what was once animated and beautiful."

We all desired to see the still form before us. The coffin was opened, and there, before us, lay all that was left of John Early. His looks were like those of one in a quiet sleep: the eyes slightly open, the lips parted as though they would say, "soon, yes, very soon, you that now gaze on my still features will also lie in death's cold embrace, prepared or unprepared."

The scene was more solemn and heightened by the moon's pale beams falling on the still features of the dead; and as I looked on the face of the sleeper, I thought,

"The good, the brave, the beautiful,
How dreamless is their sleep!"

Tears flowed from many eyes; and all felt a deep but silent sorrow. We covered up the pall; we lowered him into the grave, and like Moore,

"We buried him darkly at dead of night."

How dark, how narrow was his bed! The rays of the moon cast but a dull light down the vault as we gazed into the "Prison house of clay," and knew that

"The boast of heraldry, the pomp of power,
And all that beauty, all that wealth e'er gave,
Await alike the inevitable hour:
The path of glory leads but to the grave."

As the clods of the valley fell into the grave, the stillness was broken by,

"Hark! from the tombs a doleful sound;
My ears, attend the cry:
Ye living men come view the ground,
Where you must shortly lie."

Slowly but surely the sods fell and filled that narrow house; and as it neared the level,

"Princes, this clay must be your bed,
In spite of all your towers!
The tall, the wise, the rev'rend head
Must lie as low as ours,"

was borne on the breeze and the stillness of the night made it so much more effective; and as they made the sides of the narrow house smooth and placed the foot and head boards, the last verse,

"While pity prompts the rising sigh,
O may this truth impres'd
With awful pow'r—I too must die—
Sink deep in every breast."

was sung; and then, "We have done all we can for him" was said; the assembly turned from the last earthly resting place of John Early, and returned to their homes sadder, and it is hoped, wiser men and women.

When I die, bury me at night: it seems as though the dead only go to sleep to wake in the great morn of the last day.

How true it is, that, "in the midst of life we are in death;" and how soon and how easily is the silver cord of life severed, and man returns to his silent home; "and the mourners go about the street." There is no beauty, no comliness in man that continueth, except that never "dying soul." "Man that is born of woman, is of few days and full of trouble. He cometh forth as a flower and is cut down; he fleeth as a shadow and continueth not."

Oh! that man would be wise to-day, and prepare to meet his God! You that are yet out of the "narrow way," strive to enter it now. "*Turn, oh! why will you die?*

Hear now, all ye sons and daughters of men, the conclusion of the whole matter: "Fear God and keep his commandments, for this is the whole duty of man.

The Way of Salvation Plain.

The Bible has had innumerable commentators. Some, by their books and sermons remind us of him who lighted a candle to show the sun; and others, like the fog bank through which the sun shines shorn of his beams, "darken counsel by words," and make what is clear, obscure. By their labors, some have diluted, making their sermons or commentaries a vehicle for error, have adulterated the truth of God, the wine of life. But however this may be, more pens have been worn, more breath spent, more printing presses employed in explaining the Bible than all other books whatever; so that, were all the books collected, which have been written to throw light on the Scriptures, they would, not excepting that of Alexandria, which it took many weeks to reduce to ashes—form the largest library the world ever saw. Are we to infer from this that the way of life is obscure? By no means. All that is necessary to know, "The wayfaring men; though fools, shall not err therein," says the prophet; and without disparaging the labors of pious and able divines to explore the mysteries and shed light on the obscurities of the sacred volume, the simple Bible, blessed by God, has proved to unlettered thousands a

safe a sufficient guide. Whatever genius and arduous study it may repuire to rise to a place in the temple of fame, many an human Christian, hardly able to spell his way through the Word of God, has reached one in the temple of heaven. Thousands so deficient to talent or energy as never to have been able to make their way in this world have found their way to a better one; nor are there wanting interesting and well attesed cases of imbeciles who, through destitute of capacity for ordinary, have known Him, whom to know is life eternal—so plain the way through childlike faith in Christ—so easy as well to the unsterdy gast of simpletons as to the tottering foot of childhood, as to verify the words, "The wayfaring men, though fools, shall not err therein." With this simple answer to the great, "What shall I do to be saved?" "Believe on the Lord Jesus Christ, and thou shalt be saved," none need be excluded from heaven because of ignorance; as with virtue in Christ's blood to cleanse the chief of sinners, none need be excluded because of sin. It need no learning to learn this way. What has the church seen? God ordaining strength out of the mouth of babes and sucklings; gray haired men learning wisdom at the feet of childhood; the deathbeds of the humble poor, like the very gates of heaven, the child learning the way to life on his mother's knee; the thief learning it on his dying cross; the mantle of prophets falling on plowmen; heaven revealing its glories to humble shepherds; rude fisherman of Galilee called to the apostleship: grace polishing the roughest men; roaming savages tamed by the voice and sitting at the feet of Jesus, clothed and in their right mind. Simple faith in Him is all that is repuired; such confidences as the little child, lying in its mother's arms, hanging on her neck, looking up in her face, repose in the power of a mother's arm, and the tenderness of a mother's heart.—*Dr. Guthrie.*

A Good Beginning.—A freedmen's teacher writes of a colored woman, who, having learned her alphabet, said, 'Now I want to learn to spell Jesus, for 'pears like the rest will come easier if I learn to spell that name first.' A good many things 'come easier' if we learn that name first.

A good word is an easy obligation, but not to speak Ili requires only silence, and costs nothing.

For the Companion.

I Baptize with Water.

John the baptist was a very precise man in his declarations, relative to his teaching; and also to the practical part of his great mission. He was very careful in telling the multitude that they should bring forth fruits meet for repentance, and not begin to say: "we have Abraham to our father." Very careful was he to give them a distinguishing mark between himself and the great Personage he was about introducing to the people: saying "I baptize with water while on the other hand, the Messiah would baptize with the Holy Ghost and with fire. Representing the thing in this manner, there could not be a wrong conclusion drawn between these two parties, for John was proving and making good his assertion every day, in that he was baptizing all his subjects with water. Now from this expression of John, do our friend and advocates of pouring and sprinkling for baptism, make a strong point, for their cherished dogma, in their estimation. "That shows" say they, "that water was applied to the applicant, and as a matter of course the Jordon could not be the thing referred to. How would it read: with the Jordan, with the choir? In my humble opinion such reasoning is an utter disgrace to the profession, it certainly was but to show, or point out, the different elements which these two great and noted characters were making use of in their baptisms, but let us now try the languuge just as it stands, and we will see what conclusion it will inevitably drive us unto.

When John says *with water*, I understand him to mean *water* and nothing else but the pure, *simple water*, just as he found it in the Jordan. This is, I presume, admitted by Bible readers, of whatever faith. This brings our pouring and sprinkling neighbors into a pitiful dilemma. The hobby they have been driving for years, cannot be driven along side of John the baptist and claim for him and identify, for John is too emphatic in his use of language: *with water*. Notice how these great, colleage bred and wise Shepherds, reason, to prove that baptism with water means pouring or sprinkling. In order to do this they lay before their people, the law of purification as practiced by *Moses*, where they say, water was applied, either by sprinkling or pouring, and the phrase (with water) is

applicable in every sense of the word, and they are astonished above measure, those baptists or immersionist, cannot see the similarity; and the Brethren preachers and members, are entirely too ignorant to know any better. Now don't be surprised if I, one of the latter, tell you successionists and all others, that I am now prepared to inform you, and that by a careful reading of the Bible, *no man, woman*, nor *child*, was ever sprinkled "*with water* by divine authority, under any dispensation, whether Patriarchal, Jewish, or Christian, for a purifying purpose, do not startle at this, nor cast it aside because a 'dunkard' makes this declaration, and you being taught and instructed by the college bred Apostolic ministers, do not therefore say we need not pay any attention to this. That is just *the* reason why the blind will lead the blind. By a careful reading of the purifying law you will discover that water and ashes, or blood were mixed together; but '*with water*' alone, never since the world began. And again, I challenge the sprinkled world, to give me one instance where a man, woman, or child ever was sprinkled, or that any sprinkling was done *with water*, from the instruction of Christ, to the close of the New Testament, you find sprinkling about four times in the New Testament, and in every case BLOOD, &c., and not water was sprinkled.

Now, because of these plain and simple truths we immersionists will not accept, of the supposition that the phrase *with water*, necessarily means sprinkled or poured upon the person, notwithstanding the many instances they refer us to in the Bible where sprinkling was performed.—They must prove and that without a shadow of a doubt, that sprinkling for the purification of sinful flesh, was ever performed *with water* alone, before I am ready to accept of the proposition at all. I still think that John's language is strong and plain enough to convince any honest man or woman, that he had no reference to the ceremonial or purification water, when he said with water.

Again John's declaration: "I baptize with water, but he that cometh after me shall baptize you with the Holy Ghost," no doubt caused our sprinkling and pouring friends much trouble, for it makes them preach up two modes of Baptism. It will not do for them to say that sprinkling *with water* is the only mode of Christian Baptism, for we cannot find, (at least I am right:) that the *Holy Ghost* was ever sprinkled on any person, but we read of a *pouring* out of the *Holy Ghost, or Spirit*, and to take this as a case, (that is *pouring*) then we cannot find that water of any kind was poured on any person, for purifying purposes, hence the best they could do under these difficulties circumstances was to make them both valid. This then would be two baptisms, and the apostle Paul, positively affirms that there is but one Lord, one Faith, one BAPTISM. Now who would you suppose was right. Paul or these liberalists. Paul speaks of one, and they allow three to be right. *Sprinkling Pouring, and* IMMERSION.

C. G. LENT.

The Lord not Slack.

THE Lord will have his house filled His work must and will be done; and it must and will be done in time. There is no haphazard as to when it will be done. The signs are fulfilling. God will not delay the consummation. There is a fixed day and hour in which the elements shall melt with fervent heat. There is an appointed time wherein the vials of wrath will be poured upon the ungodly. There is a special period in which the mark will be given. Probation still holds out; but God's work will be finished in time. That we do not know the time is no evidence that the work is not being hurried up. A remnant shall be saved; for he will finish the work and cut it short in righteousness; because a short work will the Lord make upon the earth. Rom. 9: 27, 28.—*Advent Review.*

PULL AT THE OAR.—The servants of Jesus are like rowers in a boat. They sit with their backs to the bow, and cannot see what lies ahead. But the Helmsman at the stern is on the look out, and he steers the boat whithersoever he wills. So in our godly undertakings we sit with our backs to the future. It is all unknown, tried, impenetrable. We know not what the morrow may bring forth. But it is our business to pull at the oar of prayer and labor. There is a Divine Helmsman who sees the future, and who holds the rudder in His hand. We have only to commit our way to Him, and to pull at the oar of duty. This is trust. This is faith

Is This All?

BY HORATIUS BONAR.

Sometimes I catch sweet glimpses of his face,
But that is all.
Sometimes he looks on me, and seems to smile,
But that is all.
Sometimes he speaks a passing word of peace,
But that is all.
Sometimes I think I hear his loving voice,
Upon me call.

And is this all he meant when thus he spoke:
"Come unto!"
Is there no deeper, more enduring rest
In him for thee?
Is there no steadier light for thee in him?
O, come and see!

O, come and see! O, look, and look again!
All shall be right;
O, taste his love, and see that it is good,
Thou child of night!
O, trust thou, trust thou in his grace and power!
Then all is bright.

Nay, do not wrong him by thy heavy thoughts,
But love his love.
Do thou full justice to his tenderness,
His mercy prove,
Take him for what he is; O, take him all,
And look above!

Then shall thy tossing soul find anchorage
And steadfast peace;
Thy love shall rest on his; thy weary doubts
Forever cease.
Thy heart shall find in him and his grace,
Its rest and bliss.

Christ and his love shall be thy blessed all
Forevermore!
Christ and his light shall shine on all thy ways
Forevermore!
Christ and his peace shall keep thy trouble
Forevermore.

The World Our Battlefield.

A mind of wandering and melancholy thought, impatient of the grievous realities of our state, may at some moments, almost breathe the wish that we had been a different order of beings, in another dwelling place than teis, and appointed on a different service to the Almighty. In vain! Here still we are, to pass the first of our existence in a world where it is impossible to be at peace, because there has come into it a mortal enemy to all that live in it. Amidst the darkness, that veils from us the state of the universe, we would willingly be persuaded that this, our world, may be the only region (except that of penal justice) where the cause of evil is permitted to maintain a contest. Here, perhaps, may be almost its last encampment, where its prolonged power of hospitality may be suffered in order to give a protracted display of the manner of its appointed destruction. Here our lot is cast, on a ground so awfully preoccupied; a calamitous distinction! and yet a sublime one, if thus we may render to the Eternal King a service of a more arduous kind than it is possible to the inhabitants of any other world than this to render him; and if thus we may be trained, through devotion and conformity to the Celestial Chief in this warfare, to the final attainment of what he has promised in so many illustrious forms, to him that overcometh. We shall soon leave the regions where so much is in rebellion against our God. But we shall go where all that pass from our world must present themselves as from battle, or be denied to mingle in the eternal joys and triumphs of the conquerors.—*John Foster.*

Glory.

It is with words as it is with the stars One word differs from another word in significance, as one star differs from another star in glory. In the little word, *glory*, are comprised whole worlds of meaning. It is among words, what a star of the first magnitude is among stars. Few are the words that it does not outshine. We may almost say "It is a star that dwells apart."

THE WORD GLORY OFTEN MISAPPLIED.

At the same time, what word to a greater extent than this, has been misapplied. What popular error in ancient, and indeed, we must add, in modern times, in Pagan, and even in Christian lands, has been more widely prevalent than that concerning true glory. The history of the nations acquaints us with instances countless, in which men have gloried in their shame. It is amazing with what frequency they have reversed the divine order, and have put shame for glory, and glory for shame.

RESULTS OF FALSE IDEA OF GLORY.

The consequences of the misapplication of this noble word are disastrous in the extreme. A mistake in the running of railroad trains resulted in the appalling horror at Revere, a frightful disaster by which two score of our fellow beings suffered death in its most agonizing forms, and as many more it may be, were wounded mutilated and disabled for life. But, heart rending as are the consequences of this and similar mistakes, what are they in comparison with the evils, sufferings, calamities and horrors that a mistaken conception of "glory" has produced! Would we have an idea of the stupendous horrors and woes caused by a misconception of the nature of glory? we need simply to contemplate the devastation, ruin and death that have marked the course of the Cæsars, the Alexanders, the Hannibals, the Napoleons, the great military heroes and conquerors of the world. Ah! We need simply to contemplate the career and present condition of prostrate, bleeding, agonizing France. Why do we see the once fairest land of the world now a desolation? Why have we seen hunhundreds of thousands of once happy homes converted into abodes of sorrow and wretchedness? Why those sad, sad spectacles, "burnt cities and villages, and hamlets plowed by the red plowshare of war and sown with the Dead-sea salt of human tears, that fall hopeless on the desolation?"—Why the distressing cries of millions of widows and orphans, bereft by war of their natural protectors? In short, whence all the varied and astounding horrors of the Franco-Prussian war? Must we not answer, from the misapplication of this little word "glory?"—These evils and woes whose variety and magnitude, words utterly fail to set forth, have all proceeded from a misconception of the nature of glory. The false application of this one word has proved the ruin of France. Glory has been her watchword. And a more noble and inspiring watchword a nation cannot have. But how deplorable her mistage in supposing the highest glory consists of military prowess and warlike exploits. "A *maddening enchantment* of the glory of war" has infatuated France She has yielded to this "splendid, pestilent delusion." And we see the result.

FALSE IDEA OF GLORY PREVALENT.

But alas! this pestilent delusion in respect to the glory of war is not confined to France. Multitudes of people in all lands are under its power —

That brilliant English writer, Mr Hartpole Lecey, in his recent work, the "History of Morals," very pertinently says, "To those who reflect deeply upon moral history, few things I suppose, are more humiliating than to contrast the admiration and profound reverential attachment excited by a conqueror, who through the promptings of simple vanity, through love of fame or through greed of territory, has wantonly caused the deaths, the sufferings, or the bereavements of thousands, with the abhorrence produced by a single act of murder, or robbery committed by a poor and ignorant man, perhaps under the pressure of extreme want or intolerable wrong." He endeavors to indicate some of the things, such as the attraction of genius and power, which the vulgar measure by the material fruits, that veil "the attrocity of the conqueror's career," and shed a sacred glow around the very man whose prodigious egotism had rendered the sacrifice of the life-blood of millions necessary. Alas! how prevalent this sentiment which Mr. Leckey truly says is humiliating to the last degree. In the estimation of multitudes, only deeds of military prowess and valor, of physical might, are great and glorious. An agent of the Peace Society in the far West, writes that a clergyman expressed to him the fear that if wars should cease, men would sink into indolence, lose all ambition and enthusiasm. We trust this man, in these views has not the sympathy of another ambassador of the Prince of Peace.

But there is too much reason to think he represents a numerous class of people. Speak in their hearing of magnificent achievements, heroic exploits, splendid victories, glorious triumphs, they will say, to be sure you must mean the deeds, exploits and achievements of war and the battle field; such achievements as imply an enormous destruction of human life and happiness.

A GLORY THAT ECLIPSES THAT OF THE CONQUEROR.

How slow of heart are even Christian people to believe, that, "He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city." It is to be feared Paul is too little credited in his account of person that are "more than conquerors." It is to be feared there are many who do not discover that the truest heroism is displayed in alleviating rather than creating, suffering, in saving men rather than destroying them. Oh that men might at length learn that the careers most illustrious, are those that most perfectly embody the teaching of the Sermon on the Mount, that the lives which shine with the divinest glory are those in which the charity or love, of which Paul gives an inimitable description, is most perfectly exemplified. Ambition, the stimulus of passion, the applause of multitudes, the inspiration of martial music may make even cowards brave on the battle-field. But to subject all the fierce passions of the soul to the authority of conscience and right reason, to bear the disappointments of life with a calm and submissive spirit, to stand erect when great calamities come crashing down upon one, to find your way to your enemy, the man that has injured you and offended you seven times, yea seventy times seven, and say the words, "I forgive you,"—to do these things demands the exercise of qualities intrinsically the noblest and highest.

WITH GREAT FORCE AND TRUTH.

Dr. Bushnell says, "Napoleon made the whole civilized world shake with dread. But when he came to the place where true greatness consisted only in patience, that was too great for him. Just where any Christian woman would have shone forth in the true radiance and sublimity of an all-victorious patience, he, the conqueror of empires, broke down into a peevish fretful, irritable temper, and losing thus at once, all dignity and composure of soul, died before his time. On the other hand we have in Socrates an illustrious example of the dignity and sacred grandeur of patience. No ancient character stands with him.—He is felt to be a kind of sacred man who by means of his wonderful passivity to wrong, and his gentleness towards his enemies, is set quite above his kind, revealing as it were, the gift of some higher nature."

Oh, when shall rulers and peoples all over the earth, be cured of the maddening enchantment of the glory of war! Oh! when shall they be set free from this splendid, pestilent delusion about heroes! When shall they learn that true glory is gained by living the principles and imitating the example of the Prince of Peace!

Getting What is Thought.

When a man can say, "I am going to the house of God this morning, and, O, may God meet me there!" he will not long go there in vain. When a hearer can declare, "As soon as I take my seat in the congregation my one thought is, Lord, bless my soul this day!" he cannot for long be disappointed. Usually, in going up to God's house, we get what we go for. Some came because it is the custom, some to meet a friend, some—they scarcely know why; but when you know what you come for, the Lord, who gave you this desire, will gratify it. I was pleased with the word of a dear sister this morning when I came in at the back gate; she said to me, "my dear sir, my soul is very hungry this morning. May the Lord give you bread for me." I believe that food convenient will be given.—When a sinner is very hungry after Christ, Christ is very near to him.—The worst of it is, many of you do not come to find Jesus; it is not he you are seeking for; if you were seeking him, he would soon appear to you. A young woman who was asked during a revival, "How is it you have not found Christ?" "Sir," said she, "I think it is because I have not sought him." It is so. None shall be able to say, at the last, "I sought him, but I found him not." In all cases at the last, if Jesus Christ be not found, it must be because he has not been devoutly, earnestly, importunately sought, for his promise is, "Seek, and ye shall find."—*Spurgeon.*

Temper at Home.

A handful of snow is a beautiful thing, soft or sparkling, as the case may be, outside, but very damp and disagreeable by the fireside And there are domestic snow-balls—soft as wool, or sparkling as gems outside—"pleasant spoken, nice men," who leave all that aside as they wipe their feet (if they do *that*(at their own door, and who become cheerless, cold, and depressing the moment their shadow falls on their own hearth. The poor mother instantly goes "on her good behavior;" the children cease to be natural, and put on their humble looks; the dog and cat retire to the corner farthest from him with an expression which, rightly interpreted, says plainly, "It's all up now!"—Surely this is the way to unmake happy homes. Come now, my dear

friend, let me talk to you. If there is a pleasant word in your mouth in the twenty-four hours, do say it to that hard-working woman whom you vowed to "cherish"—to *cherish*, mind not only to provide for and all that, but to CHERISH. And these little boys and girls that are hungry for "petting" and affection from you, can not you make out any little manly pleasantry for them? They are not culprits, of whom you are the jailor. Why, they are your own children, with young hearts in their bosoms, to whom HOME ought to be the dearest place, and father the best man in the whole world—"father," the name and the object by which their child's heart ought to climb up to the notion of our Father in heaven! If you had trouble and toil outside—as who has not?—which gathered your brows and set your lips during the day, lay off the load when you lay off your coat, and let your presence make a little holiday in the dwelling. You are the strongest, most commanding person there—the husband or house-band knitting all together. Well, bind them together not with the cold hard grip of iron, but with the silken cords of human love. Brighten up, and speak cheerily; very lean wit will be applauded in a good-humored circle; and your kindly speech will awaken kindly echoes all through the dwelling. Then the house will miss you when you are out, and every living thing in it will welcome your return. You will give a happy, healthy lively tone to the whole circle, and save tears, time, and medical attendance.

We would not willingly convey the impression that all the good feeling is to be on the side of the Father, for much might be said to wives and others on the influence of temper and tone in making home happy. Meantime my fancy roams through dwellings into which I have peeped, into quiet "parlors" where the carpet is clean and not old, and the furniture polished and bright; into "rooms" where the chairs are dead and the floor carpetless; into "kitchens" where the family live, and the meals are cooked and eaten, and the boys and girls are as blithe as the sparrows in the thatch overhead, and I see that it is not so much wealth, nor learning, nor clothing, nor servants, nor toil, nor idleness, nor town, nor country, nor rank, nor station, as tone and temper, that makes life joyous or miserable, that renders homes happy or wretched. And I see, too, that in town or country, in Ulster or Leinster, in Europe or America, God's grace, and good sense make life what no teachers, or accomplishments, or means, or society, can make it, the opening stave of an everlasting psalm, the fair beginning of an endless existence, the goodly, modest, well-proportioned vestibule to a temple of God's building, that shall never decay, wax old, or vanish away.—*John Hall.*

SUNSHINE AND SLEEP.—Sleepless people—and they are many in America—should court the sun. The very worst soporific is laudanum, and the very best, sunshine. Therefore, it is very plain that the poor sleepers should pass as many hours as possible in sunshine, and as few as possible in the shade. Many women are martyrs, and yet they do not know it. They shut the sunshine out of their houses and their hearts, they wear vails, they carry parasols, they do all possible to keep off the subtlest and yet most potent influence which is intended to give them strength and beauty and cheerfulness. Is it not time to change all this and so get color and roses in our pale cheeks, strength in our weak backs, and courage in our timid souls? The women of America are pale and delicrte; they may be blooming and strong, and the sunlight will be a potent influence in this transformation.

REMEMBER GOOD WORDS AS WELL AS ILL.—Hon. Horace Greeley, in a lecture before a Press Club, said: "It is strange how close men will read the papers. We never say anything that anybody don't like, but what we soon hear of it, and everybody tells us about it. But if once in a while we happen to say a good thing, we never hear of that—nobody seems to notice that. We must pay some man a hundred compliments and give him a dozen puffs, and he takes its as a tribute to his greatness, and never thinks of it—never thinks it does him any good. But if we happen to say anything this man don't like, or something he imagines is a reflection on him or his character, see how quick he flares up and gets mad about it. All our evil is duly charged to us, but we never, apparently, get any credit for what we do." Human nature has not changed much since Horace delivered the above.

WAR CAUSED BY HAIR.—In the twelfth century, the French clergy made violent opposition to long hair and beards. Louis VII. conformed to the new edict, shaving his beard and cutting short his hair. His wife Eleanor was disgusted, and protested that she had married a prince, and he had turned monk. A divorce resulted—it is said at her instigation.—Henry of Anjou, afterward Henry II. of England, married her. But the match was unhappy. His wife fomented disputes, first with his brother, and then with his four sons; and a series of wars was commenced which lasted for centuries. An old historian soys, "Upwards of three millions of Frenchmen perished, because an archbishop was offended with long hair, a king cut his hair and shaved his beard, and a queen looked upon short hair and smooth chin as ridiculous."

DON'T FRET.—"I dare no more fret," said John Wesley, "than to curse and swear." One who knew him well said that he never saw him low-spirited or fretful in his life. He says of them:

"To have people at my ears murmuring and fretting at everything, is like tearing the flesh from my bones. By the grace of God, I am discontent at nothing. I see God sitting on his throne and ruling all things." If every one was of John Wesley's spirit, it would revolutionize the world.—Christians lose all their wayside comforts, and dishonor the Master, by their fretfulness over little troubles.—Some, who can bear the great sorrows of life with a martyr's faith and patience, are utterly overthrown by some trifling incident. The temper is an unruly steed, which must be kept in hand every moment.

To be perfectly obedient to the commandment of God, is, to be completely happy. Surely no one ought to complain of being required to persue his one greatest happiness. The angels in heaven are happy because they are holy, and always employed in holy exercises and duties.

E. MILLER.

For the Companion.

Alice and Emma Harchelroad.

BY ANNA MOORSHEAD.

Two little sisters side by side,
In solemn silence lie;
Their bodies rest within their tombs,
Their spirits up on high.

Kind Alice speaks in tones of love—
"The angels sing so sweet,
With glitt'ring crowns on harps of gold,
They play our ears to greet."

Emma responds: "Yes, Jesus smiles,
While he, with glory crowned,
In tones of gladness welcomes us
The throne of God around.

"We live to sing, and praise our king,
In anthems ever new.
Salvation's heirs, to him our songs
And praises all are due."

The parents both are left on earth—
One sister—brothers three,
Though sundered now, in blissful realms
United they shall be.

For when the resurrection morn
Will break upon the earth
United, they, to endless life
And glory shall come forth.

Waynesboro, Pa., Sept. 29.

Vicissitudes of Life.

BY G. C. LAMB.

In this world there is a mixture of light and darkness, knowledge and ignorance, holiness and sin, prosperity and adversity, happiness and affliction. Human life is full of change and variety. We sometimes experience such sudden changes that we can hardly believe them to be real.—To-day we sing of mercy, and to-morrow, perhaps, we weep under distressing judgments and circumstances. At one time we see the smiles of a smiling Providence; at another his frowns. Sometimes we are almost as an angel; and then again, "of all men the most miserable." Now we exclaim, "The Lord is my light and my salvation; whom shall I fear?" and then, "O wretched man that I am, who shall deliver me?" In the morning we rejoice as though entering the gate of heaven; in the evening we groan as if given over to hardness of heart and reprobacy of mind.

All these changes are common to the human family, and are the legitimate results of disobedience to the heavenly mandates. If it were not for sin this world would be filled with the presence and glory of God. Sin has corrupted the hearts of men and rendered them obnoxious in the sight of God. Take all sin and corruption out of the hearts of men, and this world would be a paradise to live in. All adversity, misery, wretchedness, and misfortune would cease, and God would be graciously pleased to take up his abode in the earth and dwell among men. Our hearts would be full of divine love, truth and holiness, and our cup of happiness would be full to overflowing. Calamity, sorrow, grief and pain would no longer afflict us, and quarrelings, strifes and contentions would not disturb the peace of home. The empty hand of poverty would not be stretched out, for the earth would yield its increase and fruits spontaneously. But this is not the case. We are in a world of temptation, sin, and wickedness, and it behooves us as rational creatures to seriously consider our condition. The vicissitudes of life should teach us

1. *Our own ignorance.* Our knowledge concerning all things around us is very dark and limited. We know but little of the infinite and eternal nature of God himself. We cannot understand his works and ways.—We know but little of the tenderness, love and compassion of Christ. We cannot comprehend the riches of his grace, the depth of his infinite love, and the height of his greatness. We cannot conceive the fullness of his mercy, his condescension, and his goodness. Or, what do we know of ourselves, our hearts, our inclinations, our dispositions, and our natures? There is something about ourselves which we connot understand. There are profound mysteries within our own breasts—a strangeness which we cannot explore. We have just light enough to show us the darkness of our souls, just knowledge enough to show us our own ignorance, and just wisdom enough to make us seek deliverance from this world of sin and misery. If it is our lot to be aflicted and troubled, to pass through discouraging scenes, sore trials, and bitter persecutions, we are apt to murmur and complain, yet we ought to be comforted, knowing that all things work together for good to them that love Jesus. All the vicissitudes of life are in the special providence of God, and he cares for us and supplies all our necessary wants. He desires our highest good, and will do and permit only such things as contribute to our welfare.—To show that God designs everything for the best, I need only refer to an imprisoned Joseph, to a dethroned David, to a troubled Israel, to an afflicted Job, and to a persecuted Paul. How ungrateful it is for us to complain of the providence of God!

2. *Our dependence on God.* The changes of life should teach us our own weakness and ignorance, and the strength and wisdom of God. Without his blessing we can accomplish nothing. But if we are prosperous we are too apt to boast of it and pride ourselves that *we* have accomplished it all. If the light of grace shines on our pathway we are too apt to think that *we* caused it to shine. We sometimes act as though we could control not only the workings of our own minds, but the events which concern us in a changing world. The Lord, therefore, in his mercy shows us our weakness and dependence on him by making our circumstances different from what we would have them.—That we may not forget him in the light, he sends us darkness. That we may not become selfish and worldly-minded by continual prosperity, he permits us to be afflicted and troubled; and then that our feet may not stumble, that our hearts may not fail us in darkness and distress, he sends light to shine into our hearts to comfort us. Yes, we are dependent upon God for all we have and are. He is with us at all times to care for us, and is inviting us to commit all to his care. And this consideration is what gave Job so much strength and comfort in one of the saddest hours. All around him was darkness and distress. His children were all taken from him, his property, and no one was left to give him any comfort but his companion, and she advised him to curse God and die. But he said to her, "Shall we receive good at the hand of the Lord and shall we not receive evil?" His friends came to see him, but for seven long days and nights they spoke not a single word to him. They saw his great affliction, his distress of body and mind, and at last they began to mock him, and told him that he was receiving all his affliction because he was a great sinner. They said he had professed to be a Christian when he was nothing but a miserable hypocrite.—

They told him that God was punishing him for his sins, and advised him to humble himself before God and ask God to forgive him. Such was the treatment which this poor man received from the world, from those whom he had good reasons to believe were his friends, and from whom he might expect much consolation. But he felt that he was not a hypocrite, and that God was not afflicting him because of his sins, and he said, "My righteousness I hold fast, and will not let it go; my heart shall not reproach me as long as I live."

The path of obedience to God, and dependence upon him, is as the shining light that shineth more and more unto the perfect day. Every step we take in this direction makes us stronger to fight the battles of life. There may be changes and counter-changes in our lot, but what if there are?—Through the power of the Holy Ghost they are subduing our corruptions, exercising our graces, and bringing us to a more simple dependence upon God. Let us, then, be satisfied with our lot, and not regret anything that we have done or suffered for Jesus knowing that he alone can give us that peace of conscience which is worth infinitely more than all the brief and deceptive indulgences of a worldly life. If we have the hope of heaven it will make us far more rich and happy than all the possessions of earth without such hope. If we have the assurance of our heavenly Father's love and approbation it will shed light and joy on our pathway in all the dark hours of affliction and trouble. If our sins are pardoned through a living faith in Jesus Christ, it will disarm us of every fear, and take away the sting of death itself. Whether mourning or rejoicing, in sickness or in health, in trouble or in peace, this is the gracious call ever sounding in our ears, "Come unto me all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart, and ye shall find rest unto your souls."—In all the adverse vicissitudes of life we ought to be comforted, knowing that they are but for a moment, and that we shall finally dwell with Jesus in glory, where afflictions never come and the storms of adversity are not known.—*Religious Telescope*.

Life Indefinitely Suspended.

A distinguished Swedish chemist, Professor Grusselbach, a professor of the university of Upsal, has come to the conclusion that those Egyptian mummies which are found in the ancient tombs on the Nile in a complete state, that is to say, without having been deprived of their brains and entrails, like most mummies, are not embalmed at all, but "are really the bodies of individuals whose lives have been momentarily suspended, with the intention of restoring them at some future time, only the secret of preservation was lost." Professor Grusselbach adduces many proofs in support of his idea—among others, his experiments during the last ten years, which he says have always proved successful. He took a snake and treated it in such a manner as to benumb it as though it had been carved in marble, and it was so brittle that, had he allowed it to fall, it would have broken into fragments.—In this state he kept it for several years, and then restored it to life by sprinkling it with a stimulating fluid, the composition of which is a secret. For fifteen years the snake has been undergoing an existence composed of successful deaths and resurrections, apparently without sustaining harm. The professor is reported to have sent a petition to his government, requesting that a criminal who has been condemned to death may be given to him to be treated in the same manner as the snake, promising to restore him to life again in two years. It is understood that the man undergoing this experiment is to be pardoned.—Of course, if a man can be kept in a state of suspended animation for two thousand years, and, if the professor succeeds, we may lay up a few specimens of our contempories for exhibition in the thirty-ninth century.—*Appleton's Journal*.

A Lesson for us All.—You remember the touching story of the daughter of Sir Robert Peel. Her father gave her, as a birth day present, a gorgeous riding habit, and went out with her on the same day for an airing in the park, his heart swelled with parental pride as he rode by her side. Shortly afterward she sickened and died of typhus fever of the most malignant type; and when inquiry was made as to how she had caught the infection, it was discovered that the habit, bought from one of the London West End tradesmen, had been made in a miserable attic, where the husband of the seamstress was lying ill of fever, and that it had been used by her to cover him in his shivering fits. Thus, whether we will believe it or not, the safety of the highest is bound up with the condition of the lowest; and, if we neglect their material, moral and spiritual interests, there will come a dreadful Nemesis to make the Divine displeasure on our conduct, and we may perceive our guilt all too late, when the vast temple of our liberties a shapeless mass of wreck and rubbish lies.

We Fade.—As the trials of life thicken, and the dreams of other days fade one by one in the deep vista of disappointed hope, the heart grows weary of the struggle, and we begin to realize our insignificance. Those who have climbed the pinnacle of fame or revel in luxury and wealth, go to the grave at last with the poor mendicant who begs by the wayside, and like him are soon forgotten. Generation after generation, says an eloquent writer, have felt as we feel, and their fellows were as active in life as ours are now. They passed away as a vapor, while nature wore the same aspect of beauty as when the Creator commanded her to be. And so it shall be when we are gone. The heavens shall be bright over our graves as they are now around our path; the world will have the same attractions for offsprings yet unborn that it had once for ourselves, and that it has now for our children.

The Day of Rest.—Never was there a more blessed institution than the Sabbath, the sacred day of rest from labor. For the soul's health and the body's health of the human race, on at least one day in seven, there should be an ever-returning intermission of daily toil. Thus, let a man attain to the period of threescore years and ten, he has gained a holiday of ten years' duration, even if his lot has been a labor for the remaining threescore years. Let childhood be taught to use, and manhood discreetly use, this blessed breathing time, as a day on which to raise the thoughts beyond the world, not less than for purposes of innocent recreation.

Christian Family Companion

Tyrone City, Pa., Oct. 17, 1871.

Migration.

The present is the last number of the *Companion* that will be printed at Tyrone. We have therefore a few words by way of farewell to our friends and neighbors in this community.

Over eight years ago we moved to Tyrone, and commenced the publication of a secular paper, and opened a job printing office. Everything looked gloomy then. Being in the midst of a terrible war, everybody seemed depressed, and business was dull.—Nevertheless, we commenced our work, and by the encouragement of the good and worthy part of our people, we were sustained in our enterprise for one year and six months. During that time we made the acquaintance of all the citizens of the town, men, women, and children, having in the mean time also taught several month's school. And among them we found many worthy and generous persons, some of whom it would give us pleasure to name here, if it were proper to do so; and we shall ever cherish for them the kindest regards, and hope to be remembered by them.

After commencing the publication of COMPANION, we sold out the local paper, and job office, and so had very little occasion, and on account of a constant throng of business, very little opportunity for associating with the people, except those with whom we came in contact through business transactions. Adding to this the constant and rapid increase of population; and the mutation of citizenship, we have lost much of our familiarity with the place and its inhabitants.

Although we have not been without our difficulties, yet we know of no one whom we cannot take by the hand with an affectionate farewell on our part, and as much respect on their part, as all persons have power to exercise. Tyrone, although the most civil place of its size that we have any knowledge of, is not without its bad and wicked persons. With this class we do not claim to be on very favorable terms; but there is not one of them whom we dread from motives of malice. We have reproved their vices, but endeavored to do it in a way that could not give offense.

But in our migration we also separate from the brethren and sisters of the Warrior's Mark congregation, as a member of that body, as well as resign the pastorship over them; but we shall now only refer to that relation, having spoken face to face to them almost to a person. These Christian ties are hard to sever, and would be unendurable, were it not for the assurance of their reunion.

Another class of persons with whom we regret to part, and who will as much, if not more than all others, lament our separation, is our mute friends, with whom we have formed an intimacy that was pleasant and profitable; and if this could reach them we would certainly extend the paragraph. There are none for whose welfare we more ardently pray.

Lastly; we separate also from the Brethren of the Middle District of Pennsylvania, with which we have been actively identified since its organization more than ten years ago. We have learned to love its meetings, and the pleasant associations and acquaintances formed at its sessions. From this body we first obtained permission and encouragement to publish our paper, and by it we have ever been liberally sustained. In its meetings, and in its deliberations, we feel at home, and can freely express our sentiments. We know the delegates and speakers, and they know us, and can appreciate our motives, and bear with our weaknesses. From all these we will now be separated, and shall be obliged to form new associates.

Not only will we be disconnected from the District Council Meeting, but our ministerial visits, though not necessarily severed, will be principally in new fields. All these separations, although painful, are submitted to with the hope of increasing our facilities for doing good to ourselves and others.

To those whom we shall meet no more, in this world, but who have faith in the Ressurrection, and a hope to take part in it, we say: "be of good comfort;" it will not be long until we meet again, and will be parted no more. Those who have not the hope we exhort to be up and a doing. Procrastinate no longer.—The night is coming wherein you cannot work. Set your house in order, so that when the Bridegroom comes we may all go out to meet him with gladness of heart, and enter with him unto the marriage feast.—Until then, whether we meet again or whether we do not: farewell.

Our Lovefeast.

The Autumn Lovefeast for the Warriors Mark congregation was appointed for the seventh instant. On Friday afternoon before, brethren John W. Brumbaugh, Jesse P. Hetrick, Grabill Myers and wife, and several sisters arrived, and remained with us until morning. At night we held our last meeting in our room in Tyrone. Brother Hetrick led off, and we had an interesting meeting.

On Saturday morning we all took the train on the Bald Eagle Valley R. R. to Bald Eagle station; thence two miles across the Ridge to the Cross Roads, to our meeting-house. At two o'clock the services opened. Brother Hetrick preached and brother Brumbaugh followed with an affecting exhortation. At the close of the meeting we had five applicants for membership. Four were received by baptism and one upon certificate. Thus the congregations will retain its number, it having just granted

five certificates to the COMPANION family. The meeting was continued on Sunday and Sunday night, and increased in interest. The attendance on Saturday evening, Sunday and evening were quite large. The ministering brethren labored faithfully, and good impressions were left upon the people.

In the way of church business, brother Samuel Cox was ordained to the full office of ministry, and brother William H. Quinn, was advanced to the second degree.

Altogether the meeting was a good one. The members were very much refreshed and encouraged, and none enjoyed the meeting more than ourself. Indeed it seems to us we always have good communion meetings at Warriors Mark, whether we have few ministers or many. It seems to us the preaching is all directed right at us. May the good Lord help us to profit by it, and bless the dear brethren who labored so faithfully for us, not shunning to declare unto us the whole counsel of God.

To Be or Not to Be--That's the Question.

The following is from the October No. of the *Pious Youth*. As will be seen, it has become life or death with the *Youth*, and we do hope that our brethren and sisters will see to it that it shall not be the latter. Surely the church will value our rising generation too highly to leave them without a periodical in their interests that is worthy of their patronage.

Those who wish to labor for the success of the *Youth*, will follow the directions given below. Specimen copies will be sent liberally. Subscriptions can be taken on the same lists with the *Companion*.

"Ay, friendly readers of the PIOUS YOUTH, with you, and with us, that will now be made a question. For nearly two years the YOUTH has been and still is. It has gone forth upon its mission, and we trust has done good service to our readers, but to us it has been a labor, and a pecuniary loss of more than we are well able to bear: but we wished to make a fair effort, believing that such a paper should be published. But now we have expended about as much of our means as prudence will admit, and as the second year has proven no better success than the first, we have concluded to allow our patrons to decide whether the YOUTH shall continue to be, by making up such a list of subscribers as shall at least bear all expenses of publication. With that view we have prepared and shall enclose in each copy of the paper of this issue, a blank list for subscribers, and an envelope with our printed address, and hereby appoint each subscriber an agent for the PIOUS YOUTH, to solicit subscribers for it.

These shall be our conditions:

The subscription price shall be one dollar.

No money will be collected at first, but all the subscriptions must be forwarded by the first of December. If by the middle of December the number of subscribers shall reach fifteen hundred, or nearly that number, we will continue its publication. If that number cannot be attained, then we shall send forth the December number of the present volume, and close the publication. If the specified number can be reached, we will announce the fact in the December issue, which will be detained until the decision is made, whereupon the money shall be immediately collected and forwarded by those who have sent in the lists, it being understood that the agents make themselves responsible for all the names sent in.

Now, then, friends of a first class juvenile paper, one that will use only sound literature, inculcate pure morals, and advance a holy religion, we appeal to you, for your decision. Will you allow so noble an advocate of piety and virtue to starve out in your midst? when a few crumbs from your bounty would sustain him? Young friends, are you willing to losse the society of such an entertaining and instructive associate, without an effort on your part to prevent it? Parents can you endure to see a religious companion of your children, one who is joined hand in hand with you, by admonitions and instructions, in guiding their young feet upon the paths of truth and virtue—can you suffer to have such a companion driven from their society by a foe to your best interests? Do you not fear that one less pious will take his place? Something must be done. Life or death is set before us. To be or not to be, has become the question with the publisher of the PIOUS YOUTH for 1872.

Now, friends, young and old, we look to you for a response. If you wish us to continue the publication of this paper, go to work and give a day or two toward its support. It will require the effort of every one favorable to its publication to set it upon a self-sustaining basis. This it must have to assure its continuance. With a little effort, we should think every present subscriber might obtain one new name. If this can be done, we shall be sustained. Take the blanks we send you, and at once solicit your neighbors to subscribe. Tell them you want no money now, but that you will want it without fail by New Year. When you have all you can obtain, about the first of December, send us the number of names you will stand good for carefully preserving the list of names until you send the money.

Notice.

Please notice that hereafter the *Companion* will be printed at Dale City, Somerset county, Pa.

No Paper Next Week.

On account of moving we will not print any paper next week. Our next issue will be dated Oct. 31, and we expect it to appear on time, though our readers must not be uneasy if we are delayed.

CORRESPONDENCE

Correspondence of church news solicited from all parts of the Brotherhood. Writer's name and address required on every communication as guarantee of good faith. Rejected communications or manuscript used, not returned. All communications for publication should be written upon **one side** *of the sheet only.*

Maine Correspondence.

Dear brother C. Bucher: Your very excellent favor came to hand Sept. 7th, and you have my heartfelt thanks; and I doubt not it will be well received by the more part of the community. I will circulate them, (meaning a lot of *Christian Family Companions*, which contained former letter and answer, C. B.), and do all I can to help the cause of truth, (but I have no means to remunerate you). * * * * * * *

Give us your views of Acts. 20th chapter, 7th and 11th verses. Was it communion, or a common meal?

I want one of your treatise on salutation, and a few tracts.

What is the name of your denomination? your number of churches, ministers, people &c., Sabbath-schools, contributions &c. Think me not impertinent asking these questions,

Now, dear brother we have plenty of "paper preaching and wooden singing," in many places, and the great mass of the people are, sighing for the bread of life—the old Jerusalem Gospel. * * *.

Can't your people send us a missionary this fall and winter?—I am not able to go and travel, and preach but little; but if one comes, if I am able, I will go with him, and beg and pray, and help all I can

The cars come to Skowhegan, 5 miles from this place. Hoping to hear from you soon, we close, praying that the great Head of the church may preserve us blameless; that when he appears, you and I may appear with him in glory.

JOHN DENNIS.

Skowhegan, Maine.

JOHN DENNIS, *Dear friend*: Sometime has elapsed since the above was received,—duties of necessity compelled me to postpone answering until now.

Our views on Acts 20: 7 and 11th verses are, that they held the *Lord's Supper* and *the communion*. Because we can draw no conclusion through the knowledge derived from the Holy Scriptures, and the historical writings of the Apostolic church, that the communion was ever held separate and apart from the Lord's Supper. And, as stated in my former answer, "the bread and wine are nowhere in the New Testament writings called the Lord's Supper," but "the communion of the blood of Christ, and the communion of the body, of Christ," hence called the *communion*. Paul teaches us that the communion was partaken of after they had supped. (The German translation says positively, after supper.) Therefore we hold that wherever we read of the Lord's Supper, or of the communion, or of the breaking of bread, that the other is implied, and that neither was celebrated alone.

I do not know that I can furnish you with a better treatise on salution than the New Testament. I mentioned in my former answer where it can be read in the Apostle's plain language, and we practice it to the best of our understanding, as also therein stated. Christ said to his disciples Luke 10: 4, "Salute no man by the way," this we understand to mean that we should not salute any one that we may chance to meet, not knowing him nor his character. Paul says Rom. 16: 16; 1 Cor. 16: 20; 2 Cor. 13: 12; and Peter in 1 Epis. 5: 14, "Salute one another with a holy kiss or kiss of charity;" and Paul 1 Thess. 5: 26, "greet all the brethren with a holy kiss." Therefore we understand that the brethren shall salute the brethren, and the sisters the sisters, and not any one else, with the holy kiss; we do it when we know them to be such. I stated in my former answer that we practice the salutation "whenever a seasonable opportunity presents itself." By this we mean, that we may meet, sometimes, in places where it would not be edifying to salute one another with the holy kiss; as at rail-road stations, stores, mills, post offices, and such like places, where we are all, more or less, necessitated to be sometimes. We also practice salutation at feet-washing; right bofore the communion, as stated in my former answer; and at the installation and ordination of church officers.

We as a church are not much of "paper preachers," and have no tracts of our own to distribute. There are several periodicals published by members of our church, of which the one bringing this answer is one for which I would advise you to subscribe, if your desire is to become more thoroughly acquainted with our doctrine, faith, and practice. The prospectus which you will find on the last page. The volume commences with the year—January 1st.

The only name our church ever assumed, is "THE BRETHREN." Christ said, according to St. Matth. 23: 8, "all ye are brethren;" 12: 48, "who are my brethren?" 28: 10, "go tell my brethren;" St. John 20: 17, "go to my brethren &c." By this name we always went among ourselves.—In the latter part of the last century or the beginning of the present, a sect sprang out of the United Brethren in Christ, in Lancaster county, this state, who came as near the Gospel teachings as they dared, so as not to be one with us, which they did not desire to be; who also coveted the name "Brethren," and were then called the "New Brethren" (sometimes "River Brethren,") and then for the sake of distinction we were sometimes called by others, "The Old Brethren." We are also known, sometimes, by the name of "German Baptists," in distinction from the "English, or regular Baptists," with whom I suppose you are well acquainted.—Some call us "Dunkards,"—do not know whether they do it out of ignorance or malice. As stated before, the name of our church is simply "The Brethren."

The number of churches, ministers, people, Sabbath-schools, contributions &c., no one in or out of the church is able to give. Our church holds that by keeping a strict record of these things for publication, and publish them, tends more to pride than edification. There is, however, no church of ours farther east than New Jersey; but in nearly all the states westward, including California and Oregon.

Lastly: The missionary may be sent this fall or winter; but such things take a little time with us. We like to give such moves mature deliberation. In the mean time we will try to give you all the information desired, if in our power. If you would, as stated herein before, become subscribers to the "C. F. C," you would become better acquainted with our doings, and all your inquiries could the more easily be attended to. And as you are a praying man, *pray on, pray without ceasing:* and *with the hope that maketh not asham-*

ed; and we will try and do the same, and in due time, a Simon, whose surname is Peter, will come and tell thee and all those "that are sighing for the bread of life, the old Jerusalem Gospel," what thou oughtsst to do.

The grace of our Lord Jesus Chirst be with you all. Amen.

C. Bucher.

Schaefferstown, Pa.

Brother Henry; Will you allow me to give you a short report of the Lovefeast held in the Snake Spring Valley congregation, on Tuesday the 29th day of Sept. The day being very beautiful, the assembly was large; at the hour appointed for meeting, the house was filled with seemingly eager listeners. The meeting was opened in the usual order, after which brother Samuel Lidy selected as a text, the 13th verse, of the 15th chapter of Matthew, and spoke from the same, followed by Daniel Snowberger and J. W. Brumbaugh. After preaching, there were two souls added to the church, by being baptized. Next was a choice held for one minister and two deacons, which resulted as follows: David C Clapper to the ministry, and George Steel and John Clapper to the office of deacons. May the Lord strengthen the brethren in filling the offices to which they have been called. The ministers present, were brethren Samuel Lidy of Indiana county, J. W. Brumbaugh and Joseph Snowberger of Clover Creek, Jacob Miller Daniel Snowberger and J. W. Replogle, of Yellow Creek.—We much enjoyed the meeting; it was a soul-refreshing season. I hope all the children of God present felt refreshed. We pray for a speedy reform of those boys, (who had on men's clothing), that were noisy outside the house. May they remember, while they were laboring to annoy the people of God, they were committing sin of the deepest dye; and Jesus said "if you die in your sins, where I am you cannot come."

S. A. Moore.

New Enterprise, Pa.

Brother editor of the *Companion:* As you seem very liberal in inserting news in your worthy paper, I shall therefore make an effort, to give you some little from our arm of God's moral vineyard, which is termed the Lick Creek congregation. Our communion meeting come off, on the 29th of Sept., as was published; and I am happy to say, it was conducted in as good order as could well be expected under the circumstances. But the house was very much crowded indeed; so much so, that we could not possibly seat nearly all the spectators. Our much beloved, old brother, John Metzger from Ill. was with us during our meeting and labored very zealously, and under considerable difficulty, as he had taken a bad cold and hoarseness; notwithstanding he made many very good points in his preaching, and I am persuaded in my own mind, that some of his sermons made some deep impressions, on some of his hearers; for which I hope the Lord may reward him, in the future world. He stayed several days with us after the communion was over. I hope he may be the instrumentality to convert many souls, before the kind, heavenly Father will call him from this stage of action.

My object in writing is to learn whether the brethren editors, or any other member, can give information through the *Companion*, as to where "English Testaments could be obtained, that were printed by Winebrenner at Harrisburg, Pa. They have a nice, large print, references, and a Dictionary in the latter part. Many of the brethren would like to have them; and more especially aged speakers, whose eyesight fails. Perhaps some one who resides in the eastern part of Pa., can give some information in regard of those books.

I noticed in the last No. that brother Holsinger was on a visit to Dale City, to his new contemplated home, in Somerset county, Pa., near to my birth-place; where I lived to be a young man of 25 years old. I hope that he has made a good selection for his future home. It is in a good community, where there are many brethren; at least there were many at the time I resided there. But, alas! many of those dear friends and relatives are not there anymore! Where are they? Some are gone to their long homes, never to return—their bodies resting under the clods of the valley; others have emigrated to different parts of God's moral vineyard, from whence we can hear from them by the medium of the welcome *Companion*, which affords and circulate many wholesome admonitions for those who are still in this life. May the Lord lead us all, to live a Christian life in this world, and after death receive us to his home in heaven!

John Long.

Hagerstown, Ind.

A Query.

A young man was baptized at an early period, under circumstances somewhat exciting perhaps, After "the sober second thought," his investigations led him to the firm conviction that he was an unregenerate man. Subsequently he has been enabled to exercise "a good hope through grace" that "his sin is covered." And as believing subjects generally whose hearts are "enlarged,' he wishes to run in the way of God's commandments. Believing his former immersion, received "in ignorance and unbelief," to be invalid, he desires to be baptized. Would you baptize him?

Kiffin II.

This is a question with regard to which opinions differ. We incline to range ourselves with those who hold, 1, that the right to baptism, so far as the church and the administrator have the power to judge of it, depends on a credible profession of faith, and on that only; 2, that the original profession of faith, in such cases as the querist recites, was credible at the time of the administration of the ordinance—which makes the administration regular and valid; 3, and that the ordinance, therefore, should not be repeated, especially since the subsequent profession of faith is liable to lose its credibility in time to come, just as the former profession lost it thus opening a path toward a third, or even a fourth or fifth repetition.—This strikes us as the better view of the subject; but, in pastoral life, if the applicant demanded and the church approved a second baptism, we would not "stand out" against the judgment of the one and the wish of the other. We should seek to win them to our ground; but in event of the failure of that effort, we should treat the question as one of those which are left to be decided by inference, and with regard to which our own liability to error debars us from erecting the conclusions we reach, into a wall of separation, in action, between the church and the ministry.—*A. C. Review.*

Dear Companion:—Last Sunday we had the pleasure of Brothers Daniel P. Saylor and Moses Miller stay-

ing at our house over night, which gave us great satisfaction, as we are living isolated from the Brotherhood and are not often visited by the Brethren. They were on a Mission, sent by the yearly meeting, as you no doubt know, to the eastern Churches of Pennsylvania, to ascertain the mode of feetwash as practiced by the first Churches in the Country.

DAVID B. KLEIN.

Stonersville, Pa.

Brother Holsinger: We desire to acknowledge through the *Companion* the money received for our meeting-house

Noah Rhodes,	$5.00
J. S. Rhodes,	5.00
David Sherkey,	25.00
Nettle Creek Church Ind,	5.00
Samuel Kinsey,	1.00
Barbara Bosserman,	1.00
S. T. Bosserman,	.50
Jonas A. Lowenbach.	5.00

S. B. SHERKEY.

Brother Holsinger: The love-feas, with the Indian Creek brethren, Story county, Iowa, came off on Saturday and Sunday, Sept. the 23d and 24th. We enjoyed a very pleasant communion season together. The principal speakers present on that occasion, were brethren Christian Long of Dallas county, and Jacob S. Snyder of Brooklyn; who labored earnestly, and we think, made some very serious impressions, which will long be remembered. There were two Deaeons chosen by the church; brother Noah Flora, son of elder Henry Flora, deceased, and Washington Boytnott.—May the Lord grant them grace that they may be faithful to fulfil that office. Upon the whole, we think it was good to be there.

JOHN W. MOATS.

Record of Travel.

I left home on the 29th of September for the communion meeting in the Cowans hand branch, Armstrong Co., where I arrived safely, but so hoarse that I was not able to speak above a whisper, without the greatest effort; but as there were other ministers present I was excused from any of the ministerial labor till on Saturday afternoon when we met for prayer, and the hearts of the brethren were moved, and also sinners trembled, and we felt the power of prayer. The next day four went down into the liquid grave, and thus obeyed their Savior, while others stood by fully convinced of their duty also.

I then spent a few days in the Plum Creek congregation, and on Thursday morning in company with some Brethren took the train for the Lovefeast in the Conemaugh branch, where I met many dear brethren and friends Heard some good preaching, enjoyed a good meeting, and bade farewell to the long to be remembered ones, and on Friday evening landed safely in Tyrone, where we soon found our way to the C. F. C. office, and enjoyed the kind greetings of the families connected with it.

In the evening enjoyed the pleasure of preaching in the room which they have hired for meeting. Next day went to the communion meeting at Warriors Mark, and I can truly say we had a pleasant meeting. Four more followed our Lord in his own appointed way. The meeting closed Sunday night with the farewell addresses of the two ministers connected with the C. F. C., who this week purpose leaving for their new home at Dale City. Peace go with them and theirs, and success crown their efforts in the good work of the Lord.

This morning H. R. H. and I took a ramble to the sinking springs and limestone mountain when we gathered the last curiosities which we may even, collect from that wild district. I am now in the *Companion* Sanctum, well and happy, and if God permit in the morning, I anticipate going on to the meeting at Lewistown. So I leave off for the present.

J. P. HETRICK.

Tyrone, Oct. 10.

Eld. D. M. Holsinger.

By letter from our Mishigan Missionary, dated October 2nd, directs us to give notice that no more letters are to be sent to him at Blooming Dale, but that he may be addressed at New Paris, Indiana, until the fifteenth instant.

Proposed Journey.

To the Brethren in south eastern Mo., I would say the Lord willing I expect to start on the 28th of Sept., for Springfield; on the 10th of October, be at Osceola; and if there is a Communion in Vernon Co., on the 7th, I will try to be there, if the Brethren will take me there; on the 14th, in Johnson Co., where I expect to meet with brethren from north Mo., and be at the service of the different Churches till the 26th, when I want to start to Woodford Co., Ill., to District meeting.

DAVID FRANTZ.

Cero Gorda, Ill.

J. B. ALLENWORTH: The change of your address is noticed on page 625. The manuscript came to hand.

E. WILLIAMS: The money was received. We do not publish in the list anything under 50 cents. The name was entered, and we suppose the paper was sent, but we send again.

WHAT has become of David Root? We have addressed him at Burlinggame, Kansas, and our letter has been returned to us.

JONATHAN SWIHART: It is all perfectly right, and you have our thanks for your promptness.

J. S. FLORY. Have sent you of those Nos. what we had. You can allow us for them what you wish.—Bound volume of *Companion and Youth*, for 1870, is worth $3.15, at the office.—It is too heavy to be sent by mail.

PRACTICAL FARMER. Monthly, $1.50; Paschall Morris and Co., 18 N. 13th St. Philadelphia. It is thoroughly practical, and common sense theory. The October No. has a long sense in itscolumn of contents.

Change of Address.

Brother J. N. Crosswait has changed his addreas from Maryville, Blount Co., Tenn., to Osborn, Dekalb Co., Mo.

Answer to Enigma in No. 39.

Do unto others as you would wish to be done by.

KATE BRENIZER.

Wayne county, miles N. Ohio, 12 W. of Wooster, Oct. 25th, 10 o'clock, A. M.

Antietam congregation, Welty's meeting-house, Washington county, Md., Oct, 24th, 10 o'clock, A. M.

Buffalo Valley, Pa., Oct. 20th, 1 o'clock

Walnut Level, Wells county, Ind., Oct. 27st.

Clover Creek, Blair county, Pa. Oct 20th 4 o'clock, P. M.

Raccoon Creek congregation, Montgomery county, Ind., Oct. 26th. Stop at Ladoga.

Aughwich, Huntingdon county, Pa, Oct, 16th,and 17th.

Mohican Church, Wayne county, Ohio, Oct,25th.

Buffalo Valley, Oct, 20th 1 P, M.

Antietam, Washington county, Md, Oct, 24, 10 A. M.

Dunning's Creek, Oct, 21th, 4 P. M.

Yellow Creek, New Enterprise, Bedford County, Pa., Oct. 24th, 4 o'clock P. M.

East meeting-house, Pine Creek congregation, St. Joseph county, Mich., Oct 19th, 4 o'clock P. M.

Mineral Creek, Johnson county, Mo, Oct, 14th.

Elklick, Somerset Co., Pa., Oct., 21st.

Mississinawa, Delaware Co., Ind., Oct., 20th.

Bachelor Run, Carrol Co., Ind., Oct., 24th.

Ozaukie, Jefferson Co., Kansas, Oct. 21 and 22.

Pine Creek, Saint Joseph Co., Ind., Oct 19th.

Panther Creek, Woodford Co., Ill., Oct., 28th. District meeting at the same place Oct.,30th.

Hatfield, Mont. Co., Pa., Oct., 21st.

Mineral Creek, Johnson county, Mo. Oct. 14th.

Monticello, White county, Ind., Oct. 20 21 ; 2 o'clock, P. M.

DIED.

We admit no poetry under any circumstances in connection with obituary notices. We wish to use all alike, and we could not insert verses with all.

In the Redbank congregation, Armstrong county, Pa., June 8th, MARY SHUMAKER, infirm daughter of our esteemed sister, Catharine Shumaker, aged 16 years 4 months 9 days.

She has crossed to the other side to meet those who have gone before, and stands waiting for loving friends to follow her, to her happy house where she will enjoy that health and that strength of body she never knew here.

Funeral services by Eld. John Wise, to a respectable audience of friends and relatives, from Job xiv. 14. J. P. HETRICK.

In Brooklyn, Poweshick county, Iowa, Sept, 29th, brother ANDREW CARNEY.—Disease, Typhoid Fever ; age about 65 years, funeral services by brother Thomas Graham and the writer. J. S. SNYDER.

In the Libertyville branch, Sept. 18th, sister MARY BYERTS, aged 63 years and 5 months. Funeral occasion improved by brother Peter Lurtz and S. H. Brown, from Rev. 22 : 14.

Visitor please copy.

On the 5th of October, our esteemed brother ALEXANDER SMITH, eged 76 years less 7 days, after an illness of about 4 weeks, which he bore with Christian fortitude. He was a deacon for a number of years. The church has lost a good counsellor ; but our loss is his great gain. Funeral services by brother Peter Lutz, from John 1 : 12, 13.

Visitor please copy.

D. H. GARBER.

LIST OF MONEYS received for subscription, books, &c.,

Sam'l M. Cox,	$1 10	John Shick,	1.50
Jonas Price,	.50	John Shoutz,	.60
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Jonathan Sivhart,	6.75		

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Designed to Promote the Welfare, and enlarge the number, of the class of persons whose name it bears.

One dollar a year in advance.

THE

Christian Family Companio

Is published every Tuesday, at $1.50 a year, by Henry R. Holsinger, who is a member of the Church of the Brethren, sometimes known by the name of "German Baptists," and vulgarly or maliciously called "*Dunkards.*"

The design of the work is to advocate truth, expose error, and encourage the true Christian on his way to Zion.

It assumes that the New Testament is the Will of God, and that no one can have the promise of salvation without observing *all its requirements;* that among these are Faith, Repentance, Prayer, Baptism by trine immersion, Feet Washing, the Lord's Supper, the Holy Communion, Charity, Non-conformity to the world, and a full resignation to the whole will of God as he has revealed it through his Son Jesus Christ.

So much of the affairs of this world as may be thought necessary to the proper observance of the signs of the times, or such as may tend to the moral, mental, or physical benefit of the Christian, will be published, thus removing all occasion for coming into contact with the so called Literary or Political journals.

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Rock Me to Sleep, Mother.

The publication of this beautiful piece happened in 1861, immediately after the breaking out of the rebellion; it was seized by the newspapers of the country as something rare. No owner appearing for the fugitive, some discussion arose as to its authorship, and five or six persons in the Northern States laid claim to it. It was originally published under the *nom de plume* of "Florence Percy," and was set to music by eight different composers, and thousands upon thousands were sold. It now turns out that the poetry was written in South Carolina by Mrs. Elizabeth Akers, widow of Paul Akers, the sculpture, who, until recently, has been unable to establish her claims to its authorship. Untold sums have been realized from her "talent," yet this poor widow, whose verses have and will please millions, never received a farthing for its composition. Justice should be done her:

Backward, turn backward, oh, time in your flight,
Make me a child again, just for to-night!
Mother, come back from the echoless shore,
Take me again to your arms, as of yore;
Kiss from my forehead the furrows of care,
Smooth the few silver threads out of my hair;
Over my slumbers your loving watch keep,
Rock me to sleep, mother, rock me to sleep.

Backward, flow backward, oh, tide of the years,
I am so weary of toil and of tears;
Toil without recompense—tears all in vain.
Take them—and give me my childhood again!
I have grown weary of dust and decay,
Weary of flinging my soul-wealth away,
Weary of sowing for others to reap,
Rock me to sleep, mother, rock me to sleep

Tired of the hollow, the base, the untrue,
Mother, oh mother, my heart calls for you;
Many a summer the grass has grown green,
Blossomed and faded, our faces between.
Yet, with strong yearning and passionate pain,
Long I to-night for your presence again;
Come from the silence, so long and so deep,
Rock me to sleep, mother, rock me to sleep

Over my heart in the days that are flown,
No love like mother's love ever was shown,
No other worship abides and endures,
Faithful, unselfish and patient like yours
None like a mother can charm away pain,
From the sick soul and the world weary-brain;
Slumbers, soft, calm, o'er my heavy lids creep,
Rock me to sleep, Mother, rock me to sleep.

Come, let your brown hair, just lighted with gold
Fall on your shoulders again as of old,
Let it drop over my forehead to-night,
Shading my faint eyes away from the light.
For, with its sunny-edged shadows once more,
Haply will throng the sweet visions of yore—
Lovingly, softly, its bright billows sweep!
Rock me to sleep, mother, rock me to sleep.

Mother, dear mother, the years have been long,
Since I first listened to your lullaby song;
Sing, then, and unto my soul it shall seem,
Womanhood's years have been only a dream—
Clasped to your heart, in a loving embrace,
With your light lashes just sweeping my face,
Never hereafter to wake or to weep,
Rock me to sleep, mother, rock me to sleep.

For the Companion.

Going in and Out.

Do not understand me to mean, "*to find pasture*," but to go in and out of church, in time of service: I mean while the preacher is preaching. This is without doubt a bad habit, and one, that no one should be guilty of; but to our sorrow we must say that our own members, do go in and out. With our elderly brethren and sisters we might bear, if they were guilty, but to the shame of the younger ones, be it said they remain at their places during services.

Next we hear from our mothers with children. They must sometimes go out with them. This we must allow to be so. This however is not so annoying as it is to have a half a dozen or more running and stamping on the floor. It is not our purpose at present to say much concerning these, but we do mean to direct our pen in the direction of our young breth-

ren and sisters. What their object is in going from the house of God during services is not known to me, and I am doubtful as to whether they could give us a good reason, and yet they are in nine cases out of ten the guilty ones. Is it to show some new arrangement of apparel, or is it a method of their own to make it known to the congregation that they are there, or, perhaps, to show how gracefully they can walk? If the latter, they do most wofully butcher it up, by setting their feet down on the floor so heavily. However this may be one manner by which they notify the congregation and the preacher that *they* have the floor.

There is another peculiarity connected with this thing of going out; that is, its catching nature. Just as sure as one starts, three, four, five, six, or more, will follow and go it in a regular stampede style, or a more homely expression, "Flexer Style." I do hope that the young members will not disgrace themselves, and their profession that they have made before God and many witnesses, by such an unbecoming habit. If the world do go out of the house of God, showthem that you, as a Christian, can and will remain in the house while services last. There are, however, some that we would not class with the younger, who are guilty of this very unbecoming practice. If, however, anything happens that you must leave the house of God, tread lightly, noislesly. Don't go along stamping as though your shoes were made of wood or iron, thereby annoying the whole congregation.

C. G. LINT.

The Lesson of the Humming Bird.

"The brightest joys the soonest flee."

The Humming Bird may be justly considered the gem of animated nature. It possesses in miniature all the charms of living objects. Here we see at once sprightliness, delicacy and power of endurance. It seems to partake of the nature of the flowers from which it imbibes its food. Its color, like the flowers, is variegated. When on the wing, its downy vesture assumes various hues and a thousand dazzling charms. The motion of its wings is so rapid that they appear scarcely visible, and occasions a peculiar, musical hum from which it derives its name.

The Humming Bird makes its appearance in the latter part of May, or the first of June, when nature is wont to smile with the flowers of Spring. Along the rippling stream where grow the wild flowers and the rich-scented Honey-suckle, may be seen two or more of these diminitive specimens of the feathered tribe, passing from flower to flower extracting the sweets they contain,—ever and anon sporting in semicircles, or chasing each other in a direct line, uttering at intervals a shrill, piping note with peculiar distinctness;—all of which presents a scene of rare beauty and thrilling interest that surpasses all the gewgaw displays of royal parade and fashionable grace that art can invent, or fancy may supply.

It was in childhood when I first formed an acquaintance with the nature and habits of this little winged gem. When the warm, balmy days of Spring would grace the earth with the opening bud and flower, it would appear in the flower garden, and enliven with its presence and cheering trill the heart of every beholder. It seemed to fancy the places where loveliness and beauty had taken up their abode. By the clear stream, graced with wild flowers, it sought its mate, and sported in the early morn with the vivacity of a sunbeam.

Its stay with us, though cheerful and brilliant, is of short duration. Its visits, too, are like angel visits: "few and far between." It comes when earth is most cheerful; it leaves us when the summer flowers fade. Thus will the joys of youth leave us when the bloom of life fades on our cheek. Then we must wrestle with the autumn of old age, and prepare to lie down in the winter of death. But Heaven will be the Spring to the virtuous and the good, with joys that pass not away.

DANIEL HAYS.

"He who declares truth, in order that it should have the most powerful influence, needs to be himself a representative thereof. Abstract truth is very well in its way; but its influence over mankind is greatly increased through personal representation.

Truth needs man to make it plain and powerful as much as man needs truth to make him loving and good."

"The *elect* are whosoever will, and the non-elect whosoever won't."

How shall Modern Skepticism be Met?

1. We must not be afraid of it; skepticism may indicate power, but not of the highest order. It often indicates weakness. The highest form of power is in affirmation and construction, in building up, and not in pulling down. But skepticism is a negation. Its work is to deny, doubt, find fault, which is comparatively easy.

2. We are to distinguish between facts and inferences. Much of what is called science is mere inference. When Darwin observes similarities between man and the lower animals hitherto unobserved, we must admit the fact, but need not adopt his inference that our original progenitor was a monkey—probably an African monkey.

3. In dealing with skepticism we must welcome all truth, and duly respect every honest doubt. But upon this we need not enlarge.

But the most effective weapon against skepticism is the exercise of the faith we wish to produce in others. This is in accordance with the great law that like begets like. Would you produce kindness in others? Manifest kindness before them and to them. Would you produce forbearance? Be forbearing. Would you produce hostility? Manifest hostility. And so, would you produce faith in others, you must manifest before them and toward them the fruits of faith. If an intellectual result simply were aimed at, this would not be so; but, aiming at a practical result, nothing can be substituted for this. Without this there may be arrangements, expenditures, meetings, addresses, but the work will be superficial. The unleavened mass, untouched by any particle with the true leaven in it, will remain unchanged. The whole secret of the spread of Christianity over the world is in this figure of the leaven. It is fire that kindles fire; love that kindles love; Christianity manifested that spreads Christianity. Talent, learning, conviction from argument, are well in their places, but avail little. Belief is needed, but it must be in the form of trust. It must be belief on the Lord Jesus Christ. *There must be in it the acceptance of him for all that for which he offers himself to us, and sympathy with him in all that he proposes to do.* In such a belief there is life; and in life there is power; and in the instincts of all life there is practical guidance. Under such inspiration and such guidance which will be really that of the Spirit of God, the best forms of organization and of effort will be readily reached. Money will not be wanting. The ministry will be sustained. The great problem of lay labor, which is the problem now before the Church, will be solved. Denominational lines will be practically obliterated; and the pallid and protean form of skepticism will vanish before the combined power of light and love.—*Mark Hopkins, D. D.*

Items.

"Human blood is all of one color."

"It were well if all persons who seek to eradicate error were themselves perfect, because the better the example set, the more powerful the effect of the utterances made."

"Man is a finite being and, as a very terse writer has said, "very finite at that." The boundaries of his knowledge at the most are not extensive. There is so much that he does *not* know and that at any given time he cannot know that it is better always for him to speak of the extent of his knowledge."

"How hateful is the religion which says, "Business is business, and politics are politics, and religion is religion!" Religion is using every thing for God; but many men dedicate business to the devil, and politics to the devil, and shove religion into the cracks and crevices of time, and make it the hypocritical outcrawling of their leisure and laziness."

H. W. Beecher.

Begin! somewhere and somehow make a beginning. In everything a beginning and a good beginning, too, is necessary. The first weed pulled up in a garden, the first manly "I will" is said, the first seed put into the ground, the first dollar put into the saving bank, and the first mile traveled in a journey, are all very important things. They make a beginning, and thereby a hope, a promise, an assurance is held out that you are in earnest in what you have undertaken.

A Love-Letter.

BY C. H. BALSBAUGH.

To a family who are all consecrated to Christ.

"Dearly loved and longed for."

As the sunbeams open the flowers, so did your love-freighted missive open my heart; and as the flowers emit their sweetest odors when most bathed in the light of heaven, so I feel constrained to pour out my love as a holy, Heaven lighted, Heaven warmed atmosphere.

In my isolation and suffering, I sometimes put to myself the mental interrogation, "Do the Saints remember me, do they bear my name on the incense of prayer to Him who sitteth between the Cherubim above the Mercy-seat?—Do they pray for the removal of this cup, or if this may not be, that I may meekly drink it to the dregs, and find every drop of wormwood transmitted into the water of Everlasting Life?" Some do, I am confident: perhaps many.

"God is Love," and "we are made partakers of the Divine Nature." If we unite these golden lines upon our chamber walls, and over the door-posts of our homes and our hearts, we will pray for each other as naturally and ardently "as the sparks fly upward." Love is the great sympathetic nerve, the hallowed, bliss-throbbing bond that binds all the joint-heirs of Christ into one blood-cemented, faith-girdled family. If we lack or lose this we have nothing left that can take us across the threshold of the 'Beautiful Golden City." Nothing can pass through the Pearly Gates which is not as full of Love as the sun is full of light.

"Love suffereth long, and is kind; love envieth not; love vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; beareth all things, believeth all things, hopeth all things, endureth all things. Love never faileth." It prayeth for its enemies, kisses the hand of persecution, and lays down its life for the brethren. How many of us have been sitting for the spiritual photograph drawn by the Spirit in the preceding passages?

With unfeigned sorrow must we behold the carping, the hasty judgment, the ignorant criticisms, and the envious caricatures in which so many in the church indulge. "*Love suffereth long and is kind.*" Love waits at wisdom's door, and keeps its tongue as the telegraph of a heart and mind enshrining the Holy, Loving God. I greatly fear that many of our fellow-members have their backs to the Cross oftener than otherwise. Looking with a broken heart into the face of our crucified Redeemer, some of us would be far from speaking and writing to and of each other as we do. If we stand at the foot of the Cross, comprehending its dreadful meaning in relation to sin and holiness, and see only ourselves, we will perhaps wish many a syllable unwritten, many a word unspoken. Let us often repair to the shadow of the Olive trees in the Garden of Gethsemane and to Pilate's Judgment-hall, and to Golgotha, as an illustration of the endurance and long-suffering of love. We have been redeemed from such a woful abyss of degradation and guilt, have been bought with a price which made God Himself a bankrupt in a certain sense, that it does not become us to mount the judgment-seat, but rather to lie in the dust of humiliation at the feet of Jesus, "in love serving one another." It does not require much talent to speak fluently and flippantly about others, but it requires much grace to know when to be silent.

Love keeps its fingers in the print of Christ's nails, and its hand in His opened side, and every thing it touches must bear evidence to its benignity and forbearance. The hands that are red with the blood of atonement, *washed* in the blood of the Lamb, can never smite an enemy, much less a saint. The fingers that are so ready to inflict fresh wounds, and reopen old ones, are red with the blood of Calvary in a most alarming sense. It is blood shed by them, and not blood applied to them. A censorious spirit is the very antithesis of the Spirit that breathed its dying petition in the words, "Father, forgive them, for they know not what they do." Hardness and severity towards others prove that the heart has never been truly melted in the curcible of the Gospel. When "the Love of God is shed abroad in the heart by the Holy Ghost" we inhale the air of the upper Paradise, and exhale the very breath of God in all our relations, on all we meet. We will bear about us an atmosphere in which the unfallen angels delight to move. Our closets will be the Holy of holies on earth, and thence will we come forth as from a mount of transfiguration, our faces shining with the effulgence of Divinity, and our whole

lives "smelling of myrrh, and aloes, and cassia, out of the ivory palaces." Our tables will be in the ante-chamber of the "Banqueting house" in which waves the "Banner of Love." When we go to our desks we will dip our pens in the blood of Emmanuel, and not in the gall of nature. We will evermore press our lips by faith on the lips of Jesus, and carry only "milk and honey under our tongues."

God loves His Son with an affection which no angel can measure. In addressing the Father Christ said: "Thou lovedst me before the foundation of the world." The apostle of love says that the Son "is in the bosom of the Father." This is an intimacy which is never allowed save where two souls have been blended by the power of love. To be in the bosom of another is to be enshrined in the heart of hearts. Notwithstanding that the Son lay in the embrace of the Father's love through the measureless cycles of a bygone Eternity, they both so loved us as to consent to a separation for thirty three years in order to open a way for our salvation. "Behold, what manner of love hath the Father bestowed upon us." Well may the apostle exclaim, "we love Him because He first loved us." "*As* the Father hath loved me, *so* have I loved you: *continue ye in my love.*" And then follows that amazing yet logical injunction which puts to shame the Church of Christ in this nineteenth century of grace; "*that ye love one another,* AS I HAVE LOVED YOU."

"Looking unto Jesus." Here is the source and channel of the love that "beareth and hopeth all things." It is in "the face of Jesus Christ" that we see the light of the knowledge of the glory of God." His eyes are "like the fishpools in Heshbon, by the gate of Bath-rabbim." He is the brightness of the Father's glory, and the express image of His person." "*Look* unto *Me*, and be ye *saved*, all the ends of the earth." Looking unto Jesus makes us luminous with His light, and vital with His love. He is the object, communion is the means, and the transfer of His lineaments is the result. The complete transformation into the Divine likeness is the *effect* of the Beatific Vision. "We shall be like Him, *for* we shall see Him as He is." We shall gaze into the face of Uncreated Beauty and be forever beautified in the glory of the Holy Trinity—stereotyped imperishably with the features of the One "altogether lovely." We shall be ravished with the thrills of infinite Love—"filled with all the fullness of God." To be "made perfect in love" is the final and complete beatitude of "the pure in heart."

"Who is on the Lord's side?"

Who carries "the seal of God in his forehead?"

Who is imbued with the spirit that exchanged the bliss and glory of Heaven for the agonies of the Cross, for the rescue of His enemies?

Let us go hand in hand, heart knitted to heart. The true Joseph still says, "see that ye fall not out by the way." "This is the will of God concerning us," "that we should be *holy* and without blame before Him in LOVE."

Hygeian Home. Oct. 16th, 1871.

Love.

There is nothing on earth worthy of being compared for a moment with Love.—No other thing can give, by itself, unalloyed happiness. A loveless life is worthless, though passed in luxury; and crowned with the proudest laurels of successful ambition. A life well set about with love is blessed, though haunted by that relentless fate which seems to deny to some men and women what the world calls success. To have been without a parent's love in childhood, without a love of brothers and sisters; to have passed youth without that more romantic love which makes Heaven of earth; and to live on in maturity, neither feeling or inspiring that strong, enduring love which makes any sacrifice easy, and toil pleasant, and burden light, so that it benefits the well beloved, is to be poor indeed—so poor that even the pitying angels have nothing to give them that can do any good. And yet how many know nothing of love, or only understand the word in its coarsest sense, so that one blushes to have uttered it in their presence. How many, more pure than these, sneer at it as a delusion and absurdity, not understanding that pure love is not a thing of the senses but of the soul; not a flame flickering and flashing over the passionate time of life, but a soft, steady glow, lighting it from the cradle to the grave, and one may even hope, burning on beyond it, since Heaven itself is love.

A man must have a very bad opinion of himself, not to be willing to apper what he really is.

For the Companion.

A Reply to Brother Heckler.

My dear brother, I am sorry that I am necessitated to reply to at least part of what you have written in your last reply. I do not intend to notice all that you have written, but part of it I can not pass by; you will therefore please excuse me for replying to you again. You remember that I told you at our late Annual Meeting that my desire was to close our controversy, and you gave me to understand that you desired the same; but my second or third reply had not then appeared in the *Companion*, although it was sent to the office last fall. When it did appear, it seems it did not meet your approbation, not being very palatable, or seasoned with salt, according to your taste.

You tell me to be consistent and hold on to the ninth verse of the thirteenth chapter of Jeremiah That is just what I intend to do, and will still contend for a literal fulfillment of it. I do not believe that David means Christ in the verse that you refer me to; neither will I say that David will never be king again; for I believe that, when God says he will do a thing, he is going to do it, whether men will believe it or not. I do not think it would be very unreasonable for God to raise up David with the rest of the dead saints, and make him king over Israel: not any more so than for the disciples who have followed the Savior, "in the regeneration when the Son of man shall sit in the throne of his glory," also to sit upon twelve thrones, judging the twelve tribes of Israel." Now we know that a generation means a people living at one period or age.—Christ had been speaking to his disciples; but he says to the unbelieving Jews, "Fill ye up, then, the measure of your fathers, that upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel, unto the blood of Zacharias whom ye slew between the temple and the altar." All these things will be required of that generation. And he also told them that the kingdom of God shall be taken from them and given to a nation bringing forth the fruits thereof.—And Paul says that "blindness in part is happened to Israel, until the fulness of the gentiles be come in.—Now what sense would there be in Paul's language in saying "until," if there was no time granted to them after the gentiles time is full. Paul goes on and says, "All Israel shall be saved, as it is written. There shall come out of Sion the Deliverer and shall turn away ungodliness from Jacob. Now this what Paul says is written, certainly was not fulfilled at Christ's first coming; for all Israel was not saved then; neither was ungodliness taken away from them; for they remain the same ungodly people to this day. But when Christ shall come the second time, he will put on righteousness as a breast plate, and an helmet of salvation upon his head; and he will put on the garments of vengeance for clothing, and will be clad with zeal as a cloak. and will repay fury to his adversaries, and recompense to his enemies. "Then will I make a covenant with Jacob, saith the Lord. My spirit that is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the Lord, from henceforth and forever;" Isaiah 57 chap. This is the covenent which Paul says God will make with them when he will take away their sins. And Paul makes it very plain that he considered this prophecy yet in the future, when he says to the Gentiles, "as concerning the gospel, they are enemies for your sakes; but as concerning the election they are beloved for the fathers' sakes. For the gifts and calling of God are without repentance;" that is, God will not repent of what he told the Prophets he would do for Israel in the latter days, after the Gentiles, times are full. And when God will have cleansed them from all their iniquities, then will be the time of this regeneration, when they shall again repeople the land that God gave to their fathers. Then he will also cause them to dwell in their cities, and the wastes shall be builded. Read the whole of the thirty-sixth and thirty-seventh chapters of Ezekiel. Then will be the time when the twelve apostles will sit on twelve thrones, in the regeneration, judging the twelve tribes of Israel. Now this regeneration, when the apostles will sit and judge the twelve tribes, can not be placed beyond the final judgement; when the Holy city will decsend from God out of heaven, there will be no more judging; when God shall have wiped away all tears from their eyes, there will be no more death nor sorrow, and consequently no more need of judging, for the former things have passed away—all are become new.

And concerning that city you say my words contradict each other; but I say they do not, and I think I can show you that you are mistaken. I said any one that is not dull of comprehenshion can easily understand, that the city Jeremiah speaks of will be built of such materials that could be thrown down; but the prophet says, "It shall not be plucked up nor thrown down any more for ever," Now what is the meaning of the words any more. It certainly means that it had been thrown down before. But the city that has the twelve apostles for its foundation and every believer a lively stone never was thrown down: it will stand through all eterity. I do not know what the Jerman lesson says, but the English gives us no such a thing to understand that the city Jeremiah speaks of will endure in eternity; but "it shall not be plucked up nor thrown down any more for ever." Now the word forever does not always mean endless; but the end of an age. But perhaps you will say, How do you know that? and for fear that you might have such thoughts I will cite you to a place where I think you can see for yourself that the word forever has an end, though it means for a long period.—In the 12th chapter of Exodus the word forever occurs three times, and always connected with an ordinance that has long since passed away.—They were commanded to "keep it afeast by an ordinance forever." And it said three times that they should keep this thing by an ordinance throughout their generation forever. Now we know that that feast and the sprinkling of blood pointed to the sufferings of Christ, and reached its fulfillment when Christ suffered his blood to stain the Cross.

So you can see that the law ended, and the word forever with it, when John entered upon his ministry; the law and Prophets were until John, since then the gospel is preached unto us. So you can see that my words do not contradict each other, when I said, the city must give way when all earthly things must give way. If

the Jews believed as you do, can you wonder why they were so stiff-necked and hard to wean from the law?

Can it be possible, brother, that you would like to take the advantage of me? I gave you no cause to insinuate that I did not know that Jesus Christ was king of the Jews. I meant that they had no earthly king of their own after their return from Babylon. Cesar was not a king of their own people, but a Roman Governor. Christ had not came to the Jews to be their earthly king. This was a spiritual kingdom, and not of this world. They at one time wanted to take him by force and make him king; but he slipped out of their hands and went into a mountain to pray. He said to them at one time, "Who made me a Judge and divider over you?" But the Prophets say so often that God will place them in their own land that he gave to Jacob their father, and will multiply them, and David shall be king over them. Here the Prophet does not mean David to be Christ. Now brother if you are willing to close our controversy, I am sure I am; but if not, let it be so; but this I can tell you, that with all your battering, you have not shattered my foot-hold in the least.

MARGARET DEARDORFF.

Plain Talk to Plain People.

In C. F. C. Vol. 7, No. 35, our attention was drawn to the letter addressed to the Elders and Church Clerk of German Baptists, at Myerstown, Pa., signed John Dennis, Skowhegan, Maine. And whilst we were pleased with the scriptural and brief remarks of our brother C. Bucher, we nevertheless still feel a deep interest in the matter, and have been looking for more information in regard to said letter through our periodicals, especially in relation to what the Brethren are doing. Is this not a Macedonian call? Are any arrangements made to send books, papers, pamphlets, etc.? Brethren, why do we not feel concerned for those who wish to know and learn our principles, doctrines, faith and practice? We need action. We certainly have some books, papers, pamphlets, etc., that might give our Christian friends some light on some of our principles. We should like to know whether there are any efforts made to comply with the request of our Christian friends in Maine.—Brother Nead's works, A. Mock's, our periodicals, and other works of the Brethren should be sent. We would particularly suggest to send some whole volumes of the "Visitor" of former years—say within the years of 1856 to 1868—also later. We think the church at large should contribute in bearing the necessary expenses.

More than this, we should even, if thought necessary and good for the extension and promotion of the Redeemer's cause and the building up of Zion, send Brethren to teach and preach Christ and him crucified to those who are hungering and thirsting for the bread and water of life.

We sometimes fear the Brethren—yea, the churches—are looking too much westward, and forgetting the east, north and south. Wherever the call is and a door opened, let us heed the command: "Go and teach the nations." We are satisfied that we have the talent and ability, and we trust, the grace and wisdom in the church to accomplish some good, if the necessary efforts are made in labor and action. As to means we know they are in the church. But here we touch upon a tender cord; touch the purse and you touch a tender point. But let reason speak; let Scripture speak, and what is the response? Labor is worth means, time is worth means, and how can the labor be performod without devoting some time and spending some means on those frequent calls in which the minister sometimes spends two or three weeks, yes, two or three months, in endeavoring to build up the cause of Christ? Paul says: "For whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they be sent? as it is written, how beautiful are the feet of them that preach the Gospel of peace, and bring glad tidings of good things." Rom. x. 13-15.

We might bring up other testimonies from the scriptures of divine truth, to sustain the idea that the church unitedly is called to send the messengers of peace by and through her prayers, wisdom, grace and means. Brethren, have we zeal? Have we fortitude? Is the missionary work going on, or are we resting, sitting down at ease, or lying dormant? Let us pray the Lord to send forth laborers into the vineyard, knowing that in due time we shall reap if we faint not.

In Christian affection, I am your brother in the Lord,

GEORGE WITWER,

Hamilton, Mo.

"He That is not With Me is Against Me."

"You don't mean to call me an enemy of religion, do you?" said a farmer to a gentleman who was urging him to become a friend of Christ.

"He that is not with me is against me,' are Christ's words. Are they not decisive to the question?" replied the gentleman.

"But I am friendly to religion," replied the farmer.

"Friendly? How? You do not revile Christ, I know; but do you serve him? Do you avow yourself his disciple? Are you his disciple? Do you by your life and speech declare that faith in Christ is necessary to salvation?"

"I do not profess faith in Christ, sir," said the farmer, "and of course, I cannot consistently urge the faith on others."

"Then, you see," replied the gentleman, "that your influence is against the acceptance of Christ by others.—Its voice is, 'Personal faith in Christ is not a very important matter; if it were, I should seek it.'"

The farmer was silenced. He felt that his friend was right. He saw that not to be on Christ's side is to be against him; not to be marching with his pilgrims to heaven is to be marching with his enemies to hell—He was right. There is no middle course. Every man is fighting for Christ or against him.

Reader, where do you stand—with Christ or against him?

A promise should be given with caution and kept with care. It should be made with the heart and remembered by the head

Self-will is so ardent and active that it will break a world to pieces to make a stool to sit on.—*Cecil.*

For the Companion.

Sending Ministers.

"Even so hath the Lord ordained that they which preach the Gospel should live of the Gospel."—1 Cor. ix. 14.

Brethren, what are the arguments you have against making money preach the Gospel? Some brethren are rich and they are not called upon to go in person and preach.—Some brethren are poor and they are called to the ministry. They have always been poor and had not the advantages of a good education.—They worked for poor parents, were left orphans, and then worked to maintain their poor mother, brothers and sisters. They worked honestly, faithfully, lived soberly, righteously and devotedly in the fear of God and in favor with men. After awhile there was an election, and who shall stand upon Zion's walls but these poor and faithful brethren? Yes, there they stand, and stand, and scratch their head and stand.—They don't know that Moses was meek, because they have not had the advantage of going to Sabbath-school. They have heard that the Savior was crucified, but where, when, and by whom, is not quite so clear as the noon-day sun in harvest weather.—They can count the cents in a dollar far better than tell the number of prophets the greater, and estimate the bushels of corn per acre better than tell the number and order of Job's comforters. With piles of cord wood and pyramids of oak rails they are quite familiar, but the kind of tree that Zaccheus climbed, or the wood that the Ark was built of, or the cleaving of wood to offer Isaac upon, are subjects as far removed as the Omega of the Greek language—Hard manual labor through the day, scanty fare all the time, and wearied limbs at night, and now stand upon Zion's walls and preach the Gospel. How is a man to tell that which he himself does not know? How is he to teach that which he has not learned? "O, the spirit will give him utterance." Well, just show me a scriptural promise for that and I shall be satisfied. The Savior says, "Preach the Gospel." What is the Gospel? Paul says, "Preach the word."—What is the word? "This is the word which by the gospel is preached unto you." 1 Pet. i. 25. The Spirit will give utterance but first you must learn to utter the things of the Spirit. Peter would not say add to your virtue, knowledge," if that were a gift of the Spirit. Please remember, brethren, that in the great work of man's salvation God has a part, the Savior a part, the Spirit a part, and we a part. Our part is to fill ourselves with a knowledge of the Gospel, live it out and teach it to our fellow men.

Then when a poor man is called to the work of the ministry, a new sphere of duty is added to those of his temporal and household affairs; because he not only has his office to fill, but it becomes his duty to qualify himself for the faithful discharge of the duties of that office. To the burden already being bourne another is added. Paul says, "Bear ye one another's burdens." "How shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they be sent?" And how shall they be sent unless we take out our pocket-books?

J. L. SWITZER.

Tracing to its Source.

Two men met for the purpose of discussing the truthfulness and Scriptural authority of their peculiar opinions—the one a Protestant, the other a Roman Catholic. After agreeing that the Bible should be their standard of appeal, the Catholic asked the Protestant:

"Pray, sir, from whence does your church derive authority for baptizing infants?"

Protestant—After having attempted in vain to adduce some passages of scriptures in support of his favorite ordinance, said, "Does not the church of Rome do likewise? Does she not derive her authority from the scriptures?"

Catholic—'No, sir. The scriptures derive their authority from her, for she alone can interpret their meaning."

Protestant—"Do you not believe that baptism was administered to infants in the days of Jesus Christ and the apostles, and that they looked upon it as essential to true obedience?"

Catholic—"We do not believe that it was taught, recognized, or administered by Jesus Christ, his apostles, or their immediate successors, or that in their day it was considered essential.

Protestant—"Where, then, do the Catholics derive their authority?"

Catholic—'Not from scripture, not from precept, or example, but from the power and authority which Jesus Christ left with the Catholic church to adopt such rules and measures as she deemed expedient to promote her interest. The Protestant church, on the other hand, believes in being guided and governed by the scriptures, and after all, relies upon our church, upon our traditions, for the justification of her fundamental principles."

In conversation once with a Methodist and Catholic priest the latter remarked, addressing himself to us:—"You lay all stress upon the Bible.—What it teaches you hold to and when it is silent, you are silent; but we," meaning himself and the Methodists, "take both scripture and tradition.—For instance, failing to find infant baptism in the Word of God, we have recourse to tradition to supply us with the authority for the infant rite." The Methodist protested that we got the rite from the Bible, from history, and tradition; to which the Catholic replied, "There is no need of words on this subject; if there is anything clearly made out, it is that infant baptism is not found in the Bible."—*Western Recorder.*

Reading for the Young.

In youth, while the mind is fresh and unoccupied, it is comparatively easy to give a good direction to the mental powers. Boys and girls like *facts*, unless they are put before them in repulsive ways. They ask, "Is it true?" When the leading points of history are presented to them in an animated and pleasant style, they find more satisfaction in such reading than a jaded novel reader can in the freshest romance. The young are also usually fond of travel and adventures. With a foundation of actual knowledge laid in in youth, readers discriminate for themselves, and intuitively, between such works of imagination as are worth reading and such as are not. A shallow pretender to authorship is intuitively detected and summarily tossed aside. If young people are induced,—led, not forced,—to begin their reading aright, the chances are largely in their favor that their critical knowledge will make them pretty good judges afterward.—*Phila. Ledger.*

Christian Family Companion.

DALE CITY, PA., Oct. 31, 1871.

Our New Home.

The present issue of the COMPANION is sent forth from our new office; and as we presume it will be expected, and even desired by many, we will give some description of our location, facilities, &c.

First, then, the office is located on one of the principal business streets, immediately opposite the banking house of Philson, Black & Co. It is a three story, brick building, 20x40 feet. The first floor is used for a small book store, and press room.—The front part of the second story for sanctum, and the back part for packing room, and storing papers, books, etc. The third story is in one room, and is used for setting type, and is one of the finest composing rooms in the State outside the cities. For office room and accommodations we have everything that could be reasonably desired. Any of our friends wishing to visit us, will until farther notice, stop at the only three story brick house in Dale City.

Our town. Some have also asked questions in regard to our town. For their satisfaction we will say that the town was formerly called Meyers' Mills. About a year ago the town was incorporated, and then necessarily the borough must be named.

The selection of the name was left to the majority of the citizens and resulted in the adoption of the euphonous title of DALE CITY. The station is still called "Meyers' Mills," and the post-office "Meyers' Dale." We shall use the name of the town, and hope it will not be long until there will be but one name.

Dale City has about seven hundred inhabitants. About fifty of them are members of the church. It is situated on the Pittsburg and Connellsville railroad, one hundred and twelve miles south-east of Pittsburg, and thirty-seven miles north-west of Cumberland, Maryland. Mr. Hughart, the president of the road pronounces ours one of the most important stations along the route. A branch extending to Salisbury, nine miles, connects at this place.

The Pittsburg and Connellsville railroad is one of the most important routes in the State. Its gradation is easy, and the road bed well laid. It is true the road is yet new, and its corps of operatives are not as thoroughly organized as they should be, in consequence of which the trains are not being run with railroad regularity; but all these things can be remedied. The Company have our good wishes, and shall have our assistance in making the road one of the most popular, pleasant and useful lines in the State.

The most desirable feature about the place is the large membership.—A number of live and zealous families reside in the town, and many others in the immediate vicinity, amounting to perhaps several hundred within a circle of two miles. We have also a commodious meeting-house in the village. We shall thus be enabled to have meeting every Lord's day regularly, and frequently at evenings. Add to this the Sunday-school, Bible-class, Prayer-meetings, Lectures, and the constant society of congenial spirits, with the effectual, fervent prayers of our brethren and sisters all over the country, and we think we surely have cause to thank God and take courage. We think too that our friends and patrons have occasion to be hopeful for the future of our paper. Being surrounded by such good and wholesome influences it would be remarkable if they should not afford us some restraint from wild and hasty conclusions, and aid and stimulate us to good and wholesome thought and work. For, although we do not expect to evade cares and trials, we nevertheless do hope to enjoy more Christian comfort and cheerfulness, than we have ever before experienced during our editorial career.

Ministerially we will be under the oversight of Elder Conrad G. Lint, and colleagues with brethren Jonathan Kelso, Joel Gnagy, Silas C. Keim, Jonathan Lichty and Wm. Horner. If any one thinks these are too many they will please inquire for farther particulars before they express themselves too freely.

Socially, we have received from the citizens every encouragement, and all the courtesy that could be desired; and taking the resident citizens of the place, we have every reason to hope that we shall ever be able to retain their esteem and confidence. We shall aim, by the grace of God, so to live as to deserve it.

Our migration was the occasion of much labor, annoyance and confusion; however, we sustained no serious loss. Our goods were delayed several days, thus throwing us upon the support of our friends here somewhat longer, but they submitted so readily, that we could suffer no uneasiness from that source. Our work has been somewhat delayed, but not so much as to affect the regular issue of our papers. We are now in full operation and ready to attend to the wants of our patrons in anything in our line of business.

Prospectus for Volume 8.

With this number of our paper we send forth our prospectus for volume 8, 1872; and we have a few accompanying words to our agents and friends.

We feel truly grateful for the aid rendered us, by Christian friends in introducing and circulating our work. We are fully conscious of the fact that our trifling compensation does not pay them for the labor they perform, and its accompanying annoyances. But, brethren and sisters, we think we are fellow-workers, and taking into consideration the proportion-

ate labor that each performs, we believe we are retaining no more than our fair portion. We are giving fully one tenth of our income to our agents. And we would glad ly give more if we could afford to do so, which, for the present, we cannot do. Our offers to agents, therefore, are simple: ten per cent. on all amounts of subscriptions above five dollars, payable in papers, books, or cash, as desired. We will send eleven copies for fifteen dollars, and the agent can retain the eleventh copy for himself, or sell it to another. This plan is easily understood, and leaves no occasion for confusion. We might offer books, sewing machines, reapers, &c., and perhaps save money by the operation, but we prefer this simple system. If any of our patrons wish any of those articles we will aid them what we can in obtaining a good one at a fair price.

The COMPANION never had a better reputation than at the present time. It is popular at home and abroad. In the present year its circulation has been extended to Canada, and the New England States, and it may now truly be said that it extends from Maine to California. It has introduced the Church into many new places, where God's peculiar people had not been known before, and has brought Christian consolation to hundreds of families which had been almost desolate before. We have made many warm friends among new patrons, and have been reconciled to almost all of the old ones. We believe, therefore, that by a little extra effort, our list may be largely increased, as well as our sphere of usefulness be enlarged. And we would kindly ask every reader of our paper to lend us a helping hand. If we do not send you a prospectus, please inform us, and we will gladly furnish you with the necessary equipments. Many of the sisters have given us much assistance. Some of them set apart certain days and evenings to solicit subscribers, and have succeeded well. Persons are always more apt to subscribe when waited upon during business hours, or at their own homes.

Brethren, sisters, and friends, will you help us once more? We kindly invite you to do so, and pledge ourselves to fulfil our part of the contract to the best of our ability.

Our prospectus will be found to read about as formerly. We wish to say here, that we prefer to avoid the credit system as much as convenient. It has caused us much annoyance this year. Nevertheless we would not lose a good subscriber because he cannot pay in advance. But we do not wish the agent to take a name whose subscription he will not assume a year afterwards. All subscriptions *ought* (you know what we mean by "ought") to be paid by the first of August. In fact *we ought to have it in advance*. Nevertheless we wish also to accommodate our patrons.

For reasons which developed themselves after part of this article was made up, we have delayed the prospectus until next week, and request every reader to look out for them, so that they may not be dropped or injured.

Our Lovefeast at Elklick.

Fortunately we accomplished our removal in time to be with our Brethren here at their Autumn Lovefeast, so that our last meeting at the old home, and the first one at the new one, were communion occasions.

The meeting convened at four o'clock in the afternoon, and commenced with the examination exercises. Brother Philip J. Brown, of Ohio, was the leading minister.—Brother George Worst, also of Ohio, was present, and labored for us, though not so much as we had desired and expected. Other brethren from adjoining branches were in attendance, and assisted in the exercises; foremost among them were elders Adam Snyder, and Jacob Beaghly. The meeting was very largely attended, and the order at night, inside the house, was good, considering the number of people, and the accommodations. We believe the largest number of members communed at this meeting that we have ever witnessed, and yet a great many could not be accommodated with seats at the tables. It was soul cheering to look over so large a congregation of believers, and speakers and hearers could not but be inspired with the spirit of true devotion. The meeting was interesting and edifying, and will without doubt leave a good impression upon those who were in attendance.

Brother Brown preached for us several times at the meeting-house in town, to large and attentive audiences. He speaks with a special view to edification.

We much enjoyed the opportunity of making the acquaintances of brother Brown. We have known him for several years, by reputation, and his chirography is quite familiar in our office. We are now more familiar, and on our part, we know our love has been increased. We know, too that he took with him the love and good wishes of many christian hearts. He left for his home on Monday 23rd inst.

We have the promise of another visit by brother Worst before he returns to Ohio, and look forward to its fulfillment with pleasure.

The Chicago Fire.

We presume most of our readers are aware of the terrible destruction of life and property in Chicago, by the flames. It occurred about the time our last issue was being printed, and if we would not have had moving on hands we would have noticed it then. Now that the particulars have been received through other sources, we will only say that our friend, and formerly brother, Dr. P. Fahrney,

was among the unfortunates. His losses are very heavy, in view of which he requests us to say that it would be a great accommodation to him if all who are indebted to him would make prompt payment We hope that, if any of our readers are in the number, they will respond at once. Even amounts not yet due should be paid.

The Doctor, and sister Fahrney, his wife, have our sympathy in their loss. Fortunately for them their dwelling house escaped the devouring element.

A Solemn Day.

Last Thursday we served at two funerals, one in the forenoon and the other in the afternoon, for the first time. Both subjects were young sisters, married only about one year.—Both died in Salisbury, this county, and the funerals were largely attended. It was indeed a solemn day, and the solemnity pervaded the assemblies. The cases were regarded as co-incidents. The two sisters had been raised together, had been associates, near one age, married about the same time, and now buried in one day. May the Lord bless the occasion to the good of the community.

Almanacs.

Our books are now open to receive orders for the Brethren's Almanac for 1872. In consequence of our moving it will not be ready until about the first of December. We should be pleased to learn about how many will be wanted.

Omission.

In our article headed "Our New Home," third column, near the top, in giving the names of our ministerial colleagues, that of brother Cornelius Berkly, first on the list, was omitted by the compositor.

Our Exchanges.

Will please notice our change of address, and make the necessary alteration on the books Many of them we would not like to lose.

The Phrenological Journal.—One of the very few Magazines which are published at the present day for the radical benefit of readers,—is represented on our table by its November number. The contents should interest every live member of our community. The following are particularly interesting. James McCosh, President of Princeton College; A Man among Men; Spiritaal Presence; The Educated Man in American Society; Alexr H. Stephens; Thoughts on Phrenology; The Tagals and Visayans; Healthy or Diseased Children; "Fill up the (Menal) Measure;" Pre-historic Man; The Boa Constrictor; Consumption; His Recommendations, or the Boy who got a Situation; etc. The publisher offers the last three numbers of 1871 free as a premium to subscribers for 1872.—Terms $3 a year, Single Nos. 30 cts. S. R. Wells, 389 Broadway, N. Y.

Apprentices.

Although we had a number of responses to our former notice for apprentices, we have failed in securing the number desired. We want several apprentices, to the printing business. They should be about the age of 16, good readers and spellers, industrious habits, and inclined to books and papers. Members or members children preferred. Either girls or boys or both. Immediate and constant employment.

We have also a situation for a good journeyman printer.

Youth Contributors.

Contributors to the *Pious Youth* will please forward their articles for the November No. as early as convenient. Continued articles especially should be concluded with the present volume. We invite and solicit contributors to the *Youth*.

Change of Address.

Brother C. P. L. Roberts has changed his address from Hudson, Iowa to Waterloo, Iowa.

Answers to Correspondents.

Fleming C. Barnes; Even now, so far as we know.

CORRESPONDENCE.

Correspondence of church news solicited from all parts of the Brotherhood. Writer's name and address required on every communication as guarantee of good faith. Rejected communications or manuscript used, not returned. All communications for publication should be written upon **one side** *of the sheet only.*

Brother Holsinger:—Please admit these few lines into the C. F. C., "Is the church in California their judge? If it were my case I would want a hearing before the proper tribunal." Brother Lochr's appeal, C. F. C., No. 37, page 585. Perhaps Brother Loehr will tell us what he was driving at, by that expression. If he thinks we have judged Elders Sturgis and Miller wrong and can see it, we repent and ask forgiveness. If Brother Loehr thinks we of California are not the proper Tribunal to judge of our own Local matters, we would take it as a great favor to know who is. Elder George Wolf

Leathrop, California.

Announcements.

District Meeting. — The District Meeting of Northern Iowa and Minnesota will be held in the Root River congregation, on the 22d and 23d of December, being the Friday and Saturday before Christmas. We extend a hearty invitation to all that wish to come, and especially to ministers. We wish to have a series of meetings to continue a week or ten days. We think there will be good results if ministers would come in time to hold such meetings. Those coming by rail will stop off at Lime Spring station, on the Milwauke and St. Paul railroad. Please inform us by letter. Address, Joseph Ogg, Granger, Filmore county, Minn. By order of the church.

Joseph Ogg.

There will be a Communion Meeting in the Tenmile congregation, Washington county, Pa., on the 3d and 4th of November, if the Lord will. The usual invitation is extended to all. The meeting will be held in the old brick building.

John Wise.

Dear "Companion:"—Please announce that we expect to have a protracted meeting at Plum Creek meeting house Armstrong county, Pa., commencing November 10th, to continue for some time — Elder Grabill Myers and others are expected to be with us on the occasion

Lewis Kimmel.

Notice. – Brother John Eller and myself contemplated visiting the brethren in the counties of Fayette and Monroe this fall, but untoward circumstances have prevented us so we will have to postpone it until some future time

D. C. Moomaw.

Dear Brother :—Our Communion meeting came off according to previous arrangements. Although the weather for a few days before the day of meeting (Sep. 28th) seemed unfavorable, by the appointed time the clouds dispersed, and the genial rays of the glorious Sun prevailed instead. Several ministers from adjoining churches were with us, but brother Murray from Miami Co., did the principal preaching. The attendance was tolerably large, and good attention.

The brethren held a choice, and elected brother Jonathan D. Yoder to the ministery, and brother Samuel Shawver to the visit. May they be zealous in their calling, and help to push the ark with still greater rapidity.

At the close of services the communion in Darke Co.,was announced, which came off Oct., 4th. Other members and myself attended this meeting. Here we found quite a large assembly. The brethren had preaching both in and out of the house, by day, and in doors at night. Brother James Quinter preached the first sermon in the house in the morning, and brother Abram Detrick out doors. During the first day there were three added by baptism. This meeeting came off, by what I learn, with more than usual good order — Having a desire to form an acquaintance with more of the brethren, I stayed in Darke Co.,a short time after the meeting. Then those that accompanied me returned home, but the writer went to Miami Co., and stayed with the brethren until the 9th inst. On the night of the 7th, inst I had the pleasure of staying in Covington with brother James Quinter; and on Sunday accompanied him to Piqua, where he had an appointment in the town Hall. Here brother James preached a very affecting sermon on the sufferings of our Savior. Came back with Bro. James, and in the afternoon attended the Brethren's Sunday School. This was their last session for this year. The brethren here claim the Sabbath-school to be a success; but there being some sickness and other unfaverable causes, they deemed it advisible to discontinue for the present year.

On Monday morning we took the train and started for home; and owing to the misconnection of trains on this route, I was a considerable time on the road. This would not have been very pleasant, could we have had no chance to take observations of the country. We liked the country very well, but not all of its products. We saw too much of the obnoxious weed tobacco. And it did pain our very heart to think that an intelligent being would cultivate such a poison. The beasts of the field pass it by without eating it: man is about the only animal that will even chew it.

F. M. SNYDER.

De Graff, Ohio.

BALTIMORE, Md. Oct. 11, 1871.

Brother Helsinger :—I have been thinking of writing you a note for some time, but press of business caused me to defer it. The present year we have had preaching every two weeks. The Pipe Creek brethren, in whose arm this is located, preached for us every four weeks. I am dependent on brethren in other arms of the church, to fill the intermediate appointments. On last Saturday the 17th inst., we had communion here, the first for 60 years, It created considerable interest, and was a refresh-season to the membership. Bro. John Unstead was with us, and thank God, his labor was not in vain. The Lord blessed the word spoken; and a disowned member who had been for years, openly rebelling against the word of God, and the obligations he made when received and Baptized, was constrained to cry! *"Men and brethren, what must I do to be saved?"* The prickings of his conscience wer ecalculated to melt the stoutest heart. He thought he had sinned out his day of Grace; but on being promised to have the privilege to make a public acknowledgement and confession before the church, with the view of restoration at some future day, when his fruits shall prove the sincerity of his repentance, he seemed relieved. At night before the entire congregation, after the 18th chap of Matth, was read by his request; he confessed his grievous sins against God and the Church for his restoration to the favor of God, and the folds of the church There were many wet eyes before he concluded, and a good impression left on the congregation, by the exercises of the entire meeting. We are now preaching in "Whatcoat Chapel," lately vacated by a Methodist congregation. We propose purchasing it in the spring, if our finances can be managed to that end. We have many rich members throughout the connection, who could easily spare sufficient to procure us the house.— We have the refusal, for $7000. It is built of brick, with a good basement, on a large lot, in fence. Who will be the first to subscribe to the enterprize? Every day we hear of persons who express an anxious desire for our prosperity, and express a willingness to attend our meetings.— I know no field of labor in the length or breadth of the United States, where a minister of our church could be instrumental in doing more good than in this city. I will guarantee a brother, who will settle here, employment at almost any business, so as to support his family. The harvest truly is great, but the laborers few.

Any one having an idea of settling here, if only for a year or two; can learn all the information desired by addressing me, at No. 12 Stockton st., near the New Lafayette Market. We have one Deacon, but no speaker here Yours in the Lord,

L. J. GROVE.

The Brethren and Friends who are personally acquainted with brother D. S. Bowman, and the relatives especially, will no doubt be sorry to learn that brother David had the outside bone of his left leg broken about two inches below the knee, on the 11th inst. He was conveying a load of field-stone to be deposited on a new road, and in the descent of a hill the wagonboards, stone, and himself slid forward under the horses, they became frightened ran a short distance then struck a tree with the wagon tongue, the shock stopping the horses. At this point Bro. David was assisted by his hired man, F. Whiteleather.

The broken limb at this time is doing well. A. CLEMENT.

N. Georgetown, O

Dear Brother :—As I have left Ohio and emigrated to the West, I desire you to send my COMPANION from Defiance, Ohio, to Sioux City, Iowa, and oblige your brother in Christ. I intend to stay here until spring, and then move up into Lincoln Co., Dakota Territory, and if there are any brethren in that county I would be pleased to hear from them through the C. F. C. ALX. KINTNER.

How the Brethren Travel in Kansas.

Brother Henry:—As it is raining very beautifully I thought I could improve the time by dropping a few thoughts under the above heading.—We know something of the traveling of our Brethren in the east; but there are a great many Brethren who know nothing or very little of the traveling of the western Brethren.—Having had a little experience recently, I will give it for the benefit of all whom it may concern. Bro. John H. Myers, with myself, started on a trip South. He found the conveyance which consisted of a two-horse covered wagon. Provisions were prepared; feed and hay in the wagon; away we go. Having sent an appointment ahead, we had to travel 50 miles the first day to meet the appointment a place where the Brethren do not preach, in Linn Co. Dinnertime the horses are unhitched, turned to the wagon, fed, our dinner was taken out of the basket, cloth spread on the table which consisted of from 8000 to 10,000 acres of prairie. This may seem to some unreasonable, but if there are 640 acres in one mile square, it is not unreasonable; for we traveled over prairie that we could see 15 or 20 miles in every direction. Oh, how lonely to travel in such a country! no house to be seen. Night comes on; stop if possible where there is water; but in a dry fall like this, it is sometimes hard to find.—Stopped, unhitched, fed the horses; the Brethren lay down in their wagon for the night, being prepared with blankets and overcoats. Early in the morning rise, feed, breakfast, start as soon in the morning as possible; 50 miles to make the next appointment.

The second day we stopped to feed and eat our dinner where there was a little store, in Allen Co. In conversation with the woman who then kept store, we asked her whether she knew any people in that country that called themselves Dunkard's by profession. She said she knew one family showing us the house across the meadow, who moved there last Spring, from Illinois. I proposed to Bro. John that I would walk over while the horses eat and be hitched up. I did so; introduced myself to the sister, her husband (a Bro.) was in a field raking hay. In our conversation I asked her how they were getting along. She said, poor. In the first place they had all been sick with chills; but she said she did not mind all that if they only had the privilege of going to hear the word preached. This seemed to be their greatest lamentation. Had not been to meeting since they lived there.—She seemed to think the Brethren did not do their part by not hunting these members up. I asked her whether she had talked to any of her neighbors on the subject of religion. She said she did tell them that the Brethren believed that the Bible was their standard of faith and practice. The answer she got was they were the very people they wanted to hear preach. She said the people have quit going to meeting, and the reason they give is, because they will not preach the word in full, much less live it out. She is strongly under the impression that if the Brethren would preach there, there might be some good done. There is one with many others that are scattered through this Western country. I bade her farewell, telling her to try and bear up, to put her trust in the Lord The name I have forgotten. Her maiden name was Gish, formerly of Illinois. We had not a long time to tarry, we had 25 miles to travel, 4 miles west of Neosho Falls, on the Neosho river to Bro. Isaac Hersheys where the first communion was. We only got to a little town within three miles of Neosho called Geneva. The next morning started for the place of meeting, across the Neosho river, just below the falls. The Falls consist of a mill dam about six feet in height. The river is about as large as the Juniata river; contains about as much water; but its channel is not so large or wide, but runs deeper, a beautiful stream.

Saturday at 10 o'clock the meeting commenced. We had now traveled two days, 100 miles from home.—The meeting was in Woodson county; found a good many rethren and sisters. Communion in a barn, about 40 members communed. Ministering brethren present, Edmund Forney (Son-inlaw, of Bro. Hershey), from Illinois; Bro. Hodgden, (son-in-law of Bro. H. Davy) from Mo., myself and Bro. Myers, were the strangers; Had a very good meeting; better order we never saw. Barn was crowded on Saturday night. Meeting on Sunday at 10 A. M, and 4 P. M

Monday morning started for the meeting at Bro. Numers, in company with Bro. Numer and two daughters, 50 miles of a journey. As usual horse feed, and dinner prepared for the journey. Arrived at Bro. Numers about dark. The next morning sister Numer proposed, as she had to go to town, Fort Scott, if we wished we might go with her in their spring wagon, to which we agreed. Fort Scott situated on the bank of Marmaton creek, a lively brisk, trading town. Wednesday 7, meeting commenced at 10 o'clock, all the strange ministering brethren present, were Bro. Myers myself, and Bro. Hershey was present. The Brethren in this Western country are glad when they can have two or three brethren, and think they have a good supply. In the east there are from 15 to 20—enough and to spare. We had good meetings and very good order. This meeting was not so largely attended as the first. It was held in a shed made for that purpose, 15 by 40. weather-boarded with cornfodder and shingled with prairie hay. Humble as the building was I believe God did look down with joy and beheld his subjects partaking of the emblems of the broken body and shed blood of his Son. The building was well got up and answered the end for which it was intended. The second day of meeting found ourself very unwell. The meeting hour arrived. Bro. Myers opened the meeting with singing and prayer, when we attempted to speak from 2 Cor. 8 Chap. 9. We had spoken probably 10 minutes, when we found we had to take our seat.—We left the Brethren to carry on the meeting, and went to the house to bed, where I was kindly cared for by Bro. Numer and family. Hope the Lord will reward them We had sent an appointment before we started, by letter, but they failed to get it. So we left an appointment on our return, in Linn Co., in an old Presbyterian house. The church there is broken up. They have no preacher. They discharged their minister for bad conduct. This meeting was well attended The next morning, Saturday, 50 miles, arrived home after dark; found our families well Thanks be to the good Lord for his care over us. Ten days away; traveled 250 miles attended two communion meet-

ings. We are now enjoying good health. We promised to write to some of our Brethren, in regard to our health let this suffice.

I promised in a former letter to the *Companion* that I had something to offer to the Brotherhood that I learned by observation. It is simply this: there ought to be something done in behalf of those scattered members—scattered over this Western country, like the one we referred to. God acts through the church: if the church does not take the matter into hands, I am afraid the church will be accountable for her neglect. Brethren, we are all equally interested in this matter. The scripture injunction is, "bear one another's burdens, and so fulfil the law of Christ." And that law is, "go into all the world, and preach the gospel to every creature," (no limit to this). Why don't the Brethren West attend to that matter? Here is the trouble. I tell you what I have seen in my little experience in this western country Brethren moving West are generally limited; their object (secondly) is to get a home.—The first thing they do is, buy a home and involve themselves so much that it takes them all the time to labour in order to get their property paid for; and by the time they get that done they are too old to travel.—To be sure some Brethren have means; for instance, Bro. Isaac Hershey travels over ten counties, or holds meeting in them; namely, Woodson, Greenwood, Wilson, Labet, Neosho, Bourbon, Anderson, Coffee, Lyon, and Dickinson counties. Bro. Hershey has too much territory: is away from 8 to 10 days. Brethren do not complain when you have to start on Saturday to attend a meeting and be away over night. Let us see whether we cant get on some plan to get the matter into operation. Let us all put our shoulders to the gospel chariot, and I think we can make the chariot run, and hunt up those vacant places. All we want is a plan.—Brethren let us throw in our propositions; out of the many we may find something that will answer. My proposition is simply this: there are Brethren in the East that would come into the Western country, but, they are too poor. With a little aid they might be very useful in this Western country. There is generally a treasury in every church, and we think there ought to be a fraternal treasury, as there is a United States treasury; Every Elder should make a demand of his church yearly; and that money taken to the District Meeting and placed in the hands of the delegates to the Annual Meeting, and then placed into the hands of the treasurer appointed by the A. M. Any brother wishing to emigrate West must apply for a certificate from the church in which he lives, and present to Annual meeeting. Let the Brethren take his case in hand if they think proper to send him, if he lacks means, aid him out of the treasury.—Send him out: if the Brethren thinks proper to do as the church at Antioch did with Barnabas and Paul Acts 13th, all right. Make the matter known to some of the Brethren that are acquainted in the Western country, let them hunt out a location for him. The Bro. of course ought to have a little say so in the selection.—We want Brethren sound in the faith, full of the Holy Ghost. By this means we will get missionaries established at very little expense. Suppose each arm sends one dollar, it would be enough to send one brother every year. No want for teritory.—"But," says one, "I know what Bro. George wants: he wants a little aid himself." If any of the Brethren thinks so, let them come on with their donation. We have made it a business of late years, to ask nothing and refuse nothing. So the way is open: any donation sent to my address will be thankfully received, and we promise you we will spend it in the good cause." We speak that which we do know, and testify to that which we have seen: Brethren I feel interested in the matter, and think something should be done. But my article is getting entirely too long. I must forbear. I have written through love. The subject is open for amendment, correction, or if you please, rejection.

Yours Fraternally,

GEORGE MYERS.

Paola, Miami Co., Kansas.

Brother Holsinger:—According to my arrangements to start on my proposed visit about the middle of Sept., I took the train at Jonesborough on the 14th inst., and went to Johnson's City same evening, where I stopped off and stayed over night with brother Bowman. Took the train again on the 15th for Bristol. Was met at Christiansburg, Va., and conveyed out to brother Peter Crumpacker's, of Montgomery county. Riding a distance of fourteen miles in the night on horseback, raining incessantly, and notwithstanding brother Crumpacker had taken every pre-caution which providence could suggest in providing me with umbrella, etc., I got considerably wet, and the result was I contracted a very violent cold which very materially affected my health, which is but poor at best, and greatly retarded my usefulness, so much so that it was with considerable difficulty that I could attend to the appointments which the brethren had made. I was able, however, to fill all my engagements at that place. I had preaching every night during the week, which I spent with the Brethren at this point, and our meetings were very well attended, and seemed to be interesting to the people generally.—Had one appointment in the daytime. Brother Peter conveyed me about from place to place during my stay with him, and his family was very kind in their attentions to me, for which they all have my sincere thanks, and kindest regards.

I was taken on horseback from Montgomery county, to Roanoak, a distance of about 20 miles, by brother George Brunk. Had no meeting on Friday. Rested over night with brother Benjamin Brubaker and family, who received me very kindly and gave me every attention. Having no appointment on Saturday in the forenoon, and hearing of the sickness of Jacob Frantz—an old acquaintance—I proposed to brother Brubaker to pay him a visit. Accordingly we drove over. I was truly sorry to find him in such a state of suffering, yet was glad of the opportunity of again meeting with him in this world, as I then felt that it would be the last—he is now dead—yet I fondly hope that having "ceased from his labors, his works do follow him," and if ye shall but give a cup of water to a disciple in the name of a disciple, ye shall receive a disciple's reward."

On Saturday night met at the Brethren's meeting house where we tried to preach to a very attentive congregation, most of whom were entire strangers to us in the flesh, but many of them known in the spirit. Continedu our meetings at this place and vicinity until Wednesday night when I was taken by Bro. John C.

Moomaw to his place, where there was an appointment at Bethel church near Bonsacks, and on Thursday night at Tagman Town, and again on Friday night at Bethel. While at this place I had the pleasure of visiting brother B. F. Moomaw's Family, and spending some time in their society which I enjoyed very much. I was the more rejoiced at this oportunity of farther prosecuting an acquaintance which I had had the pleasure of beginning at the Annual meeting of 1870.

Found the dear sister, and indeed the whole family, unremitting in their care and attention to my comfort, for which kindness they have my sincere thanks.

On Saturday morning I was taken by brother D. C. Moomaw to Botetour church, where the Brethren had arranged to hold a Lovefeast. I enjoyed the trip very well in going to the place of meeting, as the roads were good, the weather being remarkably fine, and everything conspiring to make the trip a pleasant one, as well as the interesting conversation with brother Moomaw as we whiled away the time.

On account of my cold, loss of sleep at my usual hours for two weeks in succession, and the feebleness of my constitution, it was difficult for me to speak. There was a very large concourse of people assembled at the church on Saturday, and I being a stranger to nearly all of them, almost the entire labor of the meeting devolved upon me.

On Sunday there was an unusually large congregation in attendance, so that one half of them could not get seats in the house, and as the brethren did not think it prudent to divide the congregation, there was no alternate but to stand in the door, so as to be heard by those who were outside. I was again persuaded to speak, and the result was, that, having such a constant draught of air rushing in upon me in my heated and perspiring condition, it brought on Asthma with strong symptoms of Pneumonia.—Having two appointments yet to make before I could proceed on my journey towards Pennsylvania, where I had started to go, I therefore filled the appointments under very disadvantageous circumstances. I was taken to brother George Layman's, where I stayed over night, and was then taken by brother Layman to Bonsack depot, where I expected to take the train next morning on my way to Lancaster, Pa., in which State I intended spending some three weeks, and then return by way of Maryland through Virginia and home again. But oh, how vain are our fondest hopes, and our expectations how soon are they blighted. Having stayed over night with brother David Plain and family, we, after consulting together, and I having importuned him to accompany me on my journey, as I now felt that in my present condition it would be very improper in me to attempt the journey alone.—We had therefore agreed that should I feel able to attempt to proceed on my journey on the morrow, that brother Plain would accompany me for some distance at least, but owing to some previous engagements it would hardly be possible for him to accompany me the entire trip to Pennsylvania, but that he would go with me as far as Maryland, which would be of great service to me, by relieving me from so much labor. Accordingly I went to rest at night full of hope and bright prospects for the future, but instead of enjoying a quiet sleep, and exhilerating repose, I spent a restless night in fevered dreams and wakeful tossings, and arose from my bed wearied rather than refreshed, with aching head, flushed and excited pulse, nervous debility, dull, heavy pain in the chest, tightness on the lungs, and strong and well-symptoms of defined Pneumonia.—Believing that it would be imprudent in me to attempt to proceed farther from home in this condition, and after advising with brother Plain and wife upon the subject, it was thought best at present for me to return home, as the season was now pretty well advanced, and therefore likely to be rough weather soon, and I not being in a condition to stand cold weather very well, but that if I should defer my visit until spring that then I could go on to the Annual Meeting by starting about one month in advance, which would give me ample time to stop in Virginia, Maryland and Pennsylvania.

Having considered the arangement for a time I finally came to the conclusion to return home and postpone my visit until the ensuing spring, at which time I shall (the Lord willing) endeavor to perform my engagement to my dear brethren and sisters in those parts. Have patience, then, my dear brethren and sisters, as I shall surely remember you then if I have life and health. I accordingly took the western train on the 4th of October, at Bonsacks, and safely arrived at home. Found all well, for which I gave thanks to the giver of all good. Hoping that this will be accepted as a sufficient reason for my not filling my engagement with the the brethren this fall, and that they will not forget me in their prayers, I remain your brother in "the one hope" of a blessed immortality,

JESSE CROSSWHITE,
Jonesboro, Tenn.

DIED.

We admit no poetry under any circumstances in connection with Obituary Notices. We wish to use all alike, and we could not insert verses with all.

In the Aughwick branch, Huntingdon Co., Pa., Sept 28th, of Typhoid Fever, ABRAHAM RIPPLE, son of brother Jacob, and Susan Ripple, aged 18 years 5 months and 17 days. Funeral discourse from Ecclesiastes xii. 7, by the Brethren.

In the same district, Mifflin Co., Pa., October 2d, of Disease of the Brain, MARY, wife of Jacob YOUTZY, and daughter of David and Susan Hoover, aged 2[illegible] years 8 months and 23 days. Funeral sermon by brother J. G. Glock, from Matt. xxiv. 44.

In the same branch, Huntingdon Co., Pa., Oct. 4th, AMBROSE K., only child of brother Eli and sister Mary L. MESSAMORE, and grand-son of the writer, aged 3 months and 4 days. Occasion improved by the Brethren from first Peter, i. 24, 25.

A. L. FUNCK.

MARRIED.

By the undersigned, at his residence, Oct. 19th, Mr. HERMAN BOGER, of Berlin borough, and sister SUSAN BLOUGH, of the Berlin branch. All of Somerset county, Pa.

C. G. LINT.

At the house of the bride's father, on the 15th inst., by the undersigned, Mr. LEWIS STRAYER and Miss HENRIETTA GOOD. All of Cambria county, Pennsylvania.

DAVID HILDEBRAND.

On the 1st of October, by Eld. Jacob Harn, brother JOHN SHRIVER, Jr., and Miss EDNA WARNER, of Wabash county, Ind.

LIST OF MONEYS RECEIVED for SUBSCRIPTION, BOOKS, etc.

J. S. Metzger,	$ 1.50	L. N. Showalter,	2.50
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A. L. Funck,	75	Isaac Fry,	50
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Ester Stoner,	8.50	S. Horner,	50
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Jere. Hollinger,	75	Susan Douglass,	1.50
L. J. Grove,	1.00	Gabriel Frame,	60
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VOLUME VII. DALE CITY, PA., TUESDAY, NOV. 7, 1871. NUMBER 44.

The Lost Sheep.

There were ninety-and-nine that safely lay
In the shelter of the fold;
And one was out on the hills away,
Far off from the gates of gold;
Away on the mountains wild and bare—
Away from the tender Shepherd's care.

"Lord, thou hast here the ninety-and-nine—
Are they not enough for thee?"
But the Shepherd made answer, "This of mine
Has wandered away from me;
And, although the roads be rough and steep,
I go to the desert to find my sheep."

But none of the ransomed ever knew
How deep were the waters crossed;
Nor how dark the night that the Lord passed through
Ere he found his sheep that was lost.
Out in the desert he heard its cry,
Sick, and helpless and ready to die.

"Lord, whence are those blood-drops all the way,
That mark out the mountain track?"
"They were shed for one who had gone astray
Ere the Shepherd could bring him back."
"Lord, whence are thine hands so rent and torn?"
"They were pierced to-night by many a thorn."

And all through the mountains, thunder riven
And up from the rocky steep,
There rose a cry to the gates of heaven,
Rejoice, I have found my sheep!"
And the angels echoed around the throne,
"Rejoice, for the Lord brings back His own!"

Little Sower.

Covering Heads.

I read in No. 47, Vol. 6, in brother John Brindle's article, that sisters should cover their heads, and especially minister's wives, ought to wear caps to go to meeting, and thus encourage others to do so. I agree with brother Brindle on that point. I think if it is necessary to wear caps going to meeting, it is necessary to wear caps at all times; not only when they go to meeting. Now will the Sisters do that, wear no caps at home when they sit down at the table to eat their meals, or when they have family worship? Will they pray uncovered? I believe in wearing caps always, not only when the sisters go to meeting. I think we must worship God at home; and at all times, as well as at meeting. If we are true followers, of Christ a many a prayer will enter through our thoughts when we are busily engaged in our daily labors. I think we have not much time to go without caps then. We that have enlisted under the banner of King Jesus, should be uniformed, as well as the soldiers of this world. Beloved sisters, I think plain caps will separate us from the world, about as well as anything else. The world don't want us in their society, when they have their enjoyments or parties, they would be ashamed of us. Dear young sisters, do not be ashamed to put on plain caps. I was young too, when I put my cap on, and am young yet. I followed the fashions as much as you did; it was my hearts desire to follow the fashions.—But we must come out from among the world and must follow Jesus, in his footsteps. Thanks be to God that he pressed me down, and melted my hard heart. Oh! how glad was I, when the Savior, had spoken peace unto my soul. I was then willing to do anything for Jesus sake; but since, I was oft times not so willing. I never knew why the women wore ther caps. In the neighborhood where I was raised we were surrounded with United Brethren, and they wore no caps. I thought the old women only wore caps. A little better than a day after Jesus had blessed me, I felt that I ought to have something on my head. I did not know what it meant. Then I took the Testament, as I opened the book, I opened to that very chapter of covering heads. I felt sad for a while; then, all at once, I went and put one of my night caps on. Oh! how happy I felt then, I could have shouted. When I was at the Annual Meeting in 1864, I saw sisters, in the cars, with fashionable dress-bonnets on; and had band boxes with shakers. At the meeting, they wore caps and shakers; when they went home, they

put their fashionable bonnets on again. Oh! I thought the Lord sees them just as well in the cars, as at the Annual Meeting. Then again at Annual Meeting 1866, I saw sisters coming there with fashionable bonnets on, and brought their caps along in baskets. Oh! dear sisters, I think that we should wear bonnets that we can keep our caps on our heads, when we wear the bonnets. And we should take our bonnets off at meeting. Beloved sisters, we see that the worldly keep their bonnets on at meeting. We shall be a separate people, and shall be transformed. If we keep our bonnets on in meeting, we do just as the world does. Read, 1 John 2: 15, 17. I think we should dress plain, neat, and clean. I do not believe that a slovenly person can be a Christian. Probably some think I have my faith all in caps, and in clothing. No, my beloved in Christ, I think it must commence in the heart, and must be wrought until it comes outside. I believe in experimental, practical, and visible religion. I do not believe that we can go half with the world, and half with Christ. I cannot read of any halfway. At first I thought to be brief but am lengthy. This I wrote out of love, and a pure motive.

LUCINDA MELLINGER.

Columbia, Pa.

Home and its Pleasures.

What joy and pleasures are derived from the simple word home; and yet how few, comparatively speaking, ever realize the true meaning by a practical knowledge. When we look back at the past, and review the scenes of our childhood's happy days, it seems as though it were but yesterday; so vivid do they remain in the mind. What a joy if it were in our power to return once more to the happy scenes of our school days, to greet the joyous and pleasing countenances of our loved ones; but alas we trace back the few years that we have been absent from the parental roof, and behold what a change! Some are in far distant climes, battling with the busy scenes of life; others have been borne on angels wings to their heavenly home, where cares are unknown to them, while but few remain near the scenes of their youthful days. These were our happiest days. We knew of no cares or troubles, but what were easily overcome, and went tripping along with merry hearts. What a joy it would be to return to the parental roof once more, and find the same smiling faces and happy group that once were ours to enjoy; a father's kind advice, a mother's love, and a sister's affection, are true emblems of a happy home. It matters not how plain or rude the dwelling be, if the hearts within beat in unison, there is home. It is there the pleasures of life are reaped to their fullest extent. Mansions or palaces do not constitute the perfect home, without the brotherly love and affection we owe to each other are manifested; but most generally the reverse, a miserable and unhappy existence.

Our home is what we make it. We have it in our power, however poor, to make home happy, and should it prove otherwise the fault certainly lies within ourselves. There is always some cause that leads to unhappiness. Let us try to avoid every thing that tends to make us miserable, that when this life has run its course, and the sun of existence is sinking to arise no more, we may never regret the past.

DANIEL PHILLIPS.

Fairfield Center, Ind.

For the *Companion*

Is Methodism of Christ?

We feel very sorry that the articles we have written under the above heading have caused the withdrawel of any subscription, and will use a little more energy to have the omission supplied; and will say by way of encouragement, in the language of the Savior by Luke (12: 32), "Fear not, little flock, for it is your Father's good pleasure to give you the Kingdom." We will here say to our friendly antagonists, that we did not intend to injure the feelings of any of John Wesley's progeny, but earnestly desired to search and seek after truth, for Charity rejoices in the truth. Could we take back the articles referred to, we feel as though we should not; for the object in presenting them was, "*to expose error and elucidate truth.*"

We did not intend to impeach the fidelity of any one individual, but were trying to treat upon the illegitimacy of the organization, and find from the writings of John Wesley, and his coadjutors, that it was something over seventeen hundred years behind the time. Much more might have been quoted from the writings of our

antagonistic friends, but we withheld our pen; and if their own works insult them, they should not think hard of us for investigating them.

We do conscientiously maintain that if any has a reason to complain, or think hard, it is the unworthy writer; from the fact that it has been said to him, that "any man, or set of men, who believe in feet-washing and trine immersion, ought to be hung." It has also been told us by those whom we regard as almost the fairest buds of our earthly love, that we are all form,—no experimental religion there,—that the "Dunkards" invariably received their members *without a change of heart.* Have we ever complained? did we withdraw our subscription from them? & do we think hard of their inconsistent language? Nay, verily, we love them; we will do them good; we will impart to them the words of truth (Jesus),& ask God to forgive them, for they know not what they said,& insist that they come & worship at the shrine of liberty. We here say to our friend in the language of Uncle D. to a Rev. Mr.H. when complaining of some hard reports which were afloat as to his associations with some lewd characters. "Ah!" says Uncle D. "it is the truth that hurts, a lie hurts no one." So if their writings are true, they should not think hard of us, because they have issued from their progenitors; and now may the Lord help them to see light in the light, and walk in the light as it is in Christ, for in him there is no darkness at all.

A. STALNAKER.

Small Deceits.

Men at first deceive, knowing it; but by the constant use of deception they cease to even know that they are doing it. Gradually it blinds the moral sense. And it is in this direction that great lies are less harmful than little ones. Men think that a great black lie is very culpable. I suppose it is. But when an armorer wishes, by scouring, to cut the very surface of the metal down, what does he do? Take a bar of iron and rub it? No; he takes emery. Its particles are as small as a pin's point; and these he puts on; and by scouring he cuts down the surface—takes off the enamel. You think that a great lie is a great sin, and a great shame to a man; but after all, these little lies are more dangerous, because there are so many of them; and because each one of them are diamond-pointed. And these little petty untruths, which are so small that you do not notice them, and so numerous that you can not estimate them, are the ones that take off the very enamel of the moral sense—cut away its surface. And men become so accustomed to it, that they do not recognize that they are putting things in false lights, when, by word, by deed, by indirections, by exaggerations, by shifting the emphasis, by various dynamical means, they present things, not as they see them, but as they want to see them. This phantasmagoric process by which men are throwing false lights upon action and motive; upon what is happening and going to happen; the ten thousand little modes by which men are seeking to pervert things, and make them seem different from what they really are; the petty falsenesses to which men resort in order that they may realize their vain ambitious life—these are pernicious and demoralizing in the extreme. And the habit of employing them wears the character more than a great rousing lie told six times a year would do. Yet there are men who, if they are convicted of falsehood in a great transaction, would lose their character forever. Their neighbors would say of them, "We can not trust such men as they are." And those very persons who say they would not trust them, do not hesitate to indulge themselves in five million petty falsehoods, little midges of lies, in the course of a year. A lion is to be dreaded, to be sure; but deliver me from those blood-sucking insects which make me smart and suffer! A single musquito is not much; but a multitude of them, myriads of them, amount to a great deal. And it is this falseness in little things that tends to dim, to obscure, to almost obliterate, a sense of truth. There are men who have almost entirely lost their senses of proportion, their appreciation of magnitude, and their understanding of the connection between cause and effect. They look at everything in the light of what they want, so much that they think that is true which they desire to have true.—*H. W. Beecher.*

Do good with your money. Don't say you will wait until you get a great deal of it. The man who does that makes a bargain with the devil; and the devil outwits him. Where men are going to use their money for good when they get through with it, the Lord is apt to get through with them before they think of getting through with their money.

For the Companion.

Why do we Brethren Love to Travel by Two's ?

BY J. I. COVER.

"And he calleth unto him the twelve, and began to send them for by two and two," &c., Mark 6 : 7.

There might be several reasons offered why we send brethren forth to preach by two ; but the following is deemed sufficient. It is said that "in the mouth of two or three witnesses every word shall be established ;" and again, that "if two of you shall agree *on earth* as touching anything that they shall ask, it shall be done for them of my father which is in heaven;" for where two or three are gathered together in my name, there am I in the midst of them."—The object of this mission was to do good to souls in the name of Jesus ; theme, or subject-Christ and his kingdom, or the good news respecting the kingdom,the king and his subjects, The two's (meaning preachers) went out qualified in degree to preach, what ? *That men should repent.* Repentance, or turning back again to the God whom they had forsaken, was *the* main subject of instructing which the disciples were commanded to use in exhorting the people, as connected with the approaching reign of the promised Messiah. Very frequently are the twelve apostles called in Scripture witnesses. So they were, and even their successors were called such ; and my dear brethren, we of the church who are commanded, ordained, or appointed by the authority of the church,—should we fear the sign and the seal of the righteousness of God through faith in Christ, by shunning each others company in attending upon the ministry *at home* or abroad ?

"Let us then not forget the assembling of ourselves together as the manner of some is ;" but be established to and in the Holy work. A steadfast witness is a good one in open court, or otherwise. Come let us go in search of sinners ; bear testimony for Jesus in his name, and the fruit will be his, to the praise of God.

Be polite to all, as well to those beneath as to those above you. It costs nothing, and often brings success where it is deserved. A kind word may be paid back in gold, but if it meet no return from without your own heart will give you an abundant reward

Selected by CYRUS BUCHER.

PRIDE AND HUMILITY :—I never yet found pride in a noble nature, nor humility in an unworthy mind. Of all trees, I observe that God hath chosen the vine—a low plant, that creeps helpless upon a wall ; of all beasts, the soft and patient lamb ; of all fowls, the mild and guileless dove. When God appeared to Moses, it was not in a lofty cedar, nor in the sturdy oak, nor the spreading palm,but a bush—an humble, slender, abject bush ; as if he would by these selections, check the arrogance of man. Nothing procureth love like humility ; nothing hate, like pride.

The following is said to be a translation of the epistle written by Publius Tiberius Lentulus in the days of the Emperor Tiberius Cæsar, to the Roman Senate, acquainting them with the appearance in his province of *Jesus Christ* :—

Conscript Fathers,—There appeared in these our days a man of great virtue, named Jesus Christ, who is yet living among us, and of the Gentiles is accepted for a Prophet of truth, but his own disciples call him the *Son of God.* He raiseth the dead, and cureth all manner of diseases. A man of stature, somewhat tall and comely, with a very reverend countenance, such as the beholders may both love and fear ; his hair the color of a filbert fully ripe, plain to his ears, whence downward it is more orient of color, somewhat curling and waying about his shoulders. In the midst of his head is a seam or partition of his hair, after the manner of the Nazarites ; his forehead plain and delicate ; his face without spot or wrinkle, beautiful with a comely red ; his nose and mouth exactly formed ; his beard thick, the color of his hair, not of any great length, but forked ; his eyes grey, clear, and quick ; in reproving, terrible ; in admonishing, courteous , in proportion of body well shaped. None have seen him laugh, but many have seen him weep ; a man of his singular beauty surpassed the children of men.

It is easier to fall than to rise; therefore, take good heed to thy ways.

Much creed, little faith; much ore, little gold; many words, little work.

In a calm sea, every man may be a pilot.

The balance makes no distinction between gold and lead

Selected by S. Shallenberger.

Truth and Error.

From the most remote ages, even from that unfortunate hour when our first parents lost eden, have been in the world two great powers, diametrically opposite in character, waging an incessant warfare with each other—a warfare which will only cease when the heavens shall be rolled together as a scroll, and the elements shall melt with fervent heat. These contestants are Truth and Error.—The long duration of this contest has been marked by alternations of success.

At times, even when circumstances seemed most unfavorable, truth has risen like a giant, and, victorious over its prostrate foe, unfurled its glorious banner to the breeze of heaven, proclaiming far and wide to rejoicing millions its triumph. But alas! more frequently error has obtained the ascendency, and flaunted its black flag with malignant glee in the faces of an oppressed and misguided humanity.

Civilization advances hand in hand with truth. Truth imparts vigor, earnestness and efficiency to the progress of improvement. Whatever is sound and substantial, upon which may be built a structure worthy of our respect and admiration, must have truth for its corner-stone; and unless this element be an ingredient, the whole frabric will sooner or later topple down into utter ruin.

The record of past ages, thrones, dominions, principalities, and powers now no more, bear impressive witness to the corroding, subverting influences of error. The testimony of many an ancient city, once the pride and glory of mighty nations, of the existence of which a few shattered columes are now the only silent remains, confirms our assertion. Corrupt civil institutions, intestine wars or foreign embroilments, all born in and promoted by error, led to their fall and destruction. But let us turn from these melancholy evidences of truth and error triumphant, to single out here and there some bright event which truth inspired, the beneficial results of which are still seen and cherished. Alone stood Martin Luther before the Diet at Worms, and boldly enunciated his religious convictions amid the thunders of Rome and the threatenings of legislators.—Truth, through him, then achieved a glorious success, and flashed the light of reformation from nation to nation. This reign of bigotry and superstition has ended; henceforth God's providence might be interpreted in pages of his revealed word. How great a triumph was here—a triumph which caused the very arches of heaven to reverberate with the vocal demonstrations of joy and gratitude formed forth by the angelic hosts, while the baffled legions of hell shrank back with muttered imprecations into the deeper recesses of their terrible abode.

Again in the seventeenth century truth achieved a grand success. Galileo, rejecting the false sophistry of the ancient philosophers, demonstrated conclusively the revolution of the earth and planetary bodies around the sun. Hitherto the Ptolemaic system had been taught, which fixed the earth as the centre of the universe.—And around such a system, backed up by the ingenious subtilties of speculative philosophy, clustered political and religious prejudices. To assert a different doctrine was heresy; to maintain it was to subject the teacher to inquisitorial torment and death. Science found no sympathy when she would propagate new doctrines to the overthrow of old fallacies. Galileo, in the presence of the inquisitors, bowed with age and wrung with torture, abjured his former declarations; but its light had already flashed forth, and no abjuration could check its onward progress. The truth was known, science rejoiced, the darkness which hung over creation was dispelled, and the wonderful dispositions of its Eternal Author were exhibited in a clear and exalted light. Galileo felt the power of truth within his soul, and notwithstanding his recantation, was inspired with all the fervency of his noble spirit to say, "And yet it moves"

Since then there have been oft recurring successes in science, in art, in politics, in the moral condition of the human soul, each giving a new impulse to the onward march of civilization, and inscribing new victories on the empyrean banner of truth.—The conflicts between truth and error have shaken nations, revolutionized ideas, and wrought wonderful changes in the aspects of governments. The Western Hemisphere has not been without a participation in these conflicts; and within the last few years—years of fearful struggle—truth achieved one of her greatest victories over one of the bitterest partisans of error—human slavery. Though to the devout mind, contemplating human affairs, the moral condition of mankind, may occasion a shade of sadness, yet when we raise our eyes, lit up by the coadjutor of truth, faith, and calmly await the dispensations of that being—

"Who moves in a mysterious way
His wonders to perform,"

it will become more and more impressed upon our convictions that at last, amid even the crash of spheres and a burning world, truth will arise like the Phoenix from its ashes, and become forever imperishable.

For the Companion.

The Carnal Mind.

Is not this one of the greatest enemies we have to do with in our Christian warfare? The apostle Paul says: "To be carnaly minded is death, but to be spiritually minded is life and peace." Romans 8: 6.—What a vast difference there is between being carnally and spiritually minded. But yet how likely is our mind to run after the cares of this world, and the objects of it? If we are not careful, even when we are meditating on good spiritual things, ere we are aware of it, the adversary of the soul will steal away our thoughts, even in our most sacred devotions to God. Then Brethren and Sisters, how careful ought we to be and to guard against all evil thoughts Our Savior has declared by taking thought we can not add to our stature one cubit. Luke 12: 25. Seeing then that we cannot gain anything by evil thoughts, but "to be spiritually minded is life and peace," we may gain much by having our thoughts directed on things that pertain to our spiritual welfare; for thoughts often lead to actions—good as well as bad. Then let us be of one mind, fervent in spirit, serving the Lord.

I. F. Rairigh.

Campbell, Michigan.

The nearer we live to Jesus, and the closer our walk is with him, the less inclination we have for pursuits and pleasures in which he is not the object

Believe nothing against another, but on good authority, nor report what may hurt another, unless it be a greater hurt to another to conceal it

Sweet Thought.

I have sweet thoughts of Heaven,
That cheer me all the day,
As through the clouds and darkness
I take my toilsome way;
I think of all the dear ones,
Who saintly glory share;
And heaven I know is brighter,
For all the loved ones there!

I have sweet thoughts of heaven,
That fill my soul with joy,
When earthly trials gather,
And earthly trials annoy;
I think of that bright dwelling—
That perfect home of rest,
Where angel choirs are singing
The chorus of the blest!

I have sweet thoughts of Heaven,
That keep me from despair,
When life, with all its burdens,
Seems more than I can bear;
I think of him,—my Savior,—
Who suffered pain and loss;
Through him I gain Salvation,
For Him I'll bear the cross!

I have sweet thoughts of heaven—
Of bliss, and peace, and rest;
A loving Angel—presence,
That calms my troubled breast;
They cheer me when I'm lonely,
They comfort me when sad;
Sweet thoughts of heaven, ye only
Can make my Spirit glad!

SUSANNA BLOCHER.

Shade Mill, Md.

For the Companion.

The Second Coming.

When one sees how often the *second* coming of our Lord is spoken of in the New Testament scriptures, is it not surprising that so little is said of it in the pulpit and in the prayer-meeting? "Where is the promise of his coming?" is silently asked, and it is boldly asserted that "all things remain as they were even from the creation of the world."

We are commanded, "praying in the Holy Ghost, keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life," and "looking for and hasting unto the coming of the day of God." The great apostle, Paul, tells us that "Christ, unto them that look for him, shall appear the *second* time without sin unto salvation;" and he also says, "our conversation is in heaven, *from whence also* we look for the Savior, the Lord Jesus Christ, who shall change our vile body, that it may be fashioned like unto his glorious body." "This same Jesus," said the angels to the apostles, "which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." And we are further told "*the Lord himself shall descend from heaven* with a shout, with the voice of the arch-angel and the trump of God, and the dead in Christ shall rise first; then we which are alive and remain, shall be caught up together with them in the clouds to meet the Lord in the air; so shall we ever be with the Lord."

The scripture is full of such teachings, and the pulpits are empty of it. John, in his loving style, says to his people, "Little children, abide in Him, that when he shall appear * * * * not be ashamed before him at his coming," and "Beloved, now are we the sons of God. * * * * When he *shall appear* we shall be like him, &c.

If it is the duty and privilege of Christ's disciples to be "looking for that blessed hope and glorious appearing of the great God and our Saviour Jesus Christ," why is it not oftener urged by the ministers?—Really it is hard to find a duty pressed more urgently, more frequently, than the looking for and praying for his second coming. ELIA.

For the COMPANION.

A Reply to Brother John Forney Sr: The Bread and Cup in the Communion.

Brother Forney's remarks are found in C. F. C. present vol: No. 34, page 538. In the conclusion of his remarks he says that, if any one thinks the above reasons are not sufficient or scriptural, he is open for instruction or criticism. I will not write on this subject as though I need no instruction myself. But as we believe in a free, friendly, brotherly and sisterly enterchange of thought on all matters pertaining to our holy religion. I will write a few thoughts on this subject in as brief a manner as I can, and then, if I fail to produce scriptural evidence for my few remarks, I hope some brother or sister will instruct me more perfectly. This is a subject that is much neglected by our ministers. We very seldom hear our ministers say anything in regard to woman's inferiority; and as our ministers are too timid to speak on the inferiority of the sisters, I think we can reason together in order that we sisters can be edified.

In the first place I will be obliged to show brother F. where some of his reasons will not bear investigation.—He observes that "we learn only of the men breaking the bread and dividing the cup, in the scriptures, and not of one woman have I ever read that brake the bread in the communion." Well, that is very true; but we cannot accept of it as a reason why the sisters do not break the bread and divide the cup; from the fact that we cannot read that ever a sister did eat or drink of the bread and cup in the communion. But we dare not accept of that as a reason, or we will be obliged to admit that a sister should not eat of the bread or drink of the cup of the communion, just because we cannot read that they ever did partake of it. I feel satisfied in my own mind that brother F. would not say that a sister ought not to commune, merely because we cannot read of them communing in the days of the Apostles. The reason is just as good in one case as in the other; but we are not willing to accept of it in either, as a proof against our liberties; for the Savior said, "Whoso eateth my flesh and drinketh my blood, hath eternal life:" and we sisters desire to inherit eternal life, and we are willing to receive the emblems of the body and blood of our Savior, by the hands of our Elder Brethren; from the fact that the women are commanded to keep silence in the churches, and it would be impossible for us to divide the emblems without speaking. If we had the liberty of breaking the bread and dividing the cup in the communion, we would be obliged to speak to each other, and say, "The bread which we break is the communion of the body of Christ." And also in dividing the cup we would speak and say, "This is the communion of the blood of Christ;" and thus speaking we would disobey God's holy word, and render us unworthy of communing. This is the best reason that I can assign why the sisters do not break the bread and divide the cup among themselves.

Now for the scriptural proof of this position. In the first place let us see what Paul wrote to the church at Corinth, (14th chap. of 1 Cor. commencat the 23d verse). "If therefore the whole church come together into one place" &c. And in the latter clause

of the same chapter, we learn that the women are to keep silence in the churches; "for it is not permitted unto them to speak; but they are commanded te be under obedience as also saith the law." It seems that Paul wished to remind them of what the law said in regard to the women speaking in the churches; and that he also wished them to observe the same law at that time. Paul positively said, "It is a shame for women to speak in the church." Well, then, if the women were not permitted to speak in the churches in the days of the Apostles, it certainly would not be prudent for them to speak at this age of the gospel; for the same instruction that Paul wrote to the church of Corinth is for our learning also; for heaven and earth shall pass away, but the word of God shall not pass away. Now I think that I have given a scriptural reason why the sisters are not permitted to divide the bread and cup in the communion, from the fact it would not be done without us speaking. But if brother Forney, or any other brother or sister can produce any other scriptural reason, I will be very thankful for their instruction Come, let us reason together; as this seems to be a disputed subject, let us investigate it thoroughly, that we may all come to one faith, and that we may all speak the same thing, and that there be no divisions among us, but that we be perfectly joined together in the same mind and in the same judgment.—My design in replying to brother Forney's remarks is, to instruct, or if I am wrong, to be instructed.

From a weak sister,

MARIA E. SHIGLEY.

For the Companion.

Is it a Christian? with Answers Quoted from the Scriptures.

BY J. F. NEHER.

Can a Christian follow all the foolish fashions of this world? Or are they Christians that dress different from the world, yet like the world, have their yards, houses, furniture, buggies, harness, &c, fixed off with unnecessary and foolish things?

Answer.—"Love not the world, neithrethe things that are in the world If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but of the world. And the world passeth away, and the lust thereof; but he that doeth the will of God abideth forever." 1 John 2: 15, 17.

Will a Christian, after having renounced the pernicious ways of Satan, have any desire to follow the world?

Answer.—"No man having put his hand to the plow; and looking back, is fit for the kingdom of God."—Luke 9: 62.

Will a Christian raise his children after the foolish fashions of this world?

Answer.—"And yefathers, provoke not your children to wrath, but bring them up in the nurture and admonition of the Lord." Eph. 6: 4.

Is a wealthy man a Christian that gives very little to the church or the poor?

Answer.—"He which soweth sparingly shall reap also sparingly; and he which soweth bountifully, shall reap also bountifully; for God loveth a cheerful giver." 2 Cor. 9: 6, 7.

Will a Christian attend meeting only once or twice in six months without a lawful excuse?

Answer.—"Not forsaking the assembling of ourselves together, as the manner of some is, but exhorting one another, and so much the more, as ye see the day approaching;" Heb. 10: 25.

Will a Christian be untrue or dishonest in his trading?

Answer.—"Provide things honest in the sight of all men." Rom. 12: 17.

Will a Christian spend a heap of money for tobacco and other unnecessary things, and not own a Testament?

Answer.—"He that hath no sword, let him sell his garment and buy one;" Luke 22: 36.

Is a Christian's time for reading the Bible, taken up by reading the Political papers, and novel reading?

Answer.—"Search the Scriptures; for in them ye think ye have eternal life;" John 5: 39.

Will a Christian, when he is wronged by a neighbor, repay the same way?

Answer.—"See that none render evil for evil unto any man, but ever follow that which is good, both among yourselves and to all men; 1 Thess., 5: 15.

Are they Christians that tell us foolish tales, or untrue stories?

Answer.—"Neither filthiness, nor foolish talking, nor jesting, which are not convenient, but rather giving of thanks. Eph. 5: 4.

Can a Christian, able to work, be indolent?

Answer.—"This we commanded you that if any man would not work neither should he eat;" 2 Thes 3: 10.

Do we see Christians in the saloons drinking with the world?

Answer.—You cannot drink the cup of the Lord and the cup of devils;" 1 Cor. 10: 21.

Brethren and sisters, is it possible that any of the above named things would prevent us from being Christians? Let us consider them well, and if we have been guilty of any of these things, let us amend.

For the Companion.

Leaping.

I have frequently heard people say that leaping, as the lame man did when he was made whole, was something like they have when they have a revival, and one gets religion. Then he is made to leap for joy, because his sins are forgiven him But I can not see it in that light, for I think if a person is made whole and his sins all forgiven, then he would be willing to follow him which made him whole; but that is not the case with those persons who claim that they leap for joy at their revivals. I can speak from experience, for I was at the bench myself, and I expect I experienced as much as any, for I did leap too. But it did not satisfy me; for I searched the Scriptures and I saw that they did not comply with all the commands; and one night soon after, one of the preachers was at my place, and I told him that I must be baptized now. "Oh, no," said he, "you are baptized with the Holy Ghost, and you need not be baptized with water." He would have deceived me, if he could; but I believed my God more than him, and I never communed with them, and I am satisfied that the leaping which is done at such places is not according to the Gospel, or they would comply with the whole Gospel.

NOAH B. BROWN

For the Companion.

Special Lovefeast at Brother S. C. Keim's, Elklick, Pa.

The first Lovefeast ever held in the town of Salisbury took place on Sunday evening, October 8th, at the house above named, and quite a pleasant little meeting had we there. There were sixteen members present —six brethren and ten sisters. We had most excellent order during services, and the brethren participating in the feast felt much revived and built up.

Brethren, sisters, and friends, you may be inquisitive to know why this meeting. It surely had a moving cause,—and so have all meetings of this kind,—but this was caused by an unusual circumstance, and here let me present it to you.

Some five or six months previous to the above, a young lady, intelligent, and with rather refined habits, presented her first-born to her husband, from which time she slowly, but gradually, became weaker, until her disease betokened symptoms of Consumption. Its taking this form, alarmed the young husband and friends to the extent that they consulted another physician,—one, too, that is considered an able man in the line of his profession. He advised change of climate as the only alternative. She, however, had by this time become so weak that her friends despaired of venturing out with her. And no wonder, when some said, "She had better take her coffin with her, for she would certainly need it ere she could return." Thus she lingered on for some weeks longer, still gradually sinking. At last she, too, lost all hope of recovering. And looking upon the past history of her life, she saw much undone that should have been done, and things done that should not have been done. These two great evils so prevalent among us—the sins of omission and commission—caused her to shudder when she would look over yonder to where she was at this time rapidly verging. Her friends and neighbors having the same opinion as regarded her recovery, asked her to confirm the vows that were made for her in infancy, (in her baptism). But this would not satisfy her great mind: with all that her friends and others could say and do she could not be pacified; all that the preachers could say and do would not affect her in the least. This we know by their own confession,—"I know not what kind of a woman Fanny is; with all the praying and entreaties of all, it seems not to affect her in the least." The burden becoming greater, and the grave and eternity approaching, she could feed upon hu-ks no longer. She sent for our worthy brother Jonathan Kelso. He immediately repaired to the house of affliction. What does he find here but a poor, famishing soul—one whose sprinkling in infancy failed to give the blissful hope of heaven. She made the solemn fact known that she wished to be immersed, and that nothing but an immersion would satisfy her.

Now began the solemn work—a subject for immersion that was not expected to live very long any more! Sunday, October 1st, was the day she fixed in which to have her resolutions brought into actual realities.—When brother Jonathan brought me word I inquired into her case. "She is very weak, and it will require all if she can stand it; but she says she wants to be immersed and if she dies in the act." Here there was faith, brethren and sisters, that some of us should be a little more in posession of. Now then the good work was commenced, and but a few days left in which time preachers (of which there were three, her Eliphaz, Bildad and Zophar) were busy to persuade her from engaging in so dangerous a work: "It will kill you; this or that way is just as good; do not tear yourself away from your friends, and the faith of your infancy," etc.

In this young woman was a principle of faith that worked by love.—Notwithstanding all the strong arguments against her conclusions, such as, "you will die in the water, you are too weak. I don't think that Lint is so big a fool that he will take you into the water after he sees you." She replied, "If he does not I will get some one that will."

The morning of the first opened for a pleasant day. I, in company with brother Olinger, started for the house of brother Kelso. From here we went to see the sick woman.—When we first saw her our opinion as to the requisite strength was not so bad; but after I was there awhile, I began to doubt a little myself.—Brethren speakers, such cases will always to us appear solemn and weighty, almost above what we poor mortals can bear up under. By this time the husband made application for baptism along with his wife. After counseling the church we sang the 285th hymn, read the scripture usually read on such occasions, and after a few appropriate remarks, we entered into solemn prayer, and surely it was solemn. Buggies now being ready Fanny was carried upon one, and the procession started in the direction of the water. O, how solemn! To many will that scene be, ever fresh upon their minds! Slowly we wended on our way, and as we passed through the main street, the crowd increased in numbers, and many a silent "Farewell, Fanny," we noticed, went up from the anxious crowd. A perfect Babel grew out of this concourse of people. One would say one thing, another something else in regard to Fanny's case.

At last we were brought to the waters' edge. By this time the crowd had swelled to the number of several hundred; and not much wonder, for the prophets had sent out a prophecy that the "Dunkards" would certainly kill this subject, if they never did so before. Having such a stroug current before us, and some still affirming that she cannot stand it, you can probably imagine how we, poor servants, felt. Waiting a short time, we led into the water the husband, and there we buried him, and saw him arise to newness of life.

Now then we brought Fanny out of the buggy on a chair, where the sisters got her ready for the water. All being ready brother Jonathan and I raised the chair on which we carried her into the water. As we raised her she looked solemnly upon the members present, and said, "Brethren, *pray* for me." The solemn sentence, "Pray for me," uttered, as it was, on so solemn an occasion, and by a person so deeply interested in that prayer, was enough to melt the stoutest heart. While in the water and during the time of immersion, the deepest silence prevailed in that large congregation; every eye was fixed upon the scene, and many hearts became almost motionless, while the ears of many were ready to hear the sentence, "*She is dead.*" We brought her out alive, yet some one of the crowd carried the news away from there that she had died; others that she died an hour and a half after be-

ing immersed. We brought her to the house of brother brother Kelso, where the sisters waited on her After she was re-dressed, I entered the room where she was, and, brethren and sisters, before me I had a face that looked heavenly and divine. At once she reached out her hand, and with a smile and countenance so pleasant, greeted me for the first time as brother. At this time and place was the lovefeast appointed. And sister Fanny and we for the first time communed together on earth (and it proved to be thelast). She enjoyed herself very much during her stay with us as a member of Christ's body. On the 24th of the same month, at about two o'clock, she breathed her last, and is now gone to her rest, and is awaiting us as we one by one step out of this world. Her remains were taken to the brick church, where it was said the largest congregation had assembled ever known before. The occasion was improved from Rev. xiv. 13, by the editor of the *C. F. Companion* and a few appropriate remarks by Mr. Pfahler, concluded by the writer. The last look we gave upon sister Fanny Eugenia Keim brought up the thought, "she is at rest." The number of her days was 25 years, 2 months and 11 days.

In conclusion I would say, I have by special request brought the above upon paper, and now pray that it may do some poor soul good—give warning to our young not to delay this all important thing too long. Work while it is called to-day. And to my fellow-laboring brethren I would say take fresh courage. The above circumstance has made me but the stronger in our practice.

May the God of all comfort bless us all. Amen. C. G. Lint,

Dale City, Pa.

For the Companion.

Christ's Coming.

"But of that day and hour knoweth no man; no, not the angels of heaven, but my Father only. But as the days of Noe were, so shall also the coming of the Son of man be."—Matt. xxvi. 36, 37.

It appears then to us that the great day of the Lord is not to be made known to the inhabitants of heaven, much less to a wicked world like ours. Although men of perverse minds will arise and deceive many by their good words and fair speeches, and if it were in their power they would deceive the flock of Chrst; but the sheep hear the Shepherd's voice. Be not deceived, for many shall arise and draw many after them; yea, "who privately shall bring in damnable heresies." We are not to give credit to those who set a day for the Master to come; but the servant is at his post watching, laboring night and day, as faithful as Noe did, and to no false teachings do they give heed, but reject it as poison. We know he will come, for he cannot lie: "I will come again," saith the Master. We know also that soon, yea, very soon, he will come for some of us, but we know not the day; and as we have the same warnings of death we know just as much about one as the other.

Kind reader, if your friend would tell you that on the forth of July next he was going to die, you at once would say, "You don't know anything about that." Just so with those false teachers who are deceiving and being deceived. Therefore we are not to give credence to their false predictions and surmisings. God is not talking to us through Prophets now, but through his Son, who hath declared unto us the last will and testament. What! shall men, in the face of all that is sacred and holy, tell us they know the day, when Christ the Lord, hath, in his own language, said, "Of that day and hour knoweth no man, no, not the angels, but my Father only." "Secret things belong unto the Lord our God, but those things which are revealed belong unto us." We do not expect to see the world christianized, as is supposed by some. We read quite different in the Gospel. For a moment reflect! What is it that is going to destroy the world? Is it the goodness of the inhabited world? Nay, verily.—Where is Sodom? The sacred pages tell the doleful tale. It is destroyed. If there had been ten righteous in all the place, it would have still remained; but alas! we learn it shall be so when the Master comes "the second time, without sin unto salvation," "taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ."—When shall this great day come?—When the world is least expecting it. We think from all the circumstances relating to that day, the world will be at its zenith in science and literature, and not until that do we expect it. God in his wisdom only knows. Look back on the science for the last century—not only a century but for the last twenty-five years. Suppose it is carried on at this rate for the next quarter of a century, what will it be? To-day we speak almost around the Globe in an instant. We learn men are flying through the aerial region, bearing the news from one point to another. We shudder to say that in all of this God is not known. "We have done it ourselves," they cry. Wickedness is found to abound all over this green earth of ours. Men have trodden the laws of God under foot, count the commandments of God non-essential. We call your attention to the days of Noe. Remember Lot. God was not known. In all the wicked world died; their sins and iniquities reached heaven; and then was the wrath of God poured out. From all the testimonies given, we have to say, "He is near, even at the door."

Sam'l Molsebe,

Rogersville, Tenn.

Light and Shade.—Vice is most revolting when seen in contrast with virtue. A profane man, belching forth oaths among those who never swear; an atheist pouring forth blasphemies in the presence of reverent and holy men; an inebriate filthy and coarse mingling with persons who never touch the debasing draught; the vulgar libertine corrupting the air with unwholesome speech to the disgust of those whose minds are pure; in every such instance vice is seen not alone as a sin, but as a horrid deformity. It not only brings death but also shame; is not only wicked but vile; is not alone wrong, but unspeakably mean. How lovely by the same contrast does virtue appear!—How sweet the lips of chastity; how pure the breath of reverent piety; how excellent the life of abstinence; how blessed the example that chides the erring, rebukes the unholy, impresses the young, guides the wanderer and strengthens the weak by its silent power.

Winter, which strips the leaves from around us, makes us see the distant regions they formerly concealed; so does old age rob us of our enjoyment only to exchange the prospect for eternity before us.

Attend well to your own business.

Christian Family Companion.

DALE CITY, PA., Nov. 7, 1871

Now for the Work.

Enclosed will be found our blank lists for subscribers, with envelopes with printed address, ready to be filled with good names, and the "needful" for another year. Some papers have sent out their prospectuses a month ago; we prefer not to send ours until it is time to use them.—That time is now fully at hand. We therefore earnestly call upon our friends to go to work with a will. Can you not give a few days specially to this work? In this way some of our brethren and sisters who are zealous for the good cause may lend a helping hand. If they cannot, or rather we might say, if they *need* not preach from the stand, they may aid in disseminating truth to the world, by holding up the hands of those who are proclaiming it. The COMPANION has certainly carried the Gospel into many families and neighborhoods.—It is one of the available means of spreading useful instruction, in which all may participate. Hithough in most cases our ministering brethren have been our most active agents, lay-members, brethren and sisters, have rendered us efficient aid, and in many cases our sisters have proven the most successful agents, having obtained good lists where the brethren had failed. Hope they will continue to lend us their helping hands.

We think our list should be largely increased during the present volume, and we confidently believe that we will deserve a more liberal support We expect to make our paper more interesting and lively than ever, and having better accommodations and facilities, we will certainly be enabled to give better attention to the wants of our customers. And we promise that on our part nothing shall be spared to give satisfaction.

Go to work *now*, friends, while the material is at hand, and the matter is upon your minds. Ask the first person you meet to subscribe for the COMPANION, and do not be put off with anything but a sufficient excuse, and that will be that he is now taking the paper. If he is too poor to pay for it, and yet would like to read it, take his name and then hold a collection to pay for it, for such people ought to have the paper by all means. If you cannot raise the money by collection send on the name and we will raise it. Do not go by the poor. They shall have our paper if they will read it.

All new subscribers will get the balance of this year free. Offer this as an inducement. Two months free is worthy of consideration.

We should by all means hear from all our agents by the middle of December. This will leave only about a month for work. Much may be done in that time if the work is undertaken in earnest.

THE PIOUS YOUTH,

you will remember is prospective.—We prefer that you should receive no money for it until it shall be announced that the desired number of subscribers has been obtained. Next we shall have something farther to say in regard to the YOUTH.

Visit to Allegheny County, Maryland.

In company with brethren Lint, Kelso, and Lichty, we made a visit to the Brethren in Alleghany county, Maryland, and attended their Love-feast, near Accident, on the 28th of October. Brethren Valentine Blough and George Schrock, and other ministers from adjoining branches were also present. At four o'clock the meeting convened, and the subject of Self-Examination was taken up. Several brethren had spoken upon it, and Elder Lint was about closing the subject, when the congregation was shocked by a terrible explosion in the kitchen. Many of the people were instantly upon their feet, and some made for the doors. It was soon ascertained that no one had been in the kitchen at the time and consequently none was hurt. The cause was the explosion of a hearth-stone. A kettle of water was thrown out upon the floor; the meat kettle unhooked and set down upon the fire. Ashes and coals were thrown over the contents, requiring it to be washed, and thus delaying the supper, but the time was occupied in speaking and singing. The meeting was continued on Sunday forenoon, and in the afternoon we returned as far as brother Jonas Lichty's—distance, 18 miles.

The brethren and sisters seemed to enjoy the meeting, and we trust good may have been done.

We visited the family of brother Jeremiah Buechly, and were glad to form their acquaintance. Several of the children are members, and all seem to enjoy that peace which the world cannot give. Also took dinner at brother Josiah Beachley's, but had scarcely time to make an acquaintance, except to witness their hospitality. On Sunday noon we parted at brother Jonas Beachly's where we received the last act of kindness from the Brethren of Bear Creek branch.—May the Lord bless them.

In the evening we attended preaching at the meeting-house near Salisbury, and listened to an interesting discourse upon the Christian Race, by brother Valentine Blough.

To our Contributors.

It seems that our removal has had an effect on those who contribute to our columns; and the consequence is, our manuscript box shows a lack of its usual variety. Come to our aid, brethren and sisters; we want no stagnation. To have a good paper, we must have a good supply of original, fresh, stirring matter to select from. The busy season is now about over; and as the evenings are long, and the state of the weather may soon be expected to be unfavorable to out-door exercise or work, thus affording more time for reading, study, and writing; it is fondly hoped that you

will come to our relief at once. Let us have your best thoughts on the most important subjects. Labor to strengthen the bond of brotherhood—the bond of love. Comfort the distressed; encourage the desponding; strengthen the weak; guide the wayward; arouse the dormant; alarm the guilty; and encourage the faithful.

Writing for the press—fastening the light of the soul on paper—is an important method of improving your own minds, of cultivating your own hearts. We think there is entirely too much talent buried up; too many are preparing themselves to say, "Lo, there thou hast that is thine." We know some who are well qualified to write for the press, whose names are seldom seen in print. Why is it? Do they not know that the Lord's cause is suffering through their indifference? May such arouse, bestir themselves, and lend us a helping hand.

We have not heard for some time from some of our valued contributors. Will not they remember us now? Let them not merely say, "Let your manuscript box be filled;" but let them give those things that are needful to fill it. We solicit your help because it is a relief to us; but we urge you to the work from the consideration of duty. The Lord has need of you and of your best efforts. J. W. B.

Restored to Health.

We take pleasure in informing our readers that sister Lint, wife of Elder C. G. Lint, of this place, has quite recovered from her illness, and is enjoying better health than usual.

MISCELLANEOUS.

The Silver Cup---The Resurrection Illustrated.

Dr. Brown, in his Resurrection of Life, cites from Hallet the following beautiful illustration of the resurrection:

"A gentleman of the country, upon the occasion of some signal service this man had done him, gave him a curious silver cup. David—for that was the man's name—was exceedingly fond of the present, and preserved it with the greatest care. But one day, by accident, his cup fell into a vessel of aqua fortis; he, taking it to be no other than common water, thought his cup safe enough; and, therefore, neglected it until he had dispatched an affair of importance, about which his master had employed him, imagining it would be then time enough to take out his cup. At length the fellow-servant came into the same room, when the cup was near dissolved, and looking into the aqua fortis, asked David who had thrown anything into that vessel. David said that his cup accidentally fell into the water. Upon this his fellow-servant informed him that it was not common water but aqua fortis, and that his cup was almost dissolved in it.—When David heard this and was satisfied of the truth of it with his own eyes, he heartily grieved for the loss of his cup, and at the same time he was astonished to see the liquor as clear as if nothing at all had been dissolved in it, or mixed with it. As, after a little while, he saw the small remains of it vanish, and could not now perceive the least particle of silver, he utterly despaired of seeing his cup more. Upon this he bitterly bewailed his loss with many tears, and refused to be comforted. His fellow-servant, pitying him in this condition of sorrow, told him that their master could restore him the same cup again, David disregarded this as utterly impossible. 'What do you talk of?' said he to his fellow-servant. 'Do you not know that the cup is entirely dissolved, and not he least bit of silver is to be seen? Are not all the little invisible parts of the cup mingled with the aqua fortis and become parts of the same mass? How then can my master, or any man alive, produce the silver anew, and restore my cup? It can never be; I give it over for lost; I am sure I shall never see it again?'

"His fellow-servant still insisted that their master could restore the same cup, and David as earnestly insisted that it was absolutely impossible. While they were debating this point, their master came in and asked them what they were disputing about. When they had informed him, he says to David, 'What you so positively pronounce impossible, you shall see me do with very little trouble. 'Fetch me,' said he to the servant, 'some salt water, and pour it into the vessel of aqua fortis. Now look,' says he, 'the silver will presently fall to the bottom of the vessel in a white powder.'

"When David saw this, he began to have good hopes of seeing his cup restored. Next his master ordered the servant to drain off the liquor and to take up the powdered silver and melt it. Thus it was reduced into a solid silver piece, and then, by the silversmith's hammer, formed into a cup of the same shape as before. Thus David's cup was restored with a very small loss of its weight and value.

"It is no uncommon thing for men, like David in this parable, to imagine that to be impossible which yet persons of greater skill and wisdom than themselves can perform. David was as positive that his master could not restore his cup as unbelievers are that it is incredible God should raise the dead; and he had as much appearance of reason on his side as they. If a human body, dead, crumbles into dust, and mingles with the earth, or with the water of the sea, so as to be discernible no more, so the silver cup was dissolved into parts invisible, and mingled with the mass of aqua fortis. Is it not, then, easy to be conceived, that if a man has wisdom and power enough to bring these parts of silver to be visible again, and to reduce them to a cup as before, so God, the Maker of heaven and earth, must have wisdom and power enough to bring the parts of a dissolved human body together, and to form them into a human body again! What though David could not restore his own cup, was that a reason that no man could do it? And when his master had promised to restore it, what though David could not possibly conjecture by what method his master would do it? This was no proof that his master was at a loss for a method. So, though men cannot raise the dead, yet God, who is infinitely wiser and stronger, can. And though we cannot find out the method by which he will do this, yet we are sure that he who at first took the dust of the ground and formed it into the body of man, can, with the same ease, take the dust into which my body shall be dissolved and form it into a human body again. Nay, even if a body be burnt, and consumed by fire, the parts of that body are no more really lost than the invisible particles of the dissolved cup. As David, then, was wrong in thinking that it was impossible for his master to restore his cup, it must be at least equally wrong for us to think it impossible that God should raise the dead.

CORRESPONDENCE.

Correspondence of church news solicited from all parts of the Brotherhood. Writer's name and address required on every communication as guarantee of good faith. Rejected communications or manuscript used, not returned. All communications for publication should be written upon **one side** *of the sheet only.*

Dear Brethren and Sisters, and all readers of the *Companion*, "Grace be to you, and peace from God the Father and from the Lord Jesus Christ, who gave himself for our sins that he might deliver us from this present evil world, according to the will of God and our Father, to whom be glory forever and ever." It is through the kind providence of God, that we are still spared this beautiful Sabbath morning, and are once more permitted to grasp our idle pen for the express purpose of communicating a few lines for your perusal. I will here give you a few items of Church news.

Our communion meeting came off on Saturday before the first Sabbath of Oct. Had quite an interesting meeting. There was the largest crowd of people that has ever been present at our Lovefeast in this part of the West; and there was very good behavior considering surrounding circumstances. The ministers from a distance were brethren Blocher from Dekalb Co, D. B. Gibson and Elder D. D. Sell, from Clinton Co., and Elder A. J. Correll, from Holt county, (formerly of our native Country, East Tenn.) and several other brethren and sisters from adjoining counties, and also others that were not members, but strong advocates of the same doctrine, and we truly hope ere long they may attend to that one thing needful, which shall not be taken away from them. O what a blessed thing it is to associate with those that can see eye to eye! If only all I love would serve the Lord, then wickedness would cease, and evil would be practiced no more Yes, often am I made to weep when I behold the brethren and sisters all seated around the communion board, and see those outside that are near and dear to us, who are so unconcerned about their soul's salvation as to think that feet-washing and the Lords Supper are not necessary. We often the young, the gay, pointing the finger of scorn at us while we are obeying the commands that are laid down plainly in the New Testament.

The Brethren labored very hard while here, but their stay was rather short. We desire for such to visit us often, for it is seldom that ministers ever visits our parts. We can see in our periodicals of brethren passing all around us; they all go on and do not come here. I will say to brother Jesse Crosswhite, if you come West do not forget our little band that is in Andrew Co., Mo. I think you can do much good by coming here. I often wonder why the ministering brethren in the east do not scatter out more than they do. I received a letter long ago from a cousin of mine (a young sister) in Tenn., who attended a common meeting where there were nine ministers present. Now dear brethren is that spreading the Gospel? "Go ye therefore and teach all nations." So brethren and sisters, I will in conclusion say with one of old, "Be perfect; be of good comfort; be of one mind; live in piece; and the God of love and peace shall be with you." "The Grace of the Lord Jesus Christ and and the love of God and the Communion of the Holy Ghost be with you all."

LOUISA J. BASHOR.
Whitesville Mo.

Letter from D. M. Holsinger. No. 8.

Dear Brethren and Sisters:—My last report was dated at Bloomingdale, in the Bear Lake branch. We were there till the 2nd inst., then came to this (Black River) branch again. For certain reasons, which I do not wish to publish, our programme was disarranged; so we were among the brethren in this branch since then; had meetings every evening except the 9th and 13th when the fires raged to such an extent that all had enough to do to save their property; and on she 14th the rain prevented the people from coming. We have enjoyed ourselves very well since here. Much love and christian affection havebeen shown us by the members; and our health is still about as usual.

We still try by the ability which God giveth, to discharge those duties which our mission imposes, faithfully; but of this I can certify, preaching is but a part. So I will once more say: Remember us in your prayers, that our labor may nos be in vain; that God may have the honor, and his good cause prosper on earth. For the present I can give no direction where to address me but will do so as soon as I can.

Farewell for awhile.

DANIEL M. HOLSINGER.
Bangor, Mich, Oct. 17th.

Brother Henry;—I wish to say to you and to my friends, that after 2600 miles travel this summer, looking for a home we found none. We last week were up to Michigan and bought a farm in Ionia Co., Campbell township.

Lowell, will be our Rail Road Station, on the Detroit and Milwaukee R. R., 19 miles East of Grand rapids, There are better chances in Michigan, than any we found in the West, to buy good, comfortable homes at reasonable prices. We pay $4000, for 160 acres, half improved. The narrow, space will not admit of particulars, heavy timber, good for wheat and oats, not so good for corn as Indiana, excellent fruit country &c. Bro. Peter Garman: If you return from Oregon come to Michigan, Bro. John B. Allensworth give up your trip to Oregon and come to Michigan, for Laborers are much needed from your brethren. GEO. LONG.

Sabbath School.

As the church now seems to manifest a decided interest in the cause of the "Sabbath School," a few lines, from the pen of one of its most enthusiastic advocates, in the form of a report from the school in connection with "Pleasant Hill Church," (more generally known as Bush Creek), may not prove altogether uninteresting.

It reopened the first Lord's day in April with but few scholars, and only three or four teachers. Those who were the most zealous in the good cause of leading those dear little ones to the great Teacher, were Brother Brown (one of our ministers), sister Cronise, and the Misses Norris.—Though our number was small, (and we regret much to say, opposition great) God prospered us: we remembered—we trusted His promise; for He has said, "Where two or three are met together in my name there am I in the midst of them;" and in His fear we met Sabbath after Sabbath to worship in His temple with those of whom the Savior, the loving Master,

said, "Suffer little children to come unto me;" and we feel it a Christian duty, therefore, a noble and glorious work, to bring these children to him; for the

"Little lambs so white and fair
Are the Shepherd's care."

Bible, Testement, and spelling classes were organized, and taught by the most zealous workers we could procure. The interest increased, and almost every Sabbath our hearts were gladdened by the sight of new faces, and bright eyes looking at us inquiringly for the way in which the tender feet should tread. As the summer advanced, more interest seemed to be shown by others of the church, and we received aid from unexpected quarters. It filled our hearts with joy to see them answering to the Macedonian cry "Come over and help us."

And as the winter months, with their long siege of rain, snow, and winds, are fast approaching, we felt the necessity of disbanding our little body of workers in Christ until God in His infinite mercy shall again visit us with the genial sunshine of another spring; so on the afternoon of the 14th, we assembled in the church for the purpose of once more presenting our dear children to the tender Savior, and invoking His contined blessing upon them.

Brother Brown delivered the closing address, beseeching the children with words of love to cling to the precious truths which their teachers had imparted to them from the sacred volume; to remember that it was love for their priceless souls that had prompted these teachers to meet with them each recurring Sabbath to direct them to that land of never fading glory, of which the risen Savior is the continual light. Prayer was then offered, after which the children, and the many friends, who so kindly encouraged us with their presence, were treated to cakes and candy of many varieties, which made many a pair of little brown eyes grow brighter.

Our number though very small at the reopening of the school, had multiplied beyond our expectations, then at the close between fifty and sixty members. It was with heartfelt sadness we gave the parting hand; for before another season shall roll around some of us may be lying beneath the clouds of the valley. The hands now [illegible]ing the fervent "Good bye" may then be still and pulseless; the heart which thrilled with sadness as the forms of these dear ones left for their homes, may then be cold in the silent embrace of the angel Azrael.—Although we should meet no more on earth we all turn with trusting hearts to that land, where there shall be no parting, nor the night of death enters there, and from the deepest recess of our hearts comes the inaudible prayer.

"Father, perfect my trust;
Let my spirit feel in death
That her feet are firmly set
On the Rock of a living faith."

K.———

Moonovia, Md.

That Discrepancy.

On page 607, brother D. Snowberger calls our attention to a discrepancy between the minutes as published at the *Gospel Visitor* office and those printed at the *C. F. C.* office. As clerk of the Western District of Penna. I will say that I have still in my possession the original form of the query as it came from the——— congregation, to our D. M., as follows: "Is it according to the gospel for a brother to swear his life against a man for any cause?" I can only say at this time that I may have possibly committed the error in transcribing it for A. M. The clerk of the A. M. may possibly be able to tell us who made the mistake. Hope that all interested may see the propriety of the answer agreed on, both at our D. M. and the A. M. I will close.

Joseph Holsopple.

Brethren Editors]Companion.—For the satisfaction of those brethren and churches, who sent us aid to build our meeting-house, we append a list for insertion in the C. F. C.

Wolf Creek church, Ohio,	$ 5,00
Sugar Creek, Allen Co.,	10,00
Donald's Creek, Clark Co.,	30,00
Stony Creek, Logan Co.,	43,75
Oakland Creek, Darke Co.,	29,50
Upper Stillwater, Miami Co.,	68,50
Covington, Miami Co.,	340,00
Dry Valley, Mifflin Co., Pa.	20,00
David Roop, Maryland,	50,00
Total	$596,75.

Now through the liberal aid sent us, according to the foregoing statement, we of the Mineral Creek church now have been able to build us a very good meeting-house in size 44 by 54, with basement story under the entire house; and we here take the opportunity of stating that the liberality of eastern Brethren in the way of assisting us to a house, exceeded our expectation, and one and all have our sincere thanks for the generosity shown toward us. Our first Love-feast held in the meeting-house, was held on the 14th of this month. The weather on the first day of the meeting was very disagreeable, but it cleared up, and on the 2nd day we had a good attendance. Brother David Frantz from Illinois was with us, as well as brethren from adjoining churches, and through their faithful labors, our meeting closed to the general satisfaction of those present, and especially to the edification of the brethren and sisters.

We also invite the attention of members who think of emigrating to the South or West to this part of Mo. a s we think there are but few places in the southwest surpassing this section of country for good land, water, and other natural advantages.

S. S. Mohler.

Brother Holsinger:—Please send our paper to Sioux City, Iowa, instead of Eden, Lincoln Co., Dakota. We got everything we had burnt up with the prairie fire, and ourselves badly burnt also. So we had to shift our quarters. Remember us when it goes well with you.

Wm. Whetstone.

Christ Preaching to the Spirits.

Dear Brethren Editors:—I wish to write a few lines, for the *Companion* on the above subject. I understand from the language of the apostle Peter, in 1 Pet. 3: 18, that Christ was "put to death in the flesh," and "quickened by the Spirit." Some quote it, "quickened in the Spirit," which is not correct; for he was quickened by the Spirit: By the Spirit of God, I understand—"by which,"—I would say by the same quickening Spirit,—he went and preached unto the spirits in prison, "which sometimes were disobedient." Here we see that the spirits in prison that were preached to, were those that were at a certain time disobedient; and that certain time, the apostle Peter [illegible], was, "when once the long

suffering of God, waited in the days of Noah, while the ark was a preparing" &c. From the explanation of the apostle Peter, we must conclude, that Christ preached to the "spirits in prison," by Noah: to the living, disobedient antediluvians, "while the ark was a preparing," &c. We think the apostle is plain on this point.

S. Holder.

Brother Holsinger: I will give you a short sketch of our Church, namely Duning's Creek. I suppose we number about 50 or 60 members. John S. Holsinger is the ordained Elder, and Gideon Rodgers and John B. Miller assistant speakers. According to former arrangments our love-feast came off on the 21st. of October; but meeting commenced on the evening of the 14th, conducted by Stephen Hildebrand and Samuel A. Moore. We had two meetings every night from the 13th, to the 19th, and we were made to rejoice to see some of our friends join in with the people of God; and we believe that the angels in heaven were made to rejoice too. There were six added to the Church, five by baptism and one reclaimed; and I believe some more almost persuaded to be Christians. I think we had truly a feast of fat things; and it was a meeting long to be remembered. There were seven ministers from abroad: S. Lidy, L. Furry, D. Snowberger, Stephen Hildebrand, Hiram Musselman, Jacob Blough, and Eml. Blough.

Noah B. Blough.

From Brother Hetrick.

Brother Holsinger:—When I left Tyrone on the 11th of October, I had a very pleasant ride to Lewistown, where some of us stopped for a short time, and then wound our way to Dry Valley meeting-house, where we had a very pleasant and interesting meeting on the evening of the 11th, and next morning,—after which the brethren sent us on our way to Lewistown. Here we met many strange faces. At Lewistown brother D. Hollinger and I tarried all night with brother A. J. Spanogle, who is a man of quite extensive conversational abilities, which, if properly used, may be made the source of great benefit to the church and the world at large.—We hope he will exert his influence for good, for of those to whom much is given much will be required.

Next day, after a pleasant ride and walk, we arrived safely with the brethren at the Spring Run meeting-house, and on the eve of the 13th enjoyed a very pleasant communion season, and also a pleasant meeting next day, when some of the ministering brethren took their leave to fill some appointments at other places, and brother Daniel Keller and I were left to continue the meeting over Sunday. On Sunday P. M. we parted to hold two meetings that night, I at the station near McVeytown, and brother Keller somewhere else.

Next day, after quite a pleasant carriage ride, we arrived with the brethren in the Aughwick congregation, where we enjoyed one more quite pleasant meeting on the 16th and 17th. Here an election was held, and three deacons set into office, and one bishop ordained. We went to Mt. Union and there we parted with brother Keller and his daughter, sister Sarah, who started on their homeward journey, and we to James Creek, to another meeting, quite large and pleasant, on the evenings of the 18th and 19th. Here bade farewell to brother Hollinger. The night of the 19th spent with brother Brumbaugh. Next day we started across the mountain in private conveyance, for Clover Creek. Arrived safe and had quite a large meeting on the night of the 20th, and continued till Sunday, 10 A. M. On Sunday night we filled an appointment in the new meeting-house in Martinsburg. Next day after visiting the ore mines in Leather Cracker, we had the pleasure of listening to brother J. B. Garver, at the Eshleman meeting-house. At night we had quite a pleasant meeting at Water Side. On the evening of the 24th I attended the largest communion meeting ever I was at, in the Yellow Creek congregation, and a nice, quiet meeting it was. At Water Side again, the next night; a full house and attentive audience.

On the 26th, after a carriage ride, we reached the Duncansville meeting-house, and were introduced to its young pastor, brother J. A. Sell. Here I attended the last meeting on my visit to the Middle District of Penn.

On Friday morning, the 27th, I took a seat in the cars bound for home, where I arrived in safety at 6 P. M., but to learn that one of my aunts—a sister—had been laid in the narrow house a few hours before.

I must say that I enjoyed a very pleasant visit, made many acquaintances, enjoyed much kindness from the dear brethren, and pray God to grant his blessings on the labors of his ministers.

J. P. Hetric,
Oakland, Pa.

The brethren in the Cerro Gordo church, Piatt Co., Ill., intend, the Lord willing, to hold their communion meeting on the 24th of Nov.—The usual invitation is extended.—Cerro Gordo is the R. R. station.

Joseph Henrick.

Answers to Correspondents.

Pet. Wolfe: All right; we have made the change.

I. R. Swigart: No inconvenience.

Tobias Cober: Your subscription had expired with No. 38.

MARRIED.

At the house of the bride's father, by the writer, brother DAVID D. SELL, and sister SARAH E McFARLIN, both of the Duncansville branch, Blair county Pa. J. A Sell.

Married at the residence of the bride's father, by the undersigned, October the 19th, Mr ARCHIBALD MILLER, and Miss MARY H. DILLING, both of Liberty Township, Bedford county Pa. Henry Clapper.

DIED.

We admit no poetry under any circumstances in connection with Obituary Notices. We wish to use all alike, and we could not insert verses with all.

September 5th at Smithville, Wayne county, Ohio, of heart disease, our old friend and neighbor DANIEL BAKER, aged 76 years 2 months and 25 days. He was the Father of 11 children, 4 dead 7 alive. Two of them are members of the Brethren. This old man could never talk nor hear; yet he was a man of considerable business. He was very honest in his dealings; but for the last four years he was very childish, and almost helpless, by times; he had to be attended to like a child. He was under the care of his son-in law A. Wipler. He is married to his only daughter, Barbara, whose mother died some five years before her father; so it became her lot to take care of her father in his old childish days; and for the satisfaction of his many friends in the East and West, I can truly say that he was well taken care of—time labor, and expenses seemed to be no trouble to the family in order to make him comfortable. He was almost a surpassable case to attend to: but the great love and regard they had for him overballanced all these troubles. Now we hope that he who knows all things, will give them a just reward. Funeral services by J. B. Shoemaker and Henry Davidson, from Luke 13: 27.

Also in the same neighborhood, near nithville, JACOB SWITZER, died Septem- r 21st 1871, aged 68 years 9 months and 25 ys. Funeral discourse from the words : Prepare to meet thy God, O Israel."

J. B. Shoemaker.

Died in Philadelphia church, August 2nd, r dearly loved sister HANNAH D. ROB- RTS. She has gone home to receive the ward or a faithful member of the church litant, an earnest laborer in the instruc- ns of the Sabbath School, and a kind and luc6 friend of many. Though lost to our ht here on earth, she still lives in our mory ; and while we sadly feel our loss know that to her it is eternal gain. Fu- ral services by the Brethren.

Mary M. Custer.

Oct., 8th, in the Sandy Branch Columbiana ., O., Sister CATHARINE SUMMER, wife Andrew Summer, Jr., and daughter of ther LEWIS and sister———GLASS ; ed 31yrs 6 months and 14 days. Funeral vices by D. Byers and the undersigned m 1 Peter, 1 : 22,-23-24. Consoling ught that from the evidence given the aved ones "need not sorrow as those t have no Lope."

(Visitor please copy.)

John A. Clement.

Near New Hope, Augusta county, Va., on 5th of October CHRISTIANA FLORY, d 64 years 7 months and 20 days. Disease ast-complaint, with Dropsy. For three nths she spent her time sitting in her arm ir or on the bed. She bore her afflictions h great fortitude, and longed for the time come that she could leave this world of ble. She was a member of the Brethren many hears, but for the last three years had attached herself to the congregation wn as Thurmanites. Funeral services friend G. W. Hollar, J. Hetrick and Bro. tin Garber, from 1 Cor. 15 : 50, 58.

K. A. Garber.

the Union city branch, in Darke county o, Oct. 17th of Rheumatism and , brother FREDERICK ROE, aged 68 s 10 months and 20 days. Deceased was nsistent member of the church for many s, and served in the Deacon office 31 s and was a member about 40 or 42 years e best of our knowledge. He leaves an ffectionate companion, and seven chil- , and a number of grand-children, to rn their loss. Funeral occasion improv- y brother Joseph Risser and the writer 2 Cor. 5th chapter.

Thomas B. Wenrick.

the Elklick Branch, Somerset county, October 24th, Sister ADALINE SMITH, 24 years 9 months and 5 days. Occa- improved by H. R. Holsinger, from 1 15 : 22. The subject of this notice was oungest daughter of David Livengood. eaves a sorrowing young husband and friends to mourn her loss. Yet they n not as those that have no hope.

ober the 10th in the Conemaugh con- tion JACOB SHAFER, Son of brother Shafer, aged 20 years and 27 days. o in the same place, October the 16th, D HORNER, aged 25 years and some

David Hildebrand.

he Snake Spring Valley Congregation, er 16th, brother DANIEL BENNET, 58 years, 7 months and 5 days. Funer- vices by the writer, from Rev. 14 :

Henry Clapper,

the Otterereek congregation Macoupin ., on the 9th of Oct., of Consumption, e 43 year of his age, Elder JOHN , a beloved brother and faithful minis- the Go[illegible] was called to his long home.

He was a brother that was much loved and respected by all, and his loss is deeply felt by the church. Funeral services by the Brethren, from 2 Tim. 4 : 6 and 8, "I am now ready to be offered, and the time of my departure is at hand" &c. Text selected by himself on his death bed. He leaves a wife and five children to mourn this loss, which we hope is his gain.

Daniel Vaniman.

(Visitor please copy.)

LIST OF MONEYS RECEIVED for SUBSCRIPTION, BOOKS, etc.

F. C. Barnes,	1 90	E. Spangle,	50
Wm. Leatherman,	50	N. M. Sellers,	1 50
M. Bashoar,	5 00	A. Baum,	60
E. P. Zeigler,	1 50	M. H. Hill,	1 00
H. Clapper,	75	J. Strayer,	75
J. S. Flory,	75	C. Masters, (Per	
D. R. Kline,	75	Flory),	7 50
John Shiver,	1 00	E. Blough,	5 00
J. C. Lehman,	1 50	James A. Sell,	1 50
H. Knouff,	3 00	H. E. Shifer,	8 00
Mary M. Custer,	150	D. B. Mentzer,	75
S C Showalter,	1 50	Joseph Zahn,	7 60
D H Garber,	75	P R Oaks,	3 40
S Bollinger,	85	Mark Minser,	1 50
J S Keim,	5 70	Christ Myers,	75
E L Brower,	1 10	George Long,	10 65
Daniel Ziegler,	50	A W Bowman,	2 75
A Mohler,	1 60	T B Henrick,	2,00

Pittsburg and Connellsville R. R.

TIME TABLE.

Commencing on Monday, October 10th, 1871, at 2 o'clock. P. M.

EASTWARD.			WESTWARD.	
Cum Mail	Balt Exp.	STATIONS.	Cin. Exp.	Cum Mail
A. M.	P. M.		A. M.	P. M.
6 50	8 00	Pittsburg	10 15	6 10
10 21	9 57	Bradford	8 05	2 30
10 35	10 10	Connellsville	8 00	2 25
1 20	11 55	Mineral Point	5 52	11 22
1 40	12 15	Garret	5 38	11 02
157	1228	DALE CITY	526	1045
3 16	1 28	Bridgeport	4 15	9 25
4 00	3 00	Cumberland	3 40	8 40
P. M.	A. M.		P. M.	A. M.

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Oct. 15th, Nov. 14 15

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Wm. Dorris,	G. C. Wilkins,
G W. Garretson,	and others.

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1780 1871

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The design of the work is to advocate truth, expose error, and encourage the true Christian on his way to Zion.

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VOLUME VII. DALE CITY, PA., TUESDAY, NOV. 14, 1871. NUMBER 45.

"And How Dieth the Wise Man? As the Fool."

BY C. M. C.

I said to mine heart. Go to, now, go to,
I will prove thee with mirth, I will try something *new*.
Now, therefore, enjoy, take pleasure, be glad,
And lo! 'twas all vanity. Laughter? 'Tis mad.
Joy is soon gone. What good doeth mirth?
What good comes from all the joys of the earth!

Next, wisdom and folly, their issues and claims
I compared, and behold the difference! NAMES!

I drank the red wine to sharpen my ken,
I sought to find out what was good for all men
To do all the days of their pilgrimage; then
I made me great works; I builded a dwelling—
How great and how fine I would weary in telling,
Oliveyards, Vineyards, and orchards I made,
And gardens with all kinds of fruit trees I had,
And lakelets I made me, and beautiful fountains,
Pure water my aqueducts brought from the mountains.
I got servants and maidens, small cattle and great—
More than king ever had in his palmiest state.
I gathered me silver; I heaped up the gold,
And jewels, and gems, of value untold.
I had musical instruments and singers five score,
And delights of all sorts. There was room for no more.

Thus was I great, rich, famous and wise,
I kept me from nothing that pleased mine eyes.
Whatever of joy I wished for, I got,
My possessions rejoiced me: and this was my lot,
MY PORTION of all the work I had wrought.
I looked on it all: what I made, what I bought,
And behold! Hearken now! Let every man hear it!
All was vanity and vexation of spirit.
There was no profit under the sun
From all that I had and from all I had done;
What good—real good—have they furnished to me?
And if none to the king, surely none can there be
To him who comes after. What can he do?
Naught but that which already hath been—nothing new.

Wisdom doth far excel folly, I know,
As light excels darkness to find how to go.
The eyes of the wise are found in his head,
But the fool walks in darkness as blind as the dead;
Yet the same events happen to fools and to wise,
Their joys and their sorrows are all of a size.
Then why am I wise? Is it wise to be wise?
To toil and to search for so doubtful a prize?
I, the preacher, am wise, Yet where is the merit?
'Tis vanity, all!—and vexation of spirit.
How dieth the wise? As the fool! And both rot
In the grave. And erelong they all are forgot.

Faugh! I'm weary of life. I hate it. To me
The work men have wrought is grievous to see.
Yea I hate all the work I have done here below,
For soon I must leave it, and who, pray, doth know
Whether my heirs shall be wise men or fools—
Right royal rulers or miserable tools?
Yet shall they rule over all that I've done,
All wherein I have showed myself wise 'neath the sun!

Woe's me! Of finding TRUE GOOD I despair.
What good is my greatness? What am I? Why care?
A man that hath wisdom and knowledge and right.
Must die and leave all to some fool of a weight.
And where is the man on the face of the earth
Who hath labored and toiled from the day of his birth,
Whose days are not sorrows, and travail, and grief.
And whose nights ever bring to his heart a relief?
Surely nothing is better than eating and drinking,
To enjoy what we can and live without thinking.
Yet, truly, all good and all ill is from God,
The sunshine of joy and the chastening rod.
He giveth to those that are good in his sight,
The sunshine of joy, wisdom, knowledge, delight,
But unto the sinner grieving to bear it,
Travail heaped up, and vexation of spirit.

Boulder Canon, Col.

For the *Companion*.

To Hymenus and Philetus.

Dear Sirs: In answer to your request I must say first, that I fear you are still "in the gall of bitterness and in the bond of iniquity"—that you, with Nicodemus of old, do not understand the Savior's language as couched in the gospel by John, for we see that you place the only hope of salvation in your mourner's bench. We fear that you are laboring under some wild delusion—seeking after a man-devised system, and are only born of the flesh and of the will of man, fulfilling the lust of the flesh.

In the language of one of old, let me say to you, "Come, let us reason together" from the scriptures. Let us look for a few moments, with inquiring mind and honest heart, at the Savior's instructions as to how we are to enter the Kingdom; for he is the only safe counsel. See the Gospel by John 3: 3—5, "Jesus an-

swered and said unto him, Verily, verily, I say unto thee, except a man be born again, he cannot see the kingdom of God. Nicodemus saith unto him, How can a man be born when he is old? Can he enter the second time into his mother's womb, and be born? Jesus answered, Verily, verily, I say unto thee, except a man be born of water and of the Spirit, he cannot enter into the kingdom of God."

Now this water birth of which the Savior speaks, we understand to be going into the water and coming out of the water. Ask the school boy what the term born implies, and he will tell you, "Brought forth," which in this case means to go into and come out of. Any sane person knows that the meaning of the term born implies simply to emerge from and out of into a new state of existence. Hence it is that the language of the Savior can not be filled in any way save immersion.

It is an evident fact,—and admitted by the prominent leaders of your fraternity,—that immersion was the apostolic and primitive mode of administering the ordinance; but virtually they claim that sprinkling became a custom, and custom, a law.

In answer I must say, that it is a principle which no proficient in the science of Government will deny, that a law once enacted and in force, remains in force, unless abrogated by the same body, or authority, which first enacted it. Since the law of the birth of water of which the Savior speaks, has never been repealed or amended by him who is the Lord and Master, we are forced to the conclusion that you are not legitimately in the kingdom.

Suffer us here to give you some admonition. Come to Christ, and live. Take his counsel, as given to Nicodemus, enter the kingdom and be saved; for your disciplinary rules are nothing but man-devised principles.

Hearken, dear friends, the only discipline that is safe, is the Testament of the Son of God, which was originated in the celestial courts, embracing all the mandates of high heaven, and handed to us by the hands of the Babe of Bethlehem. This speaks nothing of a mourner's bench by which we are to enter his kingdom; but declares the terms of admission so plainly, that a wayfaring man, though a fool, should not err therein. And where men make a bench the central attracrion, we are forced to observe that they are blind leading the blind.

And as to the despised ordinance of feet-washing of which you make so light, there never was a more unvarnished statement and direct injunction given to man, by the great Head of the Church, than that recorded in the 13th chapter of John. If the perpetuity of the ordinance is not demonstrated by the most rigid analysis of language, no reliance can be placed in any words that fell from the lips of the Son of God. And if the circumstances connected, with which they were surrounded on the evening the ordinance was instituted, do not prove its perpetuity, we have no language to prove repentance of any utility. And again, if the words of him who condescended to be in the likeness of men, and took upon himself the form of a servant, and was obedient unto his heavenly Father, even to the death of the cross—we say, if his words are to have no weight in relation to the ordinance of feet-washing, we may as well hurl our Bibles into the streets, and trust to the puny arm of rebellious man. The very spirit of non-observance with which you are possessed, if not directly, indirectly, is bidding Christ be silent, while you amend his laws. The language which fell from the lips of the Savior while the ordinance was instituted is so explicit and unequivocal, that no honest, sane man will gainsay; and to reject,—fail to obey,—is nothing short of wilful rebellion against Israel's God: yea, we came very near saying, high treason and perfidy. If language so pointed, explicit, and emphatic, is not equivalent to a commandment, we have none couched anywhere in the gospel of Christ for the observance of anything whatever. Fearing you do not search the Scriptures to learn the duties which you owe to your God, we will here present some before you as recorded in the 13th chap. of John: "So after he had washed their feet, and had taken his garments, and was set down again, he said unto them, Know ye what I have done to you? Ye call me Master and Lord; and ye say well, for so I am. If I then, your Lord and Master, have washed your feet, ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you."

The language is so plain that it demands no comment. We do not know how to arrive at

language to present it more plainly than in the words of the Savior, as quoted above. It is enough to create astonishment in the dark regions of eternal perdition, to say nothing of the celestial courts of Heaven, that finite man can have the effrontery to gainsay as plain an injunction as that of feet-washing. If there is not a transparent and obvious obligation intended by the terms so unembarrassed in the quotation presented, then government is a nuisance, and duty loses all significance. As well may you deny that a likeness is a resemblance, or that two halves equal a whole, as to deny that the injunction is not obligatory upon us in this nineteenth century or under the Gospel dispensation. It is definite, unmistakable, that every follower of the meek and lowly Lamb is under obligations to observe the ordinance ; for he says, "If ye know these things, happy are ye if ye do them." The use of the plural personal pronoun *ye*, demonstrates clearly to the conception of any rational mind, that he was addressing his followers ; and if we in this nineteenth century are his followers, the language is addressed to us; for he said, "What I say unto you, I say unto all." And Peter said, when endowed with wisdom from on high by the influence of the Holy Ghost, on the memorable day of his preaching to the multitude in the city of Jerusalem, "For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." So we deem it unnecessary to waste time and paper to try to convince you ; for as the poet says,

"Convince a man against his will,
He's of the same opinion still."

I will farther say to you in the language of the apostle to Timothy : "Now as James and Jambres withstood Moses, so do these (ye) also resist the truth : men of corrupt minds, reprobate concerning the faith."

And now, fellow-travellers, who are in the race that is set before us, "Be strong in the Lord, and in the power of his might ;" for we learn in the revalation of God's word, that "evil men and seducers shall wax worse, and worse, deceiving and being deceived." "Blessed are they that do his commandments, that they may have a right to the tree of life, and may enter in through the gates into the city."

Jane Lew, W. Va. A. STALNAKER.

The Memory of a Mother.

When temptation appears, and we are almost persuaded to do wrong, how often a mother's word of warning will call to mind vows that are rarely broken. Yes, the memory of a mother has saved many a poor wretch from going astray. Tall grass may be growing over the hallowed spot where all her earthly remains repose, and dying leaves of autumn may be whirled over it, or the white mantle of winter may cover it from sight; yet the spirit of her when he walks in the right path, appears, and gently, softly and mournfully calls to him when wandering off into the ways of error.

Life's Troubles.

We may compare the troubles which we have to undergo in the course of this life to a great bundle of faggots, far too large for us to lift. But God does not require us to carry the whole at once ; he mercifully unties the bundle, and gives us first one stick, which we are to carry to-day, and then another which we are to carry to-morrow, and so on. This we might easily manage, if we would only take the burden appointed for each day ; but we choose to increase our troubles by carrying yesterday's stick over again to-day, and adding to-morrow's burdens to our load before we are required to bear it.

Better ride on an ass that carries me, than on a horse that throws me.

For the Companion,

Death.

BY J. S. M'FADDEN.

There is no other word in the whole English language, with such a significance, and which strikes such terror to the unprepared, or is such a joy to the Christian as he nears the end of life, as that one short word—*death*. What is it that even the mention of the word, will cause us to think ? And what feelings some have ! The mere mention, or the least allusion to it, will cause them to change the conversation and banish it from the mind. It is because there is in every man that fear and dread of something after death, that "puzzles the will." Many would take their lives and end their existence, were it not for the fear of that "bourne whence no traveller returns."

Death is only a vehicle of transition from one stage of existence to another. It also forever puts a period to man's probation with regard to his preparation for a future state of existence; "for as the true falleth so shall it remain."

Again, it is just as certain that death will pay us all a visit, sooner or later, as it is natural for "sparks to fly upward;" and that, too, without regard to whether we are prepared or unprepared. There is given to every man time, in which he is at liberty to choose the good or the bad; and not, as is argued, that "man cannot do anything, but must wait until he is called." This will do for those who never "search the scriptures" for themselves, or take the trouble to think for themselves; but for people who believe in a just and merciful God, this will not do. Like Joshua, they "will serve the Lord," and not wait till the Spirit compels them. They look forward to the mark of their high calling; have oil in their vessels, and then they are ready to cross the dark river of death, and rejoice in the God of their salvation.

Look about you and see the many changes that are constantly taking place in nature. In the spring we see the trees bud; then the leaves; the grass peeps forth; the flowers bloom; the grain grows to perfection: the harvest comes; the grass loses its verdure; the leaves of the trees grow yellow and fall to the ground; the harvest is gathered; the year wears to a close; winter comes; the old year dies and the change of the seasons is complete.—"What was once animated and beautiful," is now wrapped in that silent and inevitable slumber of death. So with man; he comes forth into the world; he runs the race of youth; he enters the summer of life; time moves him steadily but surely along, and he reaches the autumn. When he is at last brought to the final end of his existence—the "winter of life,"—his body weakens; his eye grows dim, and *death* closes the scene.

Persons that know of a surety that death will take them away in a few hours do not meet it alike. Some meet it as a cruel monster and pray that time may yet be given before the payment is made; others long for death to come, through great bodily suffering; while others are as composed and calm as a summer's morning.

The good man that has faithfully followed Jesus through this low ground of sorrow, will not be moved at the mention or at the approach of the "king of terrors;" but see him as he calmly awaits the messenger that releases him from this tenement of clay, and opens to him the portals of that unexplored state of existence, to the eyes of mortal man. He calls his friends around, tells them he is not afraid of death, for "Jesus" is with him to strengthen him; asks them to be faithful until death and they will then meet beyond the great "Jordan of death." No marvel that a wicked man said, "Let me die the death of the righteous, and let my last end be like his;" for such an end let us devoutly strive.

But how dies the ungodly man, the unrighteous, he that sets the mercies of God at naught? He raves, he moans; his sins, as so many monuments of folly, stare him in the face; he begs for time,—"millions for a moment of time!" but *time* is over with him. He dies, he gives up the ghost, and the mourners mourn as those who have no hope. His is the home "where the worm dieth not and the fire is not quenched," and through the ages of eternity his cry will be, "Lost, *lost!*"

But this death, which all have to undergo, is as nothing compared with another death spoken of, which will be the portion of the unprepared. I allude to the second death. The horrors of that *death* cannot be described. Suffice it to say that it will be awful in the extreme; so much so, that man should not tarry by the way, but haste him to a place of safety.

The first death settles his status with regard to his suffering the second; for the second death has no effect on the righteous. Flee for your lives, you that are yet out the ark of safety! Look not back; press on; "seek the Lord while he may be found;" enter in at the "strait gate," which will lead to glory; avoid the *broad road*, for that leads to "where the Devil and his angels dwell;" and oh! how bitter will be your anguish should you neglect to "serve God" and sink down, down to regions of despair, and cry, "Lost, *lost* to hope, heaven, and happiness!" Seek now an interest in Jesus; strive that you may be one of those of which is said: "Blessed and happy is he that hath part in the first resurrection; on such the second death hath no power." To all I would add in conclusion: Be ready to meet *death*.

Late Discoveries.

The following article, clipped from the *American Christian Review*, is inserted in our columns as a reminder. It is well in this fast age—this age of progress—to be admonished of the danger of departing from the true doctrine. It is certainly true, that forsaking the faith once delivered to the saints, and walking according to "doctrines, the commandments of men," is now called *progress*. Let us be on the alert; the enemy is yet "more subtile than any beast of the field:"

We are as ready as any man to receive improvements in sciences, arts, methods of teaching, etc., etc. In one word, in the mechanic arts, agriculture and all temporal things, we are ready for improvement where it is *real* improvement and not *humbuggery*. Still, in these matters, we do not lay hold of anything because it it is *new*, or because it *claims to be* an improvement. Before we receive it we wait till we are satisfied that *it is an improvement*. With us this waiting may be a little longer than with some; but it has this advantage, that we do not often get *humbugged*.

But when we come to improvements in matters of religion, there are certain *limitations* that pertain not at all to temporal things There is a sense in which improvements are not only legitimate, but demanded in matters of religion. But *that sense* is not that we can improve on the Bible, the appointments of God as recorded in Scripture, or anything in the kingdom of God, as it was at the beginning. The Bible proper must be received as perfect, as incapable of any improvement. The gospel of Christ must be received as perfect—not susceptible of any improvement; the teaching of Christ and the apostles must be accepted as perfect—as final—an end of all controversy on all subjects of faith, obedience and hope; as beyond the possibility of any improvement. The ordinances, the worship, and all things as set forth in Scripture, are perfect, complete, and there can be no improvement on them.

In what sense, then, can we have any improvement? In what sense can there be any religious progress? In what sense can we make any advancement, or rise any higher? *In one sense only.* We can improve our knowledge of the Scriptures. We can study them more closely, improve our understanding of them and increase our knowledge; we can improve in our appreciation of the Bible, comprehend it more fully and imbue our minds more perfectly with its holy principles and teaching; we can improve in rendering a more cordial, hearty and implicit obedience to the will of God as set forth in Scripture, a more perfect submission in all things to the divine authority as revealed in the Bible; we can improve in an appreciation of the exceeding great and precious promises, thus enlarging and strengthening our hope; we can improve, progress, and rise higher by a closer walk with God, living nearer to God, and following the instructions of the Scriptures more implicitly, walking more by faith and less by philosophy, by honoring the wisdom of man less, by devotion to the Creator and not to the creature, by educating the present generation *up to the teaching of Scripture*, and not modifying and degrading that teaching to conform it to the taste of apostasy. In this way we can have *progress* in the true sense, *advancement* and *elevation*. But every attempt to modify religion, to conform it to the people of any country or any age, under the name of *progress*, or any other deceptive name, is an attempt at apostasy. It is a fair start on the road leading from Mount Zion in Jerusalem to Rome. All engaged in this work are not *progressing* in any good sense, but *apostatizing*. They may run over the delusive twaddle about an age of culture, refinement, science, an advanced people, educated, highly enlightened and civilized, and the church must be educated *up* to the state of society; but we know the meaning of all this, and understand its bearing and what it is intended to blur over. The Church of God, well instructed in the law of the Lord, in the teaching of Christ and his apostles, is refined in the highest, elevated in the grandest and most sublime sense, cultivated in the purest and most refined sense. They are educated in the best sense of the term *educate*; they understand what relates to courtesy, kindness, urbanity, and allow no class to surpass them; they know how to treat with becoming politeness those who differ from them, even among *their brethren*, as well as those *among sectarians*; they know what gravity, sobriety and dignity mean; they aim not at something *low*, *uncultivated* and *boorish*, but the best refinement on earth, the finest taste and most exalted education, the greatest purity, the loftiest knowledge, the grandest and most sublime elevation known among men. Then their refinement does not consist in reveling in the dance, or teaching their children, or employing others to teach them, to dance; in wasting their time in sundry "innocent games," so called, or encouraging their children to do so; in attending theaters, shows and places of folly; in getting up "gift enterprises," church fairs, festivals, and the like; nor in extravagance and waste in building imposing temples and supplying them with organs, etc., etc. Their refinement runs not in these directions, nor does their piety and morality approve these things, not because they have not been educated *up* to them, but because they have not been educated *down* to them, and, by the help of the Lord, do not intend going *back* toward Rome and *down* to these things.

The tendency to apostasy, in *practice*, in the items we have specified, and many more that might be mentioned, is alarming to men who love the Savior, and are noticing with solicitude the events passing. But there is another feature now appearing, probably giving rise to this, that that is truly deplorable—it is the fact equally manifest, that there is a tendency in teaching *backward*, *downward toward apostasy*. We have been slow in believing this, and slower still in placing it in these columns. We certainly take no pleasure in speaking of it, much less in the fact that it is so. Indeed, we deplore it. We grieve that it is so. But we can not shut our eyes to what is appearing in our prints, and what is not *progressive* in any good sense, not going on to perfection, advancing nor rising. It looks not toward piety, devotion nor faith, but clearly toward *apostasy*, *unbelief*. Some of the most thoroughly and clearly established matters, not of a remote nature, nor of a speculative nature, but relative to the induction into the kingdom, or (which is the same) into Christ, on first principles, are now thrown open

as unsettled, and the ground long mantained against all odds from without not only given up by distinguished men among us, but repudiated.—We will here instance two or three items:

1. Baptism for the remission of sins is squarely denied and repudiated, and long articles, full of the same subtleties, sophistries and misrepresentations characterizing the articles of our opponents thirty and forty years ago, are found in the support of the denial and repudiation.

2. It it squarely and stoutly maintained that the evidence of pardon is *in us* and not *without*—that is, that the evidence of pardon is in our *feelings*, or *sensations* in us, produced by the Spirit, not arising from any promise of God made by the Spirit, nor any testimony of the Spirit found in Scripture, but an impression of the Spirit produced in us in some other way than through the scriptures.—This amounts to a *new* revelation from God in every case of the pardon of a sinner, to *make known to him his pardon*.

3. It is squarely denied that the worship of God is divinely prescribed—or prescribed by divine law.

4. It is squarely denied that baptism is a *positive* institution, but we are to be shown, by the *nature* of baptism, reasons for it, and for submitting to it. These reasons, arising from the *nature* of it, and the fitness of things, are to be higher and better reasons, more pious and devout, than to submit to it simply because the Lord commands it!

In each of these points there is a clear repudiation of matters settled among us. We cannot now comment at length on these points, but can only make a suggestion or two:

1. Three of these items are on *first principles*, so-called, revealing something of the reason that some among us did not like to hear so much on first principles.

2. They are all rather of a *negative* nature.

3. There is not one of them that has an idea of *progress* in it. These items look not forward, and have not an idea of advancement in them.

4. They propose not to *do* anything in the future, except to *undo* what has been done in the past.

This is an example of the *progress* we are to make. This *progress* is *backward*. We have no honeyed words about the *good intentions* of men, nor hard words about *their bad intentions*. That matter we leave between them and the Lord. But of the *work* they are doing, no matter what their intentions, and the *tendency of it*, we have a right to speak.—The tendency is downward and backward. The movement is a retrograde one. It is toward apostasy, toward unbelief. It is demoralizing, disconcerting and confusing. It is weakening the hands and discouraging the hearts of the *effective men in the field*. It is furnishing ammunition and loading the guns of the enemy. We grieve over this. The love of many is waxing cold. The faith of many is growing weak.

It is bad reading that is doing this. The preachers that read their Bibles—know nothing but Christ crucified—that glory in nothing but the cross—that determine to preach the word, and nothing but the word—run into none of these troubles. The men who are getting us into these troubles are reading learned trash—philosophy—they talk of "eternal principles and the fitness of things," and are turning away from the simplicity of the Christ.

For the Companion.

On the Grounds of Infant Baptism, its Rise and Supposed Benefits.

In all the passages of scriptures I have not found one for infant baptism. Upon what grounds do pedo-baptists defend it? Will they admit that there is no evidence in its favor?—Here is the answer of one, Bishop Burnet:—

"There is no precept, or rule, given in the New Testament for infant baptism." Expos. of the Articles, Art. 27).

Mr. S. Palmer says: "There is nothing in the word of institution, nor any after accounts of the administration of this rite, respecting the baptism of infants. There is not a single precept for, nor example of, the practice, through the whole New Testament." (Ans to Dr. Priestly on the Lord's Supper, P. 7.)

Now we will after Luthers testimony: "It can not be proved by the sacred scriptures, that infant baptism was instituted by Christ, or begun by the first Christians after the apostles."

What then are we to make of the words of our Savior, and his subsequent conduct? (Mark 10: 14—16), "Suffer little children to come unto me, and forbid them not; for of such is the kingdom of heaven. * * * And he took them up in his arms, put his hands upon them, and blessed them." If, when the Savior took these children in his arms, it had been added, "And he baptized them," instead of the words, "And blessed them," then this passage with propriety might be adduced, and indeed would have decided the subject forever; but as the Holy Ghost has recorded the circumstance, it no more refers to infant baptism than to infant communion or infant circumcision. It is certain Christ did not baptize these children. The above passage, by just and fair inference and implication, is strong argument against infant baptism. Here you observe parents bringing children to Jesus to have his blessing upon them, or, at least, that he would pray that the blessing of Heaven might attend them. Now let us ask, if baptism would have brought these children into the covenant of grace, or into Christ's Church, or secured to them any spiritual benefit, would the Lord Jesus have turned them away without baptism?—This is impossible. Was it ever known that spiritual benefits were craved at the hand of Jesus, and he refused to grant them? Here the spiritual good of these children was sought at his hands, and if baptism was the key, the seal, the door to all the spiritual blessings of the covenant of grace, (as pedo-baptists describe it), would the Lord Jesus Christ refuse it, or send them away without it? This is impossible; and therefore infant baptism is no part of the will of Christ. Some of most learned pedo-baptists are aware that this passage serves not their cause, but is against them.

The evidences we shall offer shall all be pedo-baptist. "We must take heed that we do not found infant baptism on the example of Christ in this text; for it is evident that he did not baptize these children. Mark only saith, 'he took them up into his arms, and laid his hands on them, and blessed them.'" Poole's Annot. on this text,

"From the action of Christ's blessing infants, to infer they are to be baptized, proves nothing so much as that there is a want of better argument; for the conclusion would with

more probability be derived thus:—Christ blessed infant and so dismissed, but baptized them not; therefore infants are not to be baptized."—(Bishop Taylor, Matthew 19 : 14).

The will of Christ is the will of his Father, for he came to do his Father's will; but infant baptism is not found in the will of Christ, and therefore it is not the will of God his Father. If the New Testament does not afford any authority for infant baptism, upon what grounds do pedo-baptists practice and defend it? Mr. Edward Williams (one of its most zealous advocates) affirms: "The champions for it are by no means agreed upon this question,—on what is it founder? Thegrounds are various and contradictory. The Early fathers who practised, urged the virtue of the rite in taking away sin, and securing eternal life; adding the certain ruin of those that neglected it. The church of Rome holds, 'If any shall say that baptism is not necessary to the salvation of infants, let him be accursed.' The Greek, by Cyril, patriarch of constantinople, affirms, 'We believe that baptism is a sacrament appointed by the Lord, which except an infant receive, it has no communion with Christ.' The church of England holds both the ordinances originally as essential to the salvation of infants, the former, agreeing with Calvin and Melancthon own a sort of faith in infants affording them a right to baptism, while the church of England baptizes them because they (the infants) promise by sponsors, repentance and faith, which promise, when they come to age, themselves are bound to perform."

Here is religion by proxy—real, experimental. Did any person hear the like since the world began, that one person could repent for another? Infant baptism has no foundation within the lids of the Bible.

But my opponents want me to prove that it is forbidden in the scriptures. The absence of scriptural authority for it is sufficient proof against it. Hear the denunciation of Jesus against them that add to the prophecy of this book, Rev. 22 : 18. "For I testify unto every man that heareth the words of the prophecy of this book if any man shall add unto these things, God shall add unto him plagues that are written in this book. And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things that are written in this book." God have mercy on the false teachers and open their eyes before it is too late.

Our friends want us to show that females have a right to Communion, when there is no command to show that they have any right. "For ye are the children of God by faith in Christ Jesus; for as many of you as have been baptized into Jesus Christ have put on Christ: there is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female; for ye are all one in Christ Jesus." Gal. 3 : 28—28. This is proof of their right to the communion table; and it is implied through the scriptures. But infant baptism has no foundation whatever, either by command, example, precept, or implication. 2 Cor. 6 : 17, 18, "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing, and I will receive you, and will be a Father unto you, and ye shall be my sons, and daughters, saith the Lord Almighty." Let us be aware of doing what we are not commanded to do.

We will now notice a few circumstances. Examine 2 Samuel 6th chapter: Uzzah, who was stricken dead for doing what he was not commanded to do. Examine Leviticus 10th chapter: Nadab and Abihu were stricken dead, because they did what they were not commanded to do.—God is jealous of his honor, and will not give it to another.

We will now give some of the grounds of the favorits of infant baptism. Does not the "holiness" referred to, as existing in the children of the believers (Cor. 7 : 14), afford the ground? "for the unbelieving husband is sanctified by the believing wife, and the unbelieving wife is sanctified by the husband; else were your children unclean, but now are they holy." If all holy things are surely proper subjects of baptism, is my answer in reply to this argument; but holiness is not required in God' sword as a prerequisite to baptism. Is there not an absurdity in the thought that baptism, which is the outward sign of washing away sin (Acts 22 : 16), should be administered to infants because they are holy? But what is the holiness intended in the above passage? The apostle says it results from an unbeliever being sanctified. Now this sanctification cannot be spiritual; for that is the work of the Holy Ghost upon the sinners heart, and in which a sinner has no part.—Acts 8 :21. If strict attention be paid to the subject upon which the apostle is speaking, his meaning can be perceived very easily. He is advising the Corinthians upon the question, whether, if a husband or wife who is converted to Christ has an unbelieving partner, either Jew or Idolator, the believer should separate from the connection: as in Ezra 10 : 1—14. The apostle advises; If the unbelieving partner be pleased to dwell with the believer, the believer should not cause the separation. Then follows the passage before us, "for the unbelieving husband is sanctified by the wife." The original has it, "sanctified to the wife;" *Dodridge*.

Now in what sense can any thing, or person, be sanctified, in which there is no moral or spiritual holiness communicated, and the sanctification is not the work of the Holy Spirit? The scriptures will give the Answer. The temple, the altars, the offerings, the official garments, under the law, were expressly said to the sanctified, when they were appointed by God's law, and set apart to certain specified purposes. Apply this to the subject before us. Marriage is an appointment of God; and when a man or woman enters into that contract, he or she, by God's Law, is set apart, or sanctified to stand in relation of husband or wife; and hence the union is lawful, becoming, and pleasing to God; and it shall continue to be so, though one of the parties is converted and the other be an unbeliever. Now for the testimony of pedo-baptists. "The children are called holy in a civil sense; that is, legitimate, and not spurious. As Paul had said, "If marriage were unlawful, your children would be illegitimate; the former is not the fact, therefore not the latter. If the holiness which is merely legitimacy of birth, is no title to baptism then this passage we have considered favors not the baptism of infants. From the view of the apostle the children of believers, are not more holy than the children of unbelievers." This undoubtedly is so. Hear the words of inspiration, Psalm 51, "Behold," saith the sun of pious Jesse, "I was shapen in iniquity and in sin did my mother conceive me." Ephesians 6 : 2, says the apostle Paul and all the primitive Christians) "were by the nature the children of wrath, even as others!" The passage above does not prove infant baptism, but is directly opposed to it, and it has no reference to the subject of infant baptism, upon any fair construction.—In all my researches, I cannot find anything to justify the practice, but tradition. Those who practise it have yielded to the unscrupled power of the Pope of Rome.

HENRY KOONTZ.

If we could get a sight of our Father's house, and that great and fair city, the New Jerusalem, which is up above the sun and moon, we would cry to be over the water, and to be carried in Christ's arms out of this borrowed prison.

For the Companion.

Rest.

In Hebrews 4th chapter and 9th verse we find this language: "There remaineth therefore a rest to the people of God." From this I have selected the word rest, for the subject of my first remarks to the *Companion*. Oh, the beauty there is in holding sweet converse with distant friends, and even strangers, through the medium of the pen. I have learned many valuable facts from the columns of the *Companion*, and mostly from pieces over signatures or names of persons whose faces I have not had the privilege of beholding. I am more than ever being persuaded of the great benefits of the press. May the brethren still continue to record the great facts of the Bible, they are acquainting themselves with, and send them to us in the *Companion*.

I feel willing to do something to encourage the brethren and sisters generally, to contribute to our papers, to impart instruction to each other, and especially to our bright youths who will soon take our places to carry on the great work of life. But to my subject.

Rest, oh, what a comfort it brings to the weary! Its meaning is generally understood; but in this text the rest is to the people of God, and its enjoyment after life, or at least, its real enjoyment; though rest is very acceptable to the pilgrim on a journey through the wilderness of life. This brings to us the thought, or question, what is life? We must answer in short, it is a little portion of time, given us to prepare for eternity.—Eternity! what is it? Could we hold our minds out in some direction, say towards the south, and still look farther, and farther, there is no end there; and in the north is no end; neither in the east, nor in the west, nor up, nor down: there is no beginning, middle, or end. If we could draw out and hold our minds in such a way, then apply it to duration, we would have some idea of eternity?

Dear reader, let me ask, are you living to gain that rest which remaineth for the people of God, through all the ages of eternity? If you are not, let me implore you with all kindness to go to work at once, and work out the great problem for which life is given. Come, do not now say,—"Time enough yet." You are not so sure that there is time enough yet.—God may call you hence at any moment. Think what is life compared to eternity! Be assured the work must be done, if you are to gain the rest.

How pleasant the student feels when he gets his work done in good time. Why he can get some of the rest even before recitation, and how gladly he meets his teacher at the appointed time. Dear reader, draw the inference. If we get into Christ's school, and do our work well, and in time, we may enjoy much of the rest, comfort, and peace in life. But when we meet our Savior at the great recitation, what are the joys of life compared to those he has in store for his faithful pupils, through the ceaseless ages of eternity!

But the Apostle says it remains "to the people of God." Who are the people of God? We think, those who serve God, learning well and obeying his holy will. Do you ask why this is demanded, or why we should obey the scriptures? Why think what God has done for us! He so loved the world that he sent his only begotten Son to redeem us; and through his Son effected a reconciliation to bring about a rest for his people. We are all God's people by creation; and the atonement Christ made for all by his shed blood; so infants, surely, God claims. But when they cross the line of accountability, or begin to have a sufficient knowledge of right and wrong, so that their evil deeds are imputed to them for sin,—if the temptations of the enemy of souls now overcome them, they become carnally minded, and forsake the narrow road for some more flowery or enticing by-path, as they imagine, and soon, too so on we find them in the army or school of the tempter. O parents, teach your children the beautiful lines of whittier to the barefoot boys.

> "Happy if their feet be found
> Never on forbidden ground;
> Happy if they sink not in
> Quick and treacherous sands of sin!"

But sad is the thought that most young folks are traveling Satan's ruinous roads. They are now described in the Bible as being carnally minded, not subject to God, neither indeed can be; and by serving the carnal mind, they become sinners, and not God's people. They are going with the current of the world, love the pride of life, and desire to gratify the carnal mind. The prince of this world is operating hard for the destruction of the Soul; but God who loves that soul and not willing that it should perish, courts it by day and by night with his heavenly drawing. The creature is operated upon by two powers, and therefore does not enjoy the rest that remaineth to the people of God.—Thousands are in this condition, and have no rest for the soul. Now God loves you, sinners, and wants you to have rest. Remember your life and your all is dependent upon God. O how he loves you! and how angels do feel for that careless soul, who is being drifted down the stream of sin to land in the mighty gulf of despair! You can easily save yourself, if you make the effort before it is everlastingly too late. No one can save you but the arms of Jesus. Look to him and live. Sinner do not you want rest for the soul? The justice of God would cut you down but his mercy says "Spare him another year." You have a friend that is above all friends namely Jesus. Are you tired of sin? Methinks you are, and you want rest. Then love Jesus, who holds out his arms of mercy and says, "Come unto me, all you that labor and are heavy laden and I will give you rest. Take my yoke upon you, and learn of me, * * * and you shall find rest to your souls. Now the weary sinner begins to love God; has faith, sees his sinful condition, and is tired of it, and feels sorry for his disobedience; now longs for rest and piece to his troubled soul; surrenders by a true repentence; sees the necessity of a Redeemer; believes not only in God, but also in Christ; begins to study and meditate on the truths of the Bible; learns that Christ established a church or kingdom, and enlists under the peaceable banner of King Immanuel, by the new birth in baptism, as Christ told Nicodemus "Except a man be born again, he cannot see the kingdom of God;" John 3: 3. By thus becoming a citizen of Christ's kingdom and a child of God, and by obeying his laws and commands, we can have a bright hope that "there remaineth therefore a rest to the people of God.

J. S. Studebaker.

Deer Creek, Indiana.

—Waiting upon God continually will abate your unnecessary cares and sweeten your necessary ones.

For the Companion.

Weep not for Me.

When our Lord was to be crucified, we find that a great company of women followed him, lamenting about him. But Jesus said: "Daughters of Jerusalem, weep not for me; but for yourselves and for your children."

We can understand from this language of our Saviour, that he knew he was ready to be offered, and had the assurance that he was going to heaven, there to enjoy the rich blessings of God that are awaiting all those that live holy and righteous in this present world; therefore he said, "Weep not for me."

But we may infer from this language that those women had need to weep for themselves, and their children, but not for him; because he was ready, and his time was at hand that he should go to glory; but they were yet to live a little longer, and therefore they had to battle with the enemy of souls, and might fall yet before their time should come to be called to meet their God.

We read in holy writ, "Let him that thinketh he standeth take heed lest he fall." So, brethren and sisters, I think we have great need to weep sometimes for ourselves, for as long as we are in this world we are not safe; but we know that if we fight the battles of the Lord manfully, and do not desert the captain of our salvation, we have the promise that we shall meet him and see him as he is. But I tell you it takes watching and praying that we are not overcome by the great enemy of souls. But I just remember a passage of scripture that reads thus:—"Blessed are ye that weep now; for ye shall laugh." But the question might arise, where shall they laugh? Why I believe they shall laugh in that world above of which we can read in the scriptures, "Eye has not seen, nor ear heard, neither have entered in the heart of man, what the Lord has prepared for them that love him." Yes, brethren and sisters, if we weep here, we shall laugh there.

But we shall not only weep for ourselves, but also for our children. We are living in a time when it takes weeping for our children—at least the tears are often rolling down my cheeks when I am engaged in prayer to God to keep my children from evil, although my children are young yet.—But I think that is the time that we should weep and pray for them; for if we neglect our duty when they are young, we must often see that weeping will do no good; for they must weep too, but their hearts are hardened and they cannot mourn, though Jesus knocks. We often see children weep for their parents after they are dead and gone; but it seems to me if we could hear their voices, they would say, "Weep not for us but weep for yourselves." I know that many of my brethren and sisters, as well as I, have parents that are gone the way of all flesh; and we have great reason to believe that they are now enjoying the rich blessings of God, where all their tears are wiped away from their eyes, and consequently they would say, "Weep not for us, as we are safe at home in our Father's house; but weep for yourselves, for you are yet in the world and have to battle with the enemy.—Weep now, and then when you meet us here in this bright world, you will laugh; for we cannot weep here, the tears are all dried up."

Now in conclusion I will yet say, that I have two little angels in heaven; and I know that many of my brethren and sisters have some there. You all know what it is to part with them, and we have to shed many a bitter tear when we see them taken away from us. But, dear weeping parents, did you ever reflect what they would tell us if they could, when we are weeping for them? I imagine they would say as Jesus did to the women: "Father, mother, don't weep for us, for we are safe in the arms of Jesus; yes, safe at home; but weep for yourself, then you can meet us here where you shall laugh, for we cannot meet you any more, but you can meet us if you prepare while you live."

Then, brethren and sisters, cheer up and dry your tears that you shed for your loved ones that are gone; "but weep for yourselves," and for those that are yet with you; for as long as we are in this world we are not safe; but those that are gone are in the arms of Jesus, and blessed be God that there in a way open that we can meet them again, if we prepare ourselves here in time. But those that are yet with us are not safe. Let us try and raise them for the Lord, and remember the words of our Lord, "Weep not for me, but weep for yourselves and for your children."

NOAH B. BLOUGH,
St. Clairsville, Pa.

Selected by S. W. BOLLINGER.

Pride Vs. Decency.

There is as much difference between pride and decency, as there is between light and darkness, or vice and virtue.

Decency is an exalted virtue, essential to the Christian character.

Pride is a vice of the blackest hue—a soul damning sin. Pride and decency, are about as nearly related to each other as *shame and humility.*

* * * * * * * *

If we make *fine* or costly clothes essential to *decency*, then shall we exclude from heaven the greater part of those to whom Christ preached the gospel; viz., *the poor.*

"He that is down, need fear no fall;
He that is low, no pride,
He that is humble, ever shall
Have God to be his guide."

Deep Preaching.

You sometimes find a man who is denominated a "deep preacher." We heard such an one last Sabbath. We confess we did not understand him, and yet it was not because of his great profundity of thought or immense learning, but because he was metaphysical, abstract, and wrapped up his thoughts in abstruse, high-sounding jargon. The audience inclined, gaped and stared, and pronounced him "deep," and doubtless wondered "how one small head could carry all he knew;" but he reminded me of the sarcastic words of Swift in reference to such preachers in his day. "They are like dry wells; you think they are wondrous deep because they are wondrous dark; whereas, this darkness is because of their emptiness."

Guard against reading too much or too rapidly. Read rather with attention; lay the book often down; impress upon your mind what you have read; and reflect upon it.

Most of the shadows that cross over our path through life, are caused by our standing in our own light.

Christian Family Companion.

DALE CITY, PA., Nov. 14, 1871

"Do Not Stop The Publication of the Pious Youth, is the Feeling Here."

So says one of our active agents.—Very well, "it is the feeling here," too; and we think it is the general feeling wherever the PIOUS YOUTH has been read. We know of some places where this feeling has grown so strong that we are assured they will double, treble, and even quadruple their last year's subscription before it shall stop. This, we think, is an excellent way to test our feelings. In this way we can tell just how strong and sincere our feelings are. Feeling, like faith, is dead without works. Try how much they feel, by presenting a subscription paper for their names. If they feel at all they will subscribe for themselves; if they feel a warm interest in sustaining it, they will subscribe for themselves and a few of their poor neighbors; and if they feel a determination that it shall not go down, they will say put me down for twenty-five copies!

Reader, how do you feel?

For the Pious Youth.

We presume the method of getting up the list of subscribers to the PIOUS YOUTH for next year, is pretty generally understood; tautology may not be amiss. We have thought it advisable not to continue the regular monthly publication of the YOUTH longer than to the close of the present volume, unless we could increase our circulation to about fifteen hundred subscribers. In order to avoid confusion in case we should fail to secure the desired number, we prefer to receive no money until it is decided to continue the paper. Agents will therefore solicit names only for the present, preserving the lists and sending us the number of actual subscribers obtained

We hope the friends of the YOUTH everywhere are busily engaged getting up long lists of names. Now, at least is the time to do it. There are many papers published, and each one has its friends. If your neighbors are induced to subscribe for another before you present your claims, they will likely refuse you, while if you come first you will be just as likely to to succeed Every family will have some juvenile paper, and they may as well have a good one, and hundreds would thank you for introducing our paper to their homes. Try it, and try it now.

If you have no outfit, drop us a note and we will send specimens, blank lists and envelopes, free.

Agents Wanted.

We wish to secure an agent in every neighborhood to introduce our papers, and sell our books. And we do not expect them to work for nothing. We allow ten per cent on all full subscriptions. Those of our friends who are engaged in business can make it pay to introduce our papers. Ten to fifteen subscribers can be obtained at almost any business stand, mill, store, blacksmith, shoemaker, or any other kind of a shop where people go to for trade or work, and thus several dollars may be made without any investment or loss of time. Of course we do not offer it as a great money making business, but wish to show that it can be made to pay. Besides, the consciousness of having done a good work to your neighbors, is worth much. All percentage paid in cash, or books at list prices, if preferred. Send for an outfit and try us.

A liberal percentage allowed on the books we keep for sale (except the Hymn Books) when ordered by the lot, for cash.

Wanted.

A brother who is a good Tailor, to move to Dale City and open a shop. To a good mechanic employment will be guaranteed.

Not Willingly.

We may have, indeed it is almost certain that we did, in sending out our prospectus, last week, fail to supply some of our special friends and agents. But we assure them it was not willingly or purposely done, for we could not afford to do so. Therefore, we ask all who may have been missed to inform us of the oversight, and we will forward immediately, and make restitution of the extra expenses. We want, and we need the assistance of every one.

How to Send Money.

As our postoffice is not a money order office, we shall not have the same facilities for receiving money in that way. We recommend, therefore, that where it is at all convenient, our friends obtain bank checks or city drafts. This method we prefer. Where this is not convenient, obtain money orders on Somerset, Pa. The next safest way of sending money is by registered letter. Care should be taken in putting up letters containing money, that they be carefully sealed, and properly and plainly addressed.

Newspaper Extract.

The following is from our contemporary of the TYRONE BLADE, edited by Mr. J. L. Holmes, a Baptist minister. Hope what he says may be true, and in anything else we would not think of questioning his word:

LEFT TOWN.—H. R. Holsinger, the gentlemanly editor of the COMPANION and PIOUS YOUTH, left us, on Thursday of last week, with all his fixings. His head quarters for the future will be Dale City, Somerset county, Pa.

Mr. Holsinger has been a resident of this place for some years, and leaves, carrying with him the good wishes and respect of all who had formed his acquaintance, and that which is better still, the character of an honest man, which Pope says, "is the noblest work of God."

Mr. Holsinger, when locating in our midst, started the Tyrone *Herald*, which afterwards was supplanted by the paper which he is now successfully conducting, and, although two offices have originated in our midst since, he never manifested that low, jealous, envious spirit which so frequently characterizes men in the same

business, but always rejoiced in the success of his neighbors.

May he meet with abundant success in his new field, and have plenty of stamps for his hire.

The Great Drouth.

From all parts of the country we hear remarks of the great drouth. The country is almost perishing for rain. From prairies and forests, mountains, cities and towns, the flames of destruction are ascending until the heart sickens with the tales of the losses and sufferings of our fellow beings, and one is almost led to believe that the Almighty is preparing the world for its final consummation. The history of the world knows no such a record of fires as that which the present year has written. The burning of Chicago alone was the greatest fire the world ever knew, and it is estimated that the prairie fires of the west were even more destructive in their extent.

A Good Music Book.

We have secured a general agency for the HARMONIA SACRA, published by Joseph Funks' Sons, of Singer's Glen, Va. It is published in Patent Note Characters, and is considered a good music book for church singing societies. We can sell the book at publishers lowest price, wholesale and retail, viz: single copy, post-paid, $1.25; by express, $11 per dozen; by mail, post-paid, $13,50. We have a supply on hand and can send at shortest notice.

During our visit to Maryland brother Worst preached his last sermon hear during his present visit to the east, and so we did not hear him; but we did enjoy the pleasure of a social conversation, in which we found him agreeable and interesting. On the tobacco question we agree nearly, in theory, but differ slightly in practice, though not enough to alienate us. Hope the Lord will prosper him on his homeward journey and through life.

THE MANUFACTURER AND BUILDER.—The unprecedented success of this excellent industrial monthly is rapidly placing it at the head of the periodicals of its class. The November number, which has just been received, is filled with useful and valuable articles, illustrated with a lavish profusion of finely-executed engravings.—Our readers who are not familiar with this journal would do well to examine it, not only for its merits as a literary production, but as an invaluable advertising medium for all interested in scientific or industrial pursuits. Reaching, as it does, some 150,000 readers, it needs no better recommendation as a means of disseminating information. In the issue before us, we notice articles on "Home and Mesmer," "Improvement on the Sunbeam," "Mother of Pearl and Pearl-inlaying," "Revelations concerning the Management of the American Institute Fair," "Free Institutions of Learning," "Progress in Meteorological Science," and many others. Published by Western and Co., 37 Park Row, New-York. $2 per year.

THE WESTERN RURAL.—Our contemporary in the rural interests, being located in the thickly populated parts of Chicago, became a prey to the flames, and lost all his material, books and furniture, except his subscription books. But, nothing daunted, like a brave man, as he is, he promised that the *Western Rural* and *Young Folks Rural* will be forthcoming, within one month. The *Rural* is a good paper of its class, and we wish it abundant success, and advise our farming patrose to subscribe for it, and thus get a good paper, and do a good work for a worthy man. Price $2 for the *Western Rural*, and $1 for the *Young Folk's Rural*. Address, H. N. F. LEWIS, Chicago, Ills

Job Printing.

We are adding facilities to our office for doing Job Printing, and can accommodate our friends with anything in that line, from a business card to a large poster. All our work will be warranted to be equal in style of execution to any other, and will be done at reasonable prices. Orders by mail promptly attended to, and sent postage prepaid. Give us a trial.

Missing Numbers.

As there is complaint from the West of a few of the late numbers of the *Companion* not coming to hand, we here say for all that it is quite probable that many of our western readers lost their papers through the Chicago conflagration. We had issued several numbers in close succession about that time, and fear that some were burnt, while others through disarrangement of the mails will fail to make their destination. And we are sorry again that we cannot supply missing numbers.

J. W. B.

The Almanac

Is progressing slowly, and will be ready in a week or ten days. Orders should not be delayed too long, or all may not be supplied. Unless one thousand more copies are ordered before we go to press, we shall not print more than five thousand copies. We have good reasons for believing that the present issue of the Almanac will give even better satisfaction than last year's.

GEO. P. ROWELL & Co., Advertising Agents, No. 41 Park Row, New York, receive advertisements for all American newspapers at publishers' lowest prices.

WOOD'S HOUSEHOLD MAGAZINE.—The doors of this "Household" are thrown wide open, and all are invited to enter in. As some are doubtless strangers within the gate permit us to introduce to you the "Minister's Housekeeper," the temporary hostess. She is of high birth, being one of Mrs. Harriet Beecher Stow's children of the brain. James Parton has much to say about the "Wife of Washington." He converses with such a *noted* manner that we think Mrs. Parton will forgive him. "The Children's Portion" is contributed by Kate Hamilton, and she has such a winning way, that we unhesitatingly pronounce her a *Prize*. Address S. S. Wood & Co., Newburg, N. Y., who will mail three numbers of the magazine, free, including November.

How to Break Down a Church.

To do this effectually you must

I. Discourage the Minister.

II. Discourage your fellow-members.

III. Destroy the confidence of the community.

I. To discourage the Minister:

1. Absent yourself from one service every Sabbath, or miss at least one in three; if he is not very strong, once in four times may answer. If your occasional or more frequent absence should produce no noticeable effect, you can change your course,—attend regularly, but be inattentive, or, frequently, if not invariably, get up and leave the room during service. This will seldom fail.

2. Neglect prayer-meetings.

3. Criticise your minister freely—praise him sparingly—find fault plentifully—pray for him little or none.

4. If he proposes to hold extra meetings, let him conduct them without your co-operation.

5. Give yourself no concern whether he is supported or not.

6. Never call on him socially, or allow him to think that his comfort, or that of his family, is a matter of any importance in your eyes.

7. Take occasion frequently to praise other ministers, and at the same time show that you do not appreciate his services. If a stranger preaches for you, you can take the pains of saying, in the presence of your minister, or so that he will be certain to hear it, "If we could have such preaching all the time, it would certainly do a great deal of good." This operates like a charm.

II. To discourage your fellow-members:

1. Observe the directions given above.

2. Complain about everything they do and don't do.

3. Contrive to make yourself the head of a clique, and by their assistance and your own industry keep the church in hot water generally.

4. While doing this, lose no opportunity to complain of the bad treatment *you* are receiving.

5. Be as much like Diotrephes and as little like Paul as you can.

6. Discard charity and candor, take distrust to your bosom, and make scheming your specialty.

III. To destroy the confidence of the community:

1. Observe the foregoing directions.

2. Tell the people that you are in the Church by force of circumstances, but have no respect for the way in which business is conducted.

3. Publish the faults of your brethren, taking care to magnify them.

4. Make no effort to induce people to attend the Church.

5. Take no part in the labors of the Sunday-school.

6. Publish it on all occasions that you have no confidence in the concern—predict that it must fall—go down—blow up—and never can succeed.

By observing these directions faithfully you may have the satisfaction, if the Church is not unusually vigorous, of witnessing the fulfillment of your predictions.

To the foregoing, compiled from the *Irish Evangelist*, we subjoin the following:

HOW TO BUILD A CHURCH UP.

To do this thoroughly you must

I. Encourage the Minister.

II. Encourage your fellow-members.

III. Gain and retain the confidence of the community.

I. To encourage the minister:—

1. Be regular in your attendance upon public preaching. Never be absent upon such occasions, unless when *duty* requires your presence elsewhere. When present, be attentive.

2. Be punctual in attending prayer, or social meetings; also, church councils. And when present on such occasions, make it a point to be faithful, active in the discharge of your religious duties.

3, Criticise your minister sparingly—praise him freely—find fault with him never—pray for him continually.

4. If the minister thinks it prudent or necessary to hold extra meetings, lend your presence and hearty co-operation.

5. Call on him socially, that he may see that his comfort and the comfort of his family is a matter of concern with you. Whenever he needs support, give it if you can; if you cannot, show at least that you feel interested in his welfare.

II. To encourage your fellow members.

1. Observe the directions already given for the encouragement of the minister.

2. Do not harass them with complaints about their shortcomings or misdoings; but if it is necessary to converse with them about these things, do it in a meek, loving way, so as to convince them that it is for their benefit.

3. Strive to preserve union, harmony, and peace.

4. Show that you love your fellow-members—that you are willing to minister to their wants—that you are anxious to render them every help you can, temporally and spiritally.

III. To gain and retain the confidence of the community:—

1. Observe the above instructions.

2. Let your walk and conversation show to your friends and neighbors that you are a willing, living, active member of the body of Christ—that you feel deeply interested in the cause you have espoused.

3. Never blaze abroad the faults of your brethren. Remember that "charity covers a multitude of sins."

4. Put forth all laudable efforts to induce others to attend public worship.

4. Manifest an interest in the welfare of the young. Labor for them in the Sunday-school. Throw into their hands good, wholesome reading matter. In all you do be in earnest, and do it for the glory of God, the spread of truth, and the good of souls.

If you follow these directions, you will assist in building the Church up, and finally will receive the reward of the faithful—the crown of life.

J. W. B.

CORRESPONDENCE.

Correspondence of church news solicited from all parts of the Brotherhood. Writer's name and address required on every communication as guarantee of good faith. Rejected communications or manuscript used, not returned. All communications for publication should be written upon **one side** *of the sheet only.*

Baptism for the Remission of sins

Dear Brother Henry :—Is baptism administered, not for the remission of sins and the reception of the Holy Spirit, evengelic and apostolic? and if not, can it be valid, any more than sprinkling, or pouring, or single immersion backwards? The River Brethren will not baptize any, except they can say that they have received the remission of sin and the Holy Ghost before Baptism. Now if we receive any of them into our church without rebaptizing them, we sanction the principal difference between us and them; and if we justify the difference, why not commune with them? Brethren, let us watch as well as pray. Baptism not administered for the remission of sins and the reception of the Holy Ghost, is contrary to the gospel. It is true that a certain thief on the cross was saved without Baptism, and certain Gentiles received the Holy Ghost before baptism. But the thief was not among them that *would not* be baptized, but one that *could not*, therefote one may be saved and the other lost. Wilful disobedience has no title to heaven. We know that Peter would not have baptized Cornelius into the Christian faith if he had not seen the Holy Spirit on him. Cornelius and the thief are exceptions. The appropriate way of salvation or pardon is, first repentence toward God: second faith in Christ; third baptism for the remission of sins. John preached "the baptism of repentance for the remission of sins," saying to his disciples," I indeed have baptized you with water; but he shall baptize you with the Holy Ghost." Here we have the promises of the remission of sins, and the Holy Ghost after water baptism. Again brother Saul "arise and be baptized and wash away thy sins." But where do we read—where is the text that says, that men must experience the pardon of sin and the gift of the Holy Ghost before baptism? Some congregations have got into trouble. Will the brethren help them? Should not all those who go out of their own house and desire to go into the Lord's house, come in at the door of the house by baptism for the remission of sins, as well as we?

Dear brethren, help us to decide this question according to the gospel.

Those that by faith and repentence have made a covenant with Christ in baptism for the remission of sins, can renew their covenant again by faith or repentence for the remission of sin, without rebaptism of water; but those that are not baptized for the remission of sin, have not the same faith, and Paul says there is "one faith, one baptism. Let us be of one mind. Man "must be born of the water and of the Spirit," in order to have "the washing of regeneration and the renewing of the Holy Ghost.—"Born of water," and "the washing of regeneration," means baptism; and the water, one of the three witnesses on earth, connected with the blood and the Spirit, also means baptism, according to my humble judgment. But those ideas are denied by some who profess to have received the pardon of sins before baptism.—Brethren help us to get out of this dilemma.

DANIEL LONGENECKER.

HENRY R. HOLSINGER,

Respected Friend :—While looking over the *Companion*, I thought, how I would like to hear a sermon from Enoch Eby to-day. I have not heard one of the German Baptists preach since I left Illinios; and I long to hear one again. I hope the time will come that they will be in this part of Kansas. I have not been at meeting this summer, and it seems very long. I never was so long without going to meeting since I can remember. This beautiful day, how I long to go to a "Dunkard" meeting again. I love to read the *Companion*, and I hear of people that I knew years ago. They come fresh to my memory, and I should like to meet them again in this world; but if we never meet here on the earth, I hope to see them in the better world, where parting is no more.

SUSAN ROBERTS.

Oak Hill, Clay co., Kan.

Dear Brother :—I have now returned home from a visit to our dear brother, Adam Hollinger, who is very ill at present. His disease is, Tumor in his right side.—

His suffering is intense by times, but he bears it very patiently. It is not his desire that God would lessen one stroke of the rod; but his prayer is for grace to sustain him in his sufferings; and he asks an interest in the prayers of the church. When we sit at the bed of a sick saint, how strikingly we can see the advantage of true religion! especially if they have walked worthy of the vocation wherewith they were called. True religion, not only arms us with fortitude against the approach of evil, but when the rod of affliction and suffering is laid upon us, it lightens the stroke by many consolations to which others are strangers: we can look upon it as a gentle chastisement of a merciful God. We hope our brother will hold out faithful until his sufferings are ended, either in death or health; and if it should be the will of him who knows all things best to restore him to health again, may he go forth with boldness and redoubled energy to declare the counsel of God to a sin-stained world, and be successful in bringing many precious souls to see the advantage of true Christianity. But if it should please God to relieve him of all the troubles and trials of this world, and receive him home into the mansions of glory, his wife, and three of his children who have passed the line of accountability can take comfort and consolation that he has left them a good example, which we hope they may not delay in following.

MARGARET DEARDORF.

York Springs, Pa.

H. R. Holsinger :—Allow me to give your readers a few items of Church news, in Spring Run congregation Mifflin co., Pa.

On Friday, October 13th, we met to hold a Lovefeast, quite a goodly number of brethren, sisters, and friends, from this and adjoining branches, being present. In the afternoon the brethren handled the word of God with power and effect.

During the first intermission a choice for speaker was held, and it fell upon our Deacon brother George H. Swigart, to aid in publicly declaring the "Glad tidings of good news," and to exhort and rebuke with all long suffering, both in season and out of season.

During the second intermission a young female, a cousin to the writer, was added to the number of Christian believers through the bapismal rite.

The order during the evening exercises was good. The meeting was

continued on Saturday forenoon and evening and on Sunday forenoon. On Saturday evening and Sunday there was preaching in school-houses.

The strange brethren who spoke were Daniel Keller, Jesse P. Hetrick, Peter Hollowbush and others.

SOLOMON W. BOLLINGER.

McVeytown, Pa.

Report from Stephen Hildebrand

Brother Holsinger:—By your permission I will give your readers a short account of a trip I made to Bedford county, Pa.

I left home on the morning of the 14th of October for the Dunning's Creek branch of the Church. Arrived at brother Joseph Holsinger's same evening. After supper and a short rest, we started for the place of meeting, which was at the Brethren's new meeting-house, near brother John S. Holsinger's. Here we met quite a number of brethren, sisters and friends; yet we were to some extent disappointed; first, from the fact that brother John S. Holsinger had not yet returned home from Iowa, and in the second place, we were disappointed in not meeting brother Samuel A. Moore, of Yellow Creek branch.—Notwithstanding these disappointments, we tried to lay the foundation for a series of meetings, taking for our text the 46th and 47th verses of the 24th chapter of Luke.

Next morning at 10 o'clock there were two appointments; one at the big meeting-house, the other at a school-house, a few miles away. At two P. M. we met jointly in the Lutheran meeting house in Pleasantville. There our hearts were made glad by meeting brother Moore. In the evening two meetings, one at Pleasantville, the other at the big meeting-house.

Monday evening, two meetings, one at the big meeting-house, the other at New Paris.

Tuesday 10 A. M., council meeting. In the evening meetings at the big meeting-house and at Pleasantville.

Wednesday evening at the big meeting-house and at Rock Lick school-house. This evening brethren Leonard Furry and Daniel Snowberger, of Yellow Creek, and Samuel Leidy, of Manor, Indiana county, came to our assistance.

Thursday morning brother Moore started for home. In the evening meeting at the big meeting-house and at New Paris.

Friday evening met jointly at the big meet-house. Here we were glad to see brother John S. Holsinger in his seat as usual.

Saturday at 2 P. M., met at brother John's for the purpose of attending to the ordinance of baptism. At 4 P. M. met at the big meeting-house for communion. There we met old bro. Jacob Blough, of Berlin branch, Emanuel J. Blough, of Quemahoning, and Hiram Musselman, of Shade, all of Somerset county, Pa. The communion season passed off very pleasantly indeed; although the house was crowded, yet we had the very best of order.

Sunday morning met to administer baptism again. At 10 A. M, met for public worship. In the evening met in the United Brethren's meeting-house, at Oak Shade.

Monday morning, at 10 A. M. met at the big meeting-house. This was our farewell meeting in the neighborhood; many tears were seen, which makes me hope we will meet again.—In the evening met for worship in a school-house at St. Clairsville. Thus ended our series of meetings in the Dunning's Creek church, Bedford county, a time long to be remembered. During these meetings sinners were to be seen coming out from among the world and enlisting as soldiers of Jesus, for which God be praised.

On Tuesday morning crossed the Cove mountain to Yellow Creek branch. At 4 P. M. met at the big meeting-house near brother Daniel Snowberger's, where the communion was to be held. Here we met quite a number of ministers, and as we cannot name all, we came to the conclusion to name none. Had a good meeting. We suppose that from three to four hundred members communed. Meeting next day at 9 A. M. During this meeting several persons were baptized. This afternoon recrossed the Cove Mountain, and put up at brother John S. Holsinger's for the night. Next morning resumed our journey for home; arrived safely at 3 P. M., after being absent from home about twelve days. Found our family well, for which we felt thankful to God. We then took a seat by the side of our companion to hear the news of the neighborhood. First we were surprised to hear that while we were away two of our near neighbors were suddenly summoned to cross over the narrow stream of death, another evidence that death is no respector of persons. Secondly we were informed that one or two more of our neighbors were hardly expected to live; and farther that during our absence several persons were taken into the church by baptism, and that others had become alarmed at their condition; and since that time, by the consent of the church, they also were added to the church by baptism and by being restored. But we remember just now that in the outset of these lines we said, a *short* account. Lengthy, as this account may seem, it is short when compared with what we observed during the time above named. STEPHEN HILDEBRAND.

Questions on Feet-Washing.

1. Where does the example, spoken of in the 13th chapter of John, 15th verse, begin?

2. Does the expression in the 14th verse,—"Ye also ought to wash one another's feet," make it binding on a single individual to do as Christ had done?

3. If so, how many should one wash and wipe to fill the example in 15th verse? JOSEPH HOLDER,

Hagerstown, Md.

For Information.

In Deuteronomy, 14th chapter, 21st verse, we read: "Ye shall not eat of anything that dieth of itself; thou shalt give it unto the stranger that is in thy gates, that he may eat it; or thou mayest sell it unto an alien." The German reads: "Ihr sollt keins Aas essen. Dem Fremdling in deinem Thor magst du es geben, dass er es esse, oder verkaufe es einem Fremden." Now I ask for no opinion on the above text, but for the original. Any brother, or sister, who understands the original, and will give it through the COMPANION will oblige.

A. COST.

DIED.

We admit no poetry under any circumstances in connection with Obituary Notices. We wish to use all alike, and we could not insert verses with all.

Erratum.

In the first obituary notice on page 659, instead of "Samuel Boyer" read Samuel Boger.

In Spring Run congregation, Mifflin Co., Pa., October 18th, WILLIAM HOWARD, infant son of brother Henry W., and sister Harriet HANAWALT, aged three month, and 19 days. Funeral discourse by brother Samuel J. Swigart.

In the same congregation October 4th brother WILLIAM KYSER, in 71st year of his age. He not only expressed a willingness, long ago, to die, but even desired to depart and be at peace. He was afflicted all summer, and the doctor said he could not live long; but he was in bed only a few days when he got up and took an over-dose of "Cure Oil," which threw him into spasms, and this hastened his death. Funeral services by the brethren.

SOLOMON BOLLINGER.

In the Nettle Creek Church September the 6th, our much respected Bro. DANIEL SMITH, age some over 37 years. Bro. Smith was one of those zealous, energetic ministers who by hard study, and continual search had, by the grace of God, been made able to defend the doctrines of the church and contend earnestly for the faith once delivered to the saints. The church has lost an able minister, the wife a loving husband, the community a good physician, but we hope it is his gain. Funeral services by Eld's Daniel and Jacob Bowman, from the words "I have fought a good fight" to a very large congregation.

JOSEPH HOLDER.

Sept. 2nd, of Typhoid fever, sister MARY FORNEY, wife of Elder Peter Forney, of Benton Co., Iowa, aged 42 years and 9 days. She leaves a sorrowing husband, a large family of children, and a large circle of friends, to mourn her departure. On Monday the 4th her remains were taken to the Brethren's burying ground, followed by a large concourse of faiends and neighbors. The occasion was improved by the Brethren. Sister Forney was an exemplary sister. She was beloved by all, had no enemy in the world. We truly sympathize with our beloved, bereaved brother. His loss is irreparable.—May the Lord "who gave and who taketh away," sustain him in his sad bereavement.

Visitor please copy.

Elias K. Beechley.

LIST OF MONEYS RECEIVED for SUBSCRIPTION, BOOKS, etc.

Alex. Walker,	$1 50	John Hocking,	1 50
S. W. Bollinger,	7 10	Wm. Pannebaker	75
C. Hinkel,	1 50	H. Longanecker,	2 00
John Hertzler,	75	J. A. Miller,	1 00
A. H. Huber,	1 00		

Pittsburg and Connellsville R. R.

TIME TABLE.

Commencing on Monday, October 16th, 1871, at 2 o'clock, P. M.

EASTWARD.			WESTWARD.	
Cum Mail	Balt Exp.	STATIONS.	Cin. Exp.	Cum Mail
A. M	P. M.		A. M.	P. M
6 50	8 00	Pittsburg	10 15	6 10
10 21	9 57	Bradford	8 05	2 30
10 35	10 10	Connellsville	8 00	2 25
1 20	11 55	Mineral Point	5 53	11 22
1 40	12 15	Garret	5 38	11 02
157	1228	DALE CITY	526	1045
3 16	1 28	Bridgeport	4 15	9 25
4 00	2 00	Cumberland	3 40	8 40
P. M.	A. M.		P. M.	A. M.

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7—45—50.

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The design of the work is to advocate truth, expose error, and encourage the true Christian on his way to Zion.

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VOLUME VII. DALE CITY, PA., TUESDAY, NOV. 21, 1871. NUMBER 46.

Selected by KATE BRENIZER.

The Fullness of Jesus.

I LAY my sins on Jesus,	Lev. 15 : 21.
The spotless Lamb of God;	Heb. 9 : 14.
He bears them all, and frees us	Heb. 9 : 28.
From the accursed load;	Gal. 3 : 13.
I bring my guilt to Jesus,	Acts 13 : 38, 39.
To wash my crimson stains	Rev. 7 : 14.
White in his blood most precious,	1 Pet. 1 : 19.
Till not a spot remains.	Eph. 5 : 27.
I lay my wants on Jesus,	1 Pet. 5 : 7.
All fullness dwells in him;	Col. 1 : 19.
He healeth my diseases,	Psa. 103 : 3
He doth my soul redeem;	Gal. 4 : 4, 5.
I lay my griefs on Jesus,	Psa. 55 : 22.
My burdens and my cares;	1 Pet. 5 : 7.
He from them all releases,	Isa. 63 : 9.
He all my sorrows shares.	Heb. 4 : 15, 16.
I rest my soul on Jesus,	Psa. 116 : 7, 8.
This weary soul of mine;	Matt. 11 : 28.
His right hand me embraceth,	Cant. 2 : 6.
I on his breast recline;	John 13 ; 23.
I love the name of Jesus—	1 John 4 : 19.
Immanuel, Christ the Lord;	Matt. 1 : 23.
Like fragrance on the breezes,	Cant. 1 : 3.
His name is spread abroad.	Phil. 2 : 9.
I long to be like Jesus—	1 John 3 : 2.
Meek, loving, lowly, mild;	Matt. 11 : 29.
I long to be like Jesus—	1 Pet. 2 : 21.
The Father's holy child;	Acts 4 : 27.
I long to be with Jesus,	Phil. 1 : 23.
Amid the heavenly throng,	Rev. 7 : 9.
To sing with saints his praises	Rev. 5 : 13.
To learn the angels' song.	Rev. 14 : 3.

For the Companion.

Response to "A Love-Letter."

Brother C. H. Balsbaugh:—Although your condition in this life is distressing, and your suffering intense, yet in the midst of all your afflictions you enjoy the climes of a higher and holier world than this; while your body is weak, the powers of your soul become stronger, and your hope is cast within the vail. Cling to this, dear brother. God sees you, and he heard you from the beginning, as he did Daniel; though he prayed twenty and one days, yet every groan and every sigh was kept in remembrance. God knows his own time best, and will come at such an hour as we think not.

With your "love-letter" before me, I notice that some weighty thoughts have been passing through your mind: "Do the saints remember me, do they bear my name on the incense of prayer to him who sitteth between the cherubims above the mercy-seat"? Whether there be few or many that hold you up before God on the arms of prayer, I cannot tell; but this one thing I can tell, that my sympathy and prayers have been sent up to the hill of the Lord for you without number; and this night I fall before our Father who is in heaven, and beseech him to look with tender compassion on you, and give you grace and strength for your trials, and fit and prepare you for his own purpose.

Perhaps I had better stop right here, because you know more than I can tell you; but as your words of encouragement fell upon my soul like the oil that was poured on Aaron's head, I thought to encourage you with the knowledge, that, at least one remembers you before "him who sits upon the mercy-seat between the cherubims.

Yours in the hope of eternal life,

ANDREW COST.

DO GOOD with your money. Don't say you will wait until you get a great deal of it. The man who does that makes a bargain with the devil; and the devil outwits him. Where men are going to use their money for good when they get through with it, the Lord is apt to get through with them before they think of getting through with their money.

Beware of impatience or contradiction. Do not condemn or think hardly of those who cannot see just as you see, or judge it their duty to contradict you.

WINTER, in her pure white robe, is with us

For the Companion.

Prayer.

"He that saith I know him, and keepeth not his commandments, is a liar, and the truth is not in him."

We believe that prayer is one of the commandments that the Lord had reference to in this scripture; and we believe it should be kept up in every family that professes to believe in the gospel of Jesus Christ; and that it will be kept up in every family that possess the religion of Jesus Christ. There is a great difference between professing religion and possessing it pure and undefiled; but we will not pause to explain the difference.

There are many times when prayer is appropriate and essential; during national calamity, war, pestilence, and famine, when we are undergoing severe temptation, when we are afflicted, —in all such cases, with many more that we might be enumerated, we should be engaged in prayer and supplication.

"Evening, and morning, and at noon will I pray and cry aloud, and he shall hear my voice;" Psalms 55: 17. This is the language of the Psalmist David, when he prayed against his enemies. We read in Matthew 5: 44, "But I say unto you, Love your enemies; bless them that curse you; do good to them that hate you, and pray for them which despitefully use you and persecute you."

Dear readers, I think we would all get along a great deal better than some do, if we would take the advice given us in this scripture; which we believe is the duty of every Christian. There is nothing more becoming than to see the Father, before he retires, bring his family around the family altar, read a chapter, sing a hymn, and then have a season of prayer; and also in the morning we should not forget to have family prayer.

Brethren and sisters, come, let us reason together. If you could speed your way, with the swiftness of the swallow, all over the brotherhood, with what class would you find those brethren that raise the family altar for the prospering of Zion and the benefit of their own souls? would you find them with those persons that visit the grog-shop? Nay, verily. Would you find them with those bad characters who violate the holy sabbath day? I would answer, no; but you would find them with those who go to the house of the Lord, for the purpose of worshipping God, the author and finisher of faith.

When Daniel knew that the writing was signed, he went into his house, and his windows being open in his chamber towards Jerusalem, he kneeled upon his knees three times a day and prayed and gave thanks before his God.

Let us take the advice of the apostle Paul to the Corinthians: "Be ye followers of me, even as I am of Christ." Let your lights shine forth to the world, that others seeing your good works may be persuaded to come to the terms of the gospel of Jesus Christ. "And he spake a parable unto them to this end that men ought always to pray, and not to faint." Luke 18: 1. We should pray always and not faint, when we are out in our fields or in our work-shops, we should pray to our heavenly Father to give us strength to accomplish our work; and in all other employments we should have our thoughts engaged in prayer to him that rules and superrules the heavens and the earth.

We do not think we must be altogether alone before we can be engaged in secret prayer. We think that we can pray to our Father in secret, although we may be surrounded with crowds of people, or under many such circumstances that the soul longs for communion with its Maker and goes out in search of him, and goes not in vain. We can hold communion with God no matter how public the place may be. "I will therefore that men pray everywhere, lifting up holy hands without wrath and doubting." "Watch and pray; for ye know not in what hour the Bride-groom cometh." Ask, cease not to ask, and it shall be given you; "knock and it shall be opened unto you." If you ask anything in the name of Jesus it shall be given you. Dear reader, hear what the unjust Judge saith, "I will grant the request of this woman, lest by her continual coming she weary me." But let me say to you, that our heavenly Father does not get weary with our pleadings; but instead of getting weary he tells us to ask him for all things we need, and he is perfectly willing to accept our feeble petitions, and to grant unto us such blessings as we need to support us all along the journey of life. In conclusion I would say, let us pray on and be faithful in the Lord till death; and if we are faithful till death, we will receive a crown of life that fadeth not away. Let us go on to perfection; laying up for ourselves treas-

ures in heaven, where neither moth nor rust corrupt and where thieves do not break through and steal.

RUFUS W. BRANSON.

Muncie, Ind.

For the *Companion*.

The Great Prophet.

"For Moses truly said unto the fathers, A Prophet shall the Lord your God raise up unto you, of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you." Acts 3 : 22.

We remark in the first place, this passage of scripture is just as binding upon us as it was when it was first spoken. We are commanded to hearken to that great Prophet in all things, not only in part.

But again, this great Prophet emphatically declared, "If any man shall add unto the words of the prophecy of this book, God shall add unto him the plagues that are written in this book, and if any man shall take away from the words of the prophecy of this book, God shall take away his part out of the book of life, and out of the holy city, and from the things written in this book." Oh, then, how careful should we be not to allow ourselves to add anything to God's word; because it is perfect. We cannot make any amendment to it. It is useless for poor, fallible man to undertake to frame any by-laws independent of the gospel. We maintain that there are rules and laws laid down in God's word sufficient to govern any church, if we are willing to hearken to that great Prophet, and neither add to, nor diminish from, his holy word. We claim that God's word is sufficient to keep the church together. There is nothing but love that will bring the church together; for it is plainly declared by the inspired writer, "that neither death nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus." If that pure love exists in the church, there is no danger of divisions or schisms in the body. Love is the bond of perfection, if we only are willing to hear that great Prophet, submitting to his will, laying aside all self; for it is the prerogative of God to command, and our duty to obey. It is not for us to dictate what ordinances are worthy to be observed in the church, or what are not worthy to be observed; hence we maintain that all ordinances should be observed by his followers, and that in strict obedience to his will. It is not a matter of choice to us to observe or not to observe those sacred ordinances. Christ, the chief Shepherd of the church, has given us an example in baptism, the Lord's supper, and feet-washing; after which he said, "For I have given you an example, that ye should do as I have done to you." He left no room for any change to be made; but it is as clear as the sun in the noon day splendor. I often have to wonder how ministers can stand in the pulpit and declare that some of the ordinances are not essential. When will motal man cease to dictate for God? for it is declared that "it shall come to pass, that every soul which will not hear that Prophet, shall be destroyed from among the people." This will eventually be the result with those that are not willing to hear that Prophet. We should take God at his word, no difference how simple it may seem to us, whether it is congenial to the carnal mind or not. It seems some of the commands of God have become repugnant to some professors. Christ said, "Whosoever is ashamed of me and of my words, of him will I also be ashamed before my Father and his holy angels." Then let us take God's word for the man of our counsel not men's traditions; for it is declared by the Prophet, "Cursed is he that trusteth in man, and taketh flesh for his arm." Oh, how important it is to deal with sacred things! We should not make light of it, or trifle with God's word: for there is a time in the future when we all have to be judged by that word "which is quick and powerful, and sharper than any two edged sword." How piercing is God's word! On the day of pentecost it pricked some even to the heart, and moved them to inquire, "Men and brethren, what shall we do?" Such inquiries are not very frequent in this day and generation. More inquiry is made after a worldly sort: what shall I do to get rich? When viewing the movement of mankind, it seems to me it will not be long until Christ will again appear to us to Judgment; first begins at the house of God, what will be the end of those that obey not the gospel of Christ? and if the righteous scarcely be saved, where will the ungodly and sinner appear? They will cry for the rocks and the hills to fall upon them, and to hide them from the face of him that sitteth upon the throne: for the great day of his wrath is come, and who shall be able to stand? Then, dear reader, hearken to this great Prophet.

J. A. LEEDY.

West Independence, Pa.

For the COMPANION.

Visits to the Tomb—Supposed Discrepancies.

Brother Henry :—I notice in present volume of the *Companion*, No. 13 brother R. Arnold asks for information concerning the seeming discrepancy in the several accounts of the evangelists, with regard to the visits to the tomb of our Savior. I have in

my possession the preliminary revisions of the four evangelists, by the American Bible Union, in which is contained the following, which is pertinent to the case. It is somewhat lengthy; but we hope it is worth reproducing, for the many readers of the *Companion*.

THOMAS D. LYON.

Some have supposed that there is considerable discrepancy between the statements of the several evangelists, in regard to the resurrection of our Lord, and its attendant circumstances. Says Alf. in loco.—"I attempt no harmony of the accounts;—I believe all such attempts to be fruitless;—and I see in their failure strong corroboration of the truth of the Evangelical Narratives." Now while I should be extremely sorry to rob the Evangelical Naratives of any legitimate source of "strong corroboration," yet, believing that their truth will be felt and acknowledged, even though it should be shown that these accounts are in perfect harmony with each other, I do not hesitate to avow the firm conviction, that, between the several naratives of the four evangelists as far as they bear upon this question, there is not even the *appearance of discrepancy*. Difficulties there may be, and doubtless are, in the interpretation of certain parts of these narratives; but these are no discrepancies whatever. If, in what follows, I should be charged with having abandoned the province of the translator, and invaded that of the interpreter, I reply, that the thorough discussion of this question has a most important bearing on the translation itself, not only in the passage under consideration, but in other passages supposed to be parrallel. Still, I shall not go minutely into details of this question; but simply state, in as few words as possible, certain conclusions which I have drawn from the historical records, after careful examination.

1. There were, at least, five different visits to the to my, subsequent to the resurrection. We know these visits to have been different,—first, because they are represented to have taken place *at different times*—second, because they were attended by *different circumstances*. (1) Mary Magdalene and the other Mary (most probably the mother of James), came to see the tomb, just at the close of the sabbath, (which was, according to the Jewish law between sunset and dark,) as it was beginning to shine, (spoken of the moon and stars, see Luke 23: 54,—*Grotius*,) towards the first [day] of the week. (See Matt. 28: 1). Neither of the other three Evangelists make any mention of this visit. Some have tried to show that *opse may* mean *after*, and that *epiphoskousei* is here spoken of the *morning twilight*; but the latter supposition is entirely gratuitous, since Luke undoubtedly uses this verb of the *evening twilight*, and as to the former, the quotations from the classics intended to prove it are by no means satisfactory to the point; and even if they were, no judicious critic would assign to a word an unusual meaning, on the authority of a half a dozen rare exceptions, unless actually driven to it by the contest.—(2) The next morning, the first [day] of the week, Mary Magdalene made a second visit to the tomb, before day-light, or, while it was still dark. This time she was alone, and came thus early, *probably* in consequence of her eagerness to ascertain the truth of the resurrection, of which she had vainly tried to persuade the other disciples the evening before.—She did not stay long this time; but ran, to tell Peter and John what she had seen. (*See the passage under consideration.*) No other Evangelist gives any account of this second visit. (3) Peter and John, (see John's narrative, as above,) immediately after the arrival Mary Magdalene with the news of his resurrection, started for the tomb. At what hour they arrived, we are not precisely informed; nor can we say positively whether this visit was contemporaneous with any other, or not; but the strong probability is that they did not arrive till after day-light, since they looked into the tomb, and saw what it contained, and they probably lingered about the place, till all "the disciples," except Mary Magdalene, were ready to go home again, this third visit also is recorded only by John. (4) Not long after the departure of Mary Magdalene, as mentioned above, and probably soon after the arrival of Peter and John *orthrou batheos* in the dusk of the morning, (Luke 24: 1,) the "Women," who had prepared spices and ointments before the precious Sabbath (Luke 23: 56,) came to the tomb, bringing those spices, for the purpose of embalming him. Who those women were, is not particularly mentioned by Luke.—The two Mary's were not with them as appears from Mark's Narrative, (see below). Luke is the only Evangelist who mentions this visit of the "Women,"—(5) A little later, at sunrise, Mary Magdalene, (who had by this time returned from delivering her message to Peter and John,) made her third visit to the tomb, being accompanied by Mary the Mother of James, and Salome. They also brought *their* spices and ointments, and now probably joined the other "women," mentioned by Luke. This was the last visit, of which we have any account, and is recorded only by Mark. Now as it regards these five visits I think we may safely challenge any one to point out a single discrepancy in the various Narratives.

2. The resurrection of our Lord did not, as is commonly supposed, take place on the morning of the first day of the week; but in the evening of the Sabbath, probably, (for the precise moment is nowhere stated,) at the close of the very day of rest, and just before the arrival of the two Mary's, who came to see the sepulcher, at the precise point that separated between the last and the first of the week. *He was risen, when they arrived*; and his resurrection was probably simultaneous with the great earthquake, which had taken place, on their arrival. The Mary's were not, as Alf. contends, "*witnesses of the earthquakes*;" for *egeneto*, there was, is *indefinite* past, as also *apekulise*, while *ekathato* is *imperfect*; showing that when the women arrived, the angel who rolled away the stone, *was sitting upon it*, which implies that the earthquake had already taken place, if, as is admitted, the *seismos* "was the sudden opening of the tomb by the descending angel." (Alf.). Matthew is the only one of the Evangelists who gives us any account of the circumstances IMMEDIATELY attending the resurrection.—No other writer mentions the earthquake; no other brings to view the very angel who rolled away the stone and the immediately subsequent act of sitting upon it. Mark, in reference to this point, says merely "and looking up, they (the women,) see that the stone (perfect) has (had) been rolled away." Luke says, "and they found the stone (perfect) *having been rolled away* from the tomb." "He,

(Jesus) is not here, (aorist) he has raised." John merely says, "and she (Mary Magdalene,) seeth the stone (perfect,) having been taken away." Now compare these statements with that of Matthew: "and behold there was a great earthquake; for an angel of the Lord, coming down from heaven, approaching, rolled away the stone, and *was sitting* (imperfect) upon it. I have already admitted that there my be difficulty in the interpretation of the various parts of these narratives. There are only two of these that I deem it necessary to notice, in this place. Why, it is asked, did Mary say to the angels, on the morning of the first day of the week." They took away my Lord, and I know not where they laid him," if she had herself seen him alive, after his resurrection the evening before, as is recorded in Acts 28: 9? I admit this is a difficulty; but, as was before remarked, there is here no discrepancy between Matth. and John. It would be easy, indeed, to magnify the difficulty by inquiring further, why did Mary Magdalene say, "They took away my Lord, and I know not where they *laid him*," after she had been told, "he was alive," the two men, (Luke 24: 5—7,) had said to her, and certain other women, "why are ye seeking the living with the dead? he is not here, but was raised. Remember how he spoke to you, being yet in Galilee, saying, it is necessary that the Son of man be betrayed into the hands of sinful men, and be crucified." Did she not know from the positive testimony of angels that he was alive? If I am not mistaken, the solution of this difficulty is not so difficult as might, at first, be imagined. The key is furnished by John, "For they did not yet know the scripture, that he must rise from the dead." Mary Magdalene had, indeed, seen Jesus the evening before, while returning from her first visit to the tomb; but when she told the circumstance to the other disciples, they did not believe the reality of it, and, no doubt would have persuaded her that she had merely seen a vission. In fact, according to Matthew xxviii. 18, even after the eleven disciples, subsequently, had seen and worshipped him in Galilee, *some still doubted*. Now, while we may find it very difficult to understand why the disciples were so slow of heart to understand why the disciples were so slow of heart to understand these things, the fact is, incontestable, and, being admitted, accounts for the singular conduct of Mary Magdalene, and, therefore, clears up the proposed difficulty.

2. The supposition that the resurrection took place in the evening of the Sabbath, it is said, renders it impossible that the Lord should have been in the tomb even part of three days. Therefore the scriptures could not have been fulfilled in his resurrection at that time. I apprehend that this difficulty is only imaginary; and will reply to it in three particulars. (1) The most definite prophecy on record, in relation to the time that he was to lie in the grave, is that uttered by himself, Matt. xii. 40, "For as Jonah was in the belly of the sea-monster three days and three nights, so shall the Son of man be in the heart of the earth three days and and three nights." Now it is generally held incontestable, that our Lord was crucified on the sixth day of the week, (Friday) and was buried in the evening of the same day. From that time till the morning of the first day, when it is admitted that he *was risen*, would be, *at most*, only one day, and a very small portion of another, with two nights; so that the common computation lacks one night and nearly two days of making the time that he was in the heart of the earth equal to *three days and three nights*, which it should have been, according to the prediction cited above. Now, supposing it were the legitimate object of the interpreter to reconcile history with prophecy, would it be worth while to force upon Matthew's narrative an unnatural construction, for the purpose of postponing the resurrection a few hours, when, after all, we should lack one night and nearly two days of effecting the proposed reconciliation? Or should we, by this means, succeed in satisfying the less definite predictions, such as, "after three days I will rise again," — "and the third day rise again;" would there be any real gain, while the most definite and unequivocal of all these predictions, would remain unalterably opposed to our interpretation; I take it for granted that if language is of any use at all in conveying ideas, *three days and three nights* include the whole of three diurnal revolution of our planet. But it is not the business of either historian or interpreter to fulfil prophecy, neither of whom has a right to misrepresent the facts of history for the sake of making them agree with any prediction whatever. I confess, that, on the supposition that the burial of our Lord took place on the evening of the sixth, and his resurrection on the morning of the first day of the week, I find it impossible to reconcile the facts with the prediction above referred to, as though it were admitted that he rose on the evening of the Sabbath, or seventh day of the week. But—(2) there is no evidence that our Lord was crucified on the sixth day of the week, All of the evangelists agree that the day that followed the crucifixion was *the Sabbath*: but we are nowhere informed that it was the seventh day of the week. We know from the commandment, (Lev. 23; 6, 7,) that the fifteenth day of the first month was a Sabbath of rest, being the first day of unleavened bread, and we also know that *this* was the fifteenth day of the first month, and, therefore, that it was the first day of unleavened bread; but what day of the week it was we know not. That Sabbath was *annual*, not *weekly*, and happened sometimes on one and sometimes on another day of the week; and there is positively no evidence that, in that year, it was coincident with the weekly Sabbath. We have, therefore, no historical data furnished by the Evangelists, from which we can determine whether the resurrection was or was not in accordance with the predictions touching that event. Since, however, the apostle informs us that he rose the third day, according to the scriptures, we may conclude that his body was literally three days and three nights in the tomb. Taking this, then, as the basis of our calculation, and applying it to Matthew's narrative, we arrive at the conclusion that the body was put into the tomb in the evening of the fourth day of the week, (Wednesday) while the following day, (Thursday,) was the paschal Sabbath, the first day of unleavened bread. This brings us to the same hour of the evening when Luke represents the burial to have taken place; for it is evident that the disciples hastened with their labor, in order that the body might be put into the tomb before the Sabbath.

T. M. D. Lucas

For the Companion.

Birth-Day Reflections.

Forty-six years have come and gone,
And now another birth-day morn,
Since first I drew this mortal breath,
And saw a world of sin and death.

What changes have I undergone,
In these long years that by have flown,
Which like a dream have passed away!
And now my hair is turning gray.

How have I spent the years now passed?
And *this*, perhaps, may be the last;
How much of folly, mirth and sin—
Have I been true?—or false have been?

Did I the cross too often shun,
While in this Pilgrim's path I've run?—
Did love grow cold, my prayers grow less,
And thus my daily strength decrease?

God knows the heart, it fill'd with pride,
And secret sins I cannot hide;
Then help me, Lord, to pray for grace,
And seek anew the Savior's face.

The past we know, the present, ours,
The future known to higher powers;
Then may I live each day that's passed,
As if it were my very last.

I should esteem all worldly joys,
As bubbles, trifles, childish toys;
In Heav'n above my treasure store,
And bear the cross my Savior bore.

Lord, these are solemn thoughts that pass
Now through my mind, and show alas,—
How weak I am without the aid
Of Him on whom my sins were laid!

If faithful through this vale of tears,
The few remaining days or years,
I'll say with joy, when death shall come,
Christ is my *Hope*, and heaven my *Home*.

ISAIAH G. HARLEY.

Mutual Forbearance.

If we wish to succeed in life, we must learn to take men as they are, and not as they ought to be; making them better if we can, but at the same time remembering their infirmities. We have to deal, not with the ideal man of dreaming poets, but with the real men of every-day life, men precisely like ourselves. This fact of common aims, ambitions, and infirmities ought to create constant sympathy and forbearance. While every man has his own burden to bear, he may at the same time in some way help another to bear his peculiar burden, and be himself helped in turn. God has mysteriously linked all men together by this curious fact of mutual dependence, and this wonderful possibility of mutual help. The poor may be relieved, the sick may be visited, the sorrowing may receive sympathy, the inexperienced may be counseled, the faint-hearted encouraged, and the feeble established. All these, in turn, may help the hand that gives help to them; for God has so ordered it that no man is absolutely independent of his fellows. At the very time we help others, we find by that act our own moral power strengthened, and the time may come when in a more direct way the aid we have extended may be returned.

This principle of mutual forbearance is especially applicable to those mental and moral infirmities of which every man is conscious—infirmities which make us sometimes detest ourselves, and render us a burden to our friends. Some are peevish and fretful; some have a suspicion that everything will go wrong; some are easily offended, having touchy tempers, as quick as a pistol with a hair trigger; some have a rough, blunt way of expressing themselves, imagining that they are frank, when they are simply uncivil; some are haughty and overbearing, holding their heads above the common herd; some are headstrong, never yielding a position once taken.

These disagreeable infirmities, in common with others which might be named, have their origin in different sources. They sometimes spring from constitutional peculiarities, and, indeed, are often hereditary. Some of them may be the result or the symptoms of nervous disorder. Some may be traced directly to defective education.

Whatever their origin, we must learn to bear with them. For this there are several good reasons which commend themselves to Christians, whatever others may think of them. God commands a love for our neighbor which shall equal self-love. His word directs the strong to bear the infirmities of the weak; exhorts us to bear one another's burdens, declaring that those who do this fulfill the law of Christ, which is the great law of love; and presents for our imitation the wonderful example of Christ, who pleased not himself. If we can save men by bearing with their infirmities we ought to do it.

Another reason just as powerful, though appealing more directly to our selfishness, is to be found in the fact that we expect others to bear with us. It surely is not fair to ask our fellow-men to make allowance for our infirmities while we make none for theirs. We must give and take, each yielding something to the other, like well-behaved men in a crowd.—The man who should undertake to go through a crowd by an air-line route would soon find his passage blocked. Let him yield a little to others, and others will yield to him.

It is the part of religion, as well as of good breeding, to avoid as far as possible coming in contact with the infirmities of others, and to take as little notice as we can of their manifestation. We do this in reference to physical deformity; why not in regard to mental or moral infirmities? We are careful not to tread on a tender toe, not to brush against a broken arm, not to stand in the way of the blind; we ought to be equally careful not to ruffle the temper of the irritable, not to wound the feelings of the sensitive, not to excite the fears of the timid.

There must, of course, be a limit to this, since our own rights and feelings must be respected as well as those of others; but we presume no man who sincerely desires to do right will have any difficulty in fixing the limit. No general rule can be given which shall apply to each particular case. Common sense and divine grace must be the guides. Each man ought to endeavor to lessen the burden he expects others to help him bear. If a man have a bad habit, he ought to try to break himself of it.—A man with a foul ulcer or a deformed limb is to be pitied; but he ought not to persist in thrusting the ulcer or the deformity before us on every occasion, insisting that we shall examine it. Let him keep it out of sight as much as possible, get cured it he can, but if that be impossible, say nothing about it. So men ought not to be perpetually obtruding their evil tempers and other infirmities before their friends, imposing on their Christian forbearance, and excusing themselves by saying: "It is my way." It is a very bad way, and cannot be mended a moment too soon. Less excusable are these infirmities in their continuance than those of the body, since the grace of God is promised to all who seek it, and thus the burdens may be lessened.—*The Methodist.*

Christian Family Companion.

DALE CITY, PA., Nov. 21, 1871

One by One.

One by one our aged brethren are passing over the river of death to the shores of eternal bliss. Elsewhere in this inside will be found a record of the departure of Elder Jacob Miller, of South Bend, Ind. Brother Miller was at the last Annual Meeting, where we last met him, and where we had a friendly interview with him. We loved his society from our first acquaintance, and had hoped that we might often meet here below. In that we have been disappointed; but we shall certainly meet brother Jacob when we, too, shall cross over to the evergreen shore.

Two elders whom we met at last Annual Meeting, apparently in good health, and not yet in old age, have already passed away.

We have also the sad intelligence of the death of Elder Isaac Brumbaugh, of the James Creek Congregation, Huntingdon county, Pa., who departed on the 14th inst. at the age of 69 years, 6 months and 9 days. Among our first recollections of ministers is that of brother Brumbaugh. Although no great orator, his style and manner gave evidence of strong faith and earnestness. Socially, he was kind and sympathetic, and the family and friends will very much miss his company. They have our sympathy in their affliction, but we think they should only mourn for their own loss, for surely the old brother is the gainer by the change, for life to him had lost most of its sweets.

THE PIOUS YOUTH for November must be delayed until the latter part of the month, for the reason that we could not get the necessary office help to print it sooner. There will, therefore, still be room for contributions in this number.

From Brother Balsbaugh.

We have frequent inquiry in regard to the welfare of brother C. H. Balsbaugh and his aged parents. It would be quite an accommodation and satisfaction to us and our readers, to have some one keep us posted by a weekly communication from them. Who will do it? We will bear the expense of the correspondence. The last intelligence from them was a note from brother Christian from the Hygeian Home, dated November 10th, stating that he was just about returning home; that his father wished to have him at his side so long as his mortal life may be protracted; but says nothing in regard to his own health, from which we infer that he is about as when before noted.

The Weather.

We do not often refer to the weather. We tried it last week, by calling attention to the great drouth, and before our paper had gone to press, we had fine showers of rain. And before we could scarcely adapt ourselves to that state of the weather, it blew up cold, with snow that covered the ground, and at present writing (Thursday) the hills are white, and it is cold enough for mid-winter.—With so fickle a subject we shall not again attempt to deal.

Thanksgiving Day.

The President of the United States has appointed the thirtieth day of the present month as a day of National thanksgiving, and the Governor of Pennsylvania has announced the same day as the annual day of thanksgiving appointed by the State Executive. It would be well if the day would be properly observed, as there is much reason for thanksgiving, as we have certainly been blessed as a State and a nation. Do the Brethren, generally observe the day. How many thanksgiving sermons will we have reported?

It is a custom among the "world's people" to present their editors and servants with "a fattened turkey, or other edibles, clean meats," previous to such or similar occasions. Would it be making too much after the world for our patrons to serve us in the same manner? We do not think that we should be conscientiously opposed to it.

The New York Observer

Enters upon its Fiftieth Year on the 1st of January next. Its career has been one of the most successful in the history of American journalism. Every department is conducted with ability. Its Foreign Correspondence is unrivalled, and its independence in commenting upon political corruptions is in the highest degree praiseworthy.

We notice that it appears in a "New *Dress*," and also announces that the success of its Year-Book for 1871 will result in Volume No. 2, for 1872, which will be still more complete in its statistical and other tables of information, and in its general arrangement.

Such an enterprise deserves success, and we advise our readers to send for a specimen copy of the paper. New subscribers will receive the paper free until January 1st.

Visitors.

A printing office at this place being something new, we have had quite a number of visitors. All are welcome who will conduct themselves as becomes people in a printing office. No smoking allowed in any part of the building. This is positive. We take pleasure in having persons interview our office and machinery, and will do our utmost to accommodate all who may visit us.

For the information of visitors we offer the following rules:

1. In the press room, take care of yourselves and your companions. You may talk as much and as loud as you wish, especially while the press is in motion.

2. In the sanctum tell at once what you have to say, and then, if you mean to stay longer, ask for something to read.

3. In the composing room lay your eyes on everything that can be seen without touching it. Hands off. Avoid all unnecessary talking.

Encouraging.

Some of our friends are sending us encouraging news in advance of their lists, telling us what they mean to do, and what they can do. Some assure us they can double their last year's lists, and some even more.

Answers to Correspondents.

GEORGE WISE: Corrected, the credit in our books was right—$1.50.

HENRY S. NUSBAUM: We have no knowledge nor account of it, but will send the paper.

JACOB BARE: It was by mistake. Your paper is now paid for to 8—10.

J. B ALLENSWORTH: Cannot tell if it is sent regularly.

MISCELLANEOUS.

"If We Knew."

BY MRS. HENRY WARD BEECHER.

In a recent number we copied a scrap of poetry with this significant title. It struck us very forcibly as containing a profitable lesson, and has haunted us daily ever since.

Ah! if in early youth *"we knew!"* If we could look along the map of life clear to the end, and see all the breakers and quicksands, which, by prudence and self-control we could have avoided, how different would be the view we now take of the *"backward track!"* No doubt, it is well, in many ways, that we cannot read the future; trials and sorrows that no skill or forsight could have turned aside, would have been doubled by anticipation and foreknowledge, and yet—we doubt if there are many, who, looking back from the "halfway house," would not willingly endure the double pain and sorrow, if they might have had the power to foresee the inevitable result of certain courses, and, profiting by this foreknowledge, have avoided the danger or the sin.

Brother! Sister! Would you be impatient or cross to your little playmate *"if you knew* those little "baby fingers" would "never trouble you again?"

Two little boys were at play—one of three years, the other but eighteen months. Both wanted a rocking-chair. Full of health and animal spirits, the dispute ran high, and, at last, the elder *struck* the little one.—Only a few days and the baby hands were folded in "snowy grace" upon the cold and quiet heart, and laid in the grave. A short time after, hearing bitter sobs in the garden, the mother found the lonely brother—himself but just past babyhood—lying under the peach trees, watching with eager eyes some birds flying over his head, and calling between his sobs, "Oh, birdies! little birdies! fly up! Fly higher! and tell Jesus Christ if he will only let Geordie come back to me he may have the rocking-chair all the time, and I never, never, will strike him again—*never! never!*"

Oh, Father! Don't be harsh with your son. He disobeyed your commands, and of course he has done wrong; but he is only a little child. It was the overflux of exuberant life, and not wilful disobedience. If you could look forward to what soon *may be*, how leniently would you judge—how gently would you chide; and, by your gentleness secure the obedience much more effectually.

Ah! Poor, tired *mother!* You are very weary, and half sick. Your eyes are heavy for want of sleep, and your head throbbing with the noise and shouts, and wild frolicks of your little ones. But it is health, and strength, and life. Be patient! If, soon, with hot and tearless eyes, you watch by the little crib where fever may conquor that life, but late so joyous and full of activity, can you endure what *may be*, if you have scattered "thorns, not roses, for your reaping by and by?"

"I have asked you twenty times to mend this coat, and it is not done yet. 'No time! How long would it have taken? But, well—I can go ragged, I suppose. You take little heed to my wishes or advice. You must take your own way, or you'll not be satisfied."

Husband! you love your wife; you would be indignant if a looker-on should hint that you misjudged or were over-exacting. Why do you say such ugly, biting things? Your heart, or that silent monitor, your conscience, tells you that she did not mean to disregard your wishes or advice. She was tired, or overtaxed with care and frequent interruptions; or, perhaps sickness is creeping upon her. Whatever the reason, the offence was but a *little thing*. Even if she was self-willed, or irritable, be patient with her. You know a certain tone of your voice or a love-look from your eye, would have brought her to your side in an instant—sorry, self-upbraiding—loving and honoring you with her whole heart. Ah! *"If you knew!"* These first morose, fault-finding words, perhaps are "leaving on her heart a shadow—leaving on your heart a stain" which may be the begining of coldness, mistrust and defiance—or possibly a deeper sin, where, but for them, you could have secured joy and gladness, growing sweeter and purer day by day! Deal gently. *You*, her husband, can make her happy, loving and good; or you can make her irritable, unloving and evil.

"John! Why do you always *wait* and *wait*, and hinder me so? You can come when I call you, just as well as to keep me waiting, if you only choose to do so. But you are always so obstinately bent on taking your own time, regardless of other people's comfort."

Wife! It is just such little, impatient, waspish words, that tempt your husband to seek quiet comfort and appreciation away from your side. No matter if he speaks "just as impatiently" to you "fifty times a day," show him a better way. Why retort, or shrink from the "little shadows" which you can, by gentleness, dispel? You have even more power in your gentleness, than your husband has in his strength. Yield a little. *It is not hard*, and you reap a glorious reward. Is not your husband's love and confidence worth keeping by a little patience and forbearance? But if not for present joy, to ward off future misery at least, "set a guard over the doors of your mouth that you sin not with your lips," and so tread life's pathway with him to whom you have vowed a wife's fealty, that if called to sit in the desolation of widowhood, there shall not be added to that sorrow, the anguish of self-upbraiding, for little services impatiently rendered or love requited by coldness or irritability.

When we have passed through all the labors and trials of earlier life, and in full maturity, or just on the decline, recall the friends of our youth, and the sweeter family ties, how the heart aches with the memory of

> "The hasty words of action,
> Strewn along our backward track,"

And vainly yearns for one more opportunity for the better performance of our whole duty in all love, fidelity and patience. But God

> "Pity us all,
> Who vainly the faults of youth recall
> For of all sad words of tongue or pen,
> The saddest are these: "*It might have been.*"

—*The Mother at Home.*

LITTLE local noises deaden the loudest distant ones; so it is that this world shuts out from the ears of men as it does the voice of Almighty God.

YOU may depend upon it that the poor fellow who walks away from the postoffice with the greatest number of letters, proud of his extensive correspondence, has not heard from himself for a long time.—*Thoreau.*

CORRESPONDENCE.

Correspondence of church news solicited from all parts of the Brotherhood. Writer's name and address required on every communication as guarantee of good faith. Rejected communications or manuscript used, not returned. All communications for publication should be written upon **one side** *of the sheet only.*

Notes of Travel.

Left home Oct. 8th on a mission of love to the North Western part of West Va. First day had meeting at School House in the bounds of this district. All night with brother H. Comers. Next day (9th) rode 42 miles, and put up for the night at a public house in Braxton county. The 10th rode all day and at night, arrived at brother D. Bosely's, resident minister near Bull-town, little Kanawha River, Braxton county. Meeting at night and next day in the neighborhood.

On the 12th rode to the Brethren's meeting-house near Buchanan, Upshur county. Meeting at night, and next day; two meetings at said house. Night of the 12th with brother D. Miller, minister.

Night of the 13th, home with brother J. Houser, minister. Meeting at his house the evening of the 14th.—After meeting home with brother Naff.

Next day 15th meeting again at Brethren's meeting-house. All night with friend Jacob Snell, who next morning 16th kindly accompanied me some miles on my way to Barbour county. Arrived in the P, M., at brother S. Keiser's, meeting at night in school-house. Home with brother S. Gainer, minister. Here I met with our esteemed sister and correspondent Bettie A. Bowers, who, with many others, is alive to the interest of our Master's cause.

On the 17th meeting commenced at brother W. P. Wilson's, at 10 o'clock; communion exercises in the afternoon and at night. Had an excellent meeting and season of love. Had as good order and attention as I ever witnessed on such an occasion. Meeting next day at same place. As many as believed and were willing to be added to the church then were baptized. This congregation is in a prosperous condition; and is called Bealington congregation. There has been a large number of accessions to the church during the summer; and others there express an inclination to soon be members of the body of Christ. In the evening in company with dear brethren and sisters we went to Sugar Creek, and had meeting at night in a school-house. Home with brother S. Wilson. Next day went on to Corinth, and had three meetings same day. All night with brother Well's, minister. Next day two meetings at same point, and one at night further on at Liberty school-house.

On the 21st went to brother E. Awvil's, minister, near by is Shilo meeting-house, belonging to the brethren. Preaching commenced at 2 o'clock. Communion services at night. A large number of brethren and sisters was present with us, and we had a feast of love, and we felt as walking in heavenly places in Christ, and believe all felt a refreshing from the Lord, notwithstanding the disorder that prevailed in the large concourse of spectators in the house as well as in the crowd of hundreds on the outside. Next day the 22nd we had the privilege of speaking to the largest audience we ever saw upon a religious occasion in the State of West Va.; and over one third that had come to the place could not get into the house, although the house would accommodate six or eight hundred persons. This was the most distant point of my journey. Immediately after the breaking up of the meeting we prepared to start—"homeward bound." Rode thirteen miles and had meeting again at the school-house on Sugar Creek at night.—Home with sister Wilson. Next day to the Bealington congregation; preached the funeral of brother William Yager, who died a short time previous at the advanced age of 86 years, was baptized by the brethren a few days before his death. In the afternoon rode to brother J. Howsers Upshur county. Next day to brother G. Moss's Braxton county. Meeting at night and next day. Home with W. Heater, minister. Rode all next day across the mountain's lodged near Summersville, Nicholas county.

Turned my course, and rode again all day accross the mountain, expecting to meet with the brethren at Meadow Bluff Greenbrier county, at night; but did not reach the point until next morning. Met with the brotherhood in church council, and with brother A. Hutchison colaborer in the ministry from Fayette county. He filled the appointment the previous night. One member was severed from the body. Two were called to the office of deacon. The choice fell on brother F. M. Hobbs and C. Foren. Meeting at night.

Early next morning I went on to fill an appointment on Lick Creek, brother Hutchison remaining to fill the last appointment with the brethren near Meadow Bluff, and in the afternoon rejoined me at Lick Creek, and had meeting again at night.—Next day meeting at brother J. Martin's; and on the morning of the 31st I arrived at home, and found all well. Truly God has been good to me and mine, for which I thank and praise His name. My expected company failing to come and go with me, I traveled the greater part of the way alone. I felt though that God was with me; And whenever I met with those that were of the household of faith, I felt at home. As time and space will not admit of mentioning the names of all the dear brethren and sisters that were so free-hearted and kind to me, I would here say to one and all, I feel I shall long remember your kindness with a deep sense of love and thankfulness, and many prayers to God to bless you all now and forever. I enjoyed good health during the trip; with the exception of hoarseness, at times, owing to so much speaking for days in succession. Was absent 23 days, preached 26 sermons, besides attending and speaking at two communion meetings, and traveled on horseback over 400 miles. Generally the cause is in a healthy and thriving condition where I visited, and I can thank God and take courage." J. S. Flory.

Dear Editor C. F. C In No. 43, there is an article by brother Lint, headed "Going in and out" The term "*Flexer Style*," may not be understood by all *whom it may concern*. For their benefit I will venture the following explanation: The family of *Flexer's*, now almost extinct, half a century ago, was numerous and notorious. Their notoriety however was not favorable or worthy of emulation, but directly the opposite.

In fact their style and reputation was vulgar and boorish, a practice that Bro. Lint, myself, and all right minded people are very anxious should die out with the Flexer family. Dr. Beachly

Brother Holsinger: Perhaps it may be interesting, at least to some of the dear brethren and sisters, to have a brief sketch of our lovefeast, held in the Duncansville congregation Thursday and Friday, October 26th and 27th. It had been raining for several days previous, but on Thursday, notwithstanding the heavy clouds and rain, a goodly number of God's people assembled to hear the word preached. The ministering brethren present were Joseph R. and George Hanawalt, of McVeytown, Peter Hollowbush, of Pottstown, J. B. Garver, of Aughwick, J. P. Hetric, of Redbank congregation, Joseph Snowberger, of Clover Creek; also, G. Myers, Joseph and James A. Sell. The holy ordinances of God's house were fully and clearly explained to those who were present for edification, and truly those *were* present who had never been witnesses upon such an occasion. Here, dear brethren and sisters, we should be very careful to "let our light" so shine that we may prove to the world that we *are* "followers of God as dear children," fully obeying the holy ordinances of His house. The ordinances of feet-washing, the Lord's supper, and the holy communion were attended to by a goodly number of God's children. Quite a number of strange brethren and sisters had assembled to *share* in the glorious feast. We should not really call them strangers, but we have reference to those from a distance with whom we were not personally acquainted.

On Friday morning at an early hour brother Hetric had to give us the parting hand to journey homeward, having important business to attend to, therefore could remain with us no longer. Brother J. R. Hanawalt and father went about two miles to visit my sick uncle, J. H. Stiffler, who has been under a heavy weight of affliction for about two months, being confined to the house with dropsy, but he has the great consolation that he has the strong arm of Jesus for support. On September 29th he was led into the water and buried with Christ by baptism. A short time after a lovefeast was held at his house.

At 9 A. M. the congregation again assembled for divine services. The 12th chapter of Romans was read by brother G. Hanawalt, and addresses were delivered by the brethren from the words "Let love be without dissimulation." Brother Hollowbush being the last one that spoke upon the subject, very touchingly admonished those present, if he should no more meet with them that they would bear these precious words in mind, and be bound together more firmly by the tie of Christian love.

Dear brethren and sisters, I greatly fear that *some* of us at least, let the all-abounding love which should always dwell within us grow cold, and neglect to banish hypocricy, envy, malice, and ill-will from our minds and hearts. God surely refuses to smile *upon* us if we neglect to have that ever-abounding love dwelling *within* us that is required of us by our blessed Lord and Master. "As I have loved you ye also ought to love one another."

After services on Friday *one* precious soul abandoned the yoke of sin and was received into Christ's Church militant by being buried with Him in baptism. The Lord still continues to call sinners to repentance. Let us then not neglect to feed these precious "babes in Christ with the sincer milk of the word," that they may feed thereon and grow.

The time for parting came, and our hearts were made to feel sad for those to bid us adieu with whom we had formed acquaintance, and those dear brethren and sisters with whom we had formerly been acquainted. Should we no more be permitted to meet on this side eternity, let us then continue in unity and love here below, that, when we bid farewell to earth and earthly things, we may be received into yonder world of happiness, to dwell with all the sanctified and redeemed throughout eternity, is the prayer of your unworthy sister in Christ. E. R. STIFFLER.

Hollidaysburg, Pa.

Death of Elder Jacob Miller.

Died suddenly, of apoplexy, September 24th, in Portage congregation, St. Joseph county, Indiana, our beloved brother, Elder JACOB MILLER, aged fifty-nine years, six months and twenty-one days. His death has caused many tears of deep sorrow; not only our beloved sister, his widow, and nine children (all grown and several of them members of the church) mourn the loss of him so near and dear to them, but also the congregation over which he presided with so much ability for near thirty-five years, together with the many districts in Northern Indiana and Southern Michigan who had so often been made to rejoice in his labors of love now mourn also deeply, feeling our loss. Brother Jacob Miller was often called upon to visit the sick and the sorrowing for aid and council. His kind heart was ever ready to do good, his counsel was confided in as of one blessed with wisdom from on high, and all who knew him best loved him most, both in the church and out of it. The following is from the Valley *Register*, September 28: "Our community was startled and grieved on Monday morning at the announcement of the death of Elder Jacob Miller, which occurred at eight o'clock on Sunday evening, at his residence, in German township. Regarding his sudden death we were conversing with him only a short time ago about Mr. Colfax's recent illness, and he remarked to us then that he expected to be called away suddenly, although he was then apparently enjoying the best of health. The wishes he then expressed concerning his interment were conscientiously carried out.

Elder Jacob Miller was born in Preble county, Ohio. He was the oldest of a family of sixteen children, only four of whom are now living.—While he was yet quite young his parents who had emigrated from Virginia to Ohio, moved to Indiana, where he was raised and received his education. Early in life he became a convert to religion and joined the church, and when about twenty-two years old he was set apart to the ministry according to the usages of the church, and was soon advanced to the office of Elder, and ever after, to the day of his death, was noted as one of the most zealous and efficient among them. His name was familiar among the brethren from Maryland to California, and his extensive travels in preaching the gospel and in district and annual councils made his personal acquaintance very great, and it is worthy of note that in all with whom he came in contact he inspired the greatest respect. He was an earnest Christian, a faithful worker in the vineyard, as thoroughly versed in the teachings of the Bible as a life-long study could make him. The church has no member who will be more widely missed, nor has the neighborhood in which he lived a citizen. His influence there, as everywhere,

was on the side of good. He was a preacher by practice as well as belief, and become the arbiter of many a quarrel that otherwise would have merged into an expensive law-suit and an endless feud. Years ago he and his brother James, also an elder, was instrumental in having a commodious meeting-house built in a beautiful oak grove on the grounds of the latter. His funeral took place on Tuesday forenoon, from the meeting-house near his residence, which for so many years was the scene of his labors of love for the great Master whose ardent and faithful follower he was. It was the largest funeral ever held there. The services were conducted by Elder D. B. Sturgis, of this city, assisted by Elders J. Berkey and C. Wenger. The body was interred in the graveyard near the meeting-house, and just across the road from his residence.

Visitor please copy.

C. WENGER.

Letter from D. M. Holsinger. No. 9.

Dear Brethren and Sisters :—Many of you doubtless have wondered why I kept silence so long. I do not feel at liberty now to give an explanation, but will give an account of our whereabouts, &c. On the 19th of Oct. we came to this State, Indiana and attended a communion in Eld. D. Rupel's (Pine Creek) branch St. Joseph county. We were very much refreshed and edified, when we met with such a large number of our Father's children, saw their good order, and shared their christian love and affection.

After the forenoon exercises on the 20th were conveyed to brother Joseph D. Mast (who had kindly conveyed us from Michigan there) to his brother Daniel's Marshall county. Eld. J. Naff's branch. Here we had three meetings, besides transacting some church matters. On the 23d conveyed by brothert Mast to New Paris: Solomon's Creek branch, Elkhart county. Here we visited among our friends till the 27th when we attended the communion at this place, quite a large number of communicants and others; the meeting was continued till Sunday evening. The attendance at these meetings was good, but the order none of the best. During these meetings brother Lewis Montz was advanced to second degree of the ministry; and brother Abraham Neff chosen to the ministry. On the 31st attended the funeral of old sister Weybright in this branch, who arrived to the age of 87 years 7 days.

On Sunday 5th attended meeting at 10 A. M, in the Eld. Stephen Miller's branch, 3 P. M. in Eld. D. Shiveley's: and in the evening in Eld. J. Anglemyer's. The balance of time was devoted in visiting, and making arrangements for a council or consultation meeting; the result of which may afford matter for a future report. On Tuesday 14th we purpose returning to Michigan again, and if the Lord will, spend the balance of our allotted time in that State. We have learned during this mission that "the Lord's ways are not our ways," and are ready to exclaim with the apostle: "O! the depth of the riches, both of the wisdom and knowledge of God; how unsearchable are his judgments, and his ways past finding out." Our health is about as usual. Still remember us in your prayers.

DANIEL M. HOLSINGER.

Dear Brother in the Lord :—Yesterday I attended a funeral, with other brethren, at the house of our dear brother Adam Hollinger, colaborer in the Vineyard of the Lord. The deceased was a child of the afflicted family of our dear brother (MARIA ALICE HOLLINGER, aged 27 years 6 months 27 days.) The afflicted brother desired to have me write their afflictions and sufferings, for the *C. F. C.*

Our dear brother expected to go on a trip of love among the brethren in the valley of Virginia; but the ways of our God, are not our ways as often proposed. Therefore about the time our brethren intended to go on their mission of love. The brother and family were greatly afflicted. Six of the children had Dipthheria. The one above named is conveyed to the spirit land. The mother and other children are at present restored to favorable circumstances and reasonable health; but our dear brother is still on the bed of affliction, caused by a tumor in his right side. The Physician has lanced and probed the part affected several times, but his suffering is yet great, and his desire and prayer is to be remembered by the dear brethren and sisters in the Lord, in their prayers, knowing "the effectual, fervent prayer of the righteous availeth much. The Lord's will be done. We remain yours in the words of the Gospel.

ADAM BROWN,
ADAM HOLLINGER.

A Trip,

November 9th—Last Saturday morning, I accompanied brother Horning from Lamott Prairie, 20 miles Southwest. After driving about twelve miles, we reached brother Swingers, about noon Fed and took dinner, and then started for Sister Dedrick's who resides two and a half miles south of *Oblong City*. We reached sister Dedrick's at 5½ o'clock. We found the sister and her family well and in good comfort. After supper we started for church, where brother Horning addressed the attentive hearers that night. May the Lord enable him to preach to those people again.

H. H. M.

Hudsonville Illinois.

Winebrenner's Reference Testament.

Dear Brother :—A short time ago I noticed in the columns of the *Companion*, that a brother wishes to know where "Winebrenner's Reference Testament" could be had. I have consulted the publisher of the book, and can furnish them at the rate of nine dollars ($9,00) per dozen, by express; or one dollar per copy by mail post paid, which is the publisher's price, and is cheaper than by express when carried by different companies. If you think proper, insert this to oblige the Western brethren. Send no orders without money. Address,

C. BUCHER.

Schaefferstown, Lebanon Co., Pa.

Dear Brother:—By the request of many of the dear brethren and sisters, I submit the following for publication:

On the 2d of October brother Jacob D. Trostle, Daniel K. Sayler, Isaac Pfoutz, (deacon) and I started on a visit to the churches in the valley of Virginia. Our first appointment was at Brownsville, Frederick county, Md.

3d.—We were met by Elder David Rinehart and piloted to his daughter, Anna Cable's, at Cabletown, where we held forth in the Methodist meeting-house.

4th.—We dined with brother Strickler at Winchester. In the evening went to brother Houck's, where we had meeting. Here we were met by Elder Daniel Baker.

5th.—Went to Baker's meeting-house, about 20 miles beyond Winchester, where we had four meetings: not very large, but good attention, and I hope some good impressions were made.

7th.—Went to Elder Geo. Shaver's. Here we had three appointments—one at Copp's school-house, and two at Oak Grove meeting-house.

9th.—Went to Mt. Jackson, where we had an evening meeting at the Union meeting-house. Lodged with brother Joseph Maphers. Here we were met by brother Samuel Hyers, a ministering brother in this (Flatrock) congregation.

10th.—Meeting at Cedar Grove; dined with brother Jacob Good. In the evening met at Plain's Mills, where we had quite an interesting congregation and excellent singing.—Lodged with brother John W. Driver, deacon. Brother Trostle stayed with brother S. H. Myers. Next morning, the 11th, went to Linville's Creek, formerly under the oversight of our lamented brother and Elder John Kline, whose grave we visited with feelings of sadness mingled with pleasure. Here we met with many brethren and sisters, and tried to talk to them about the purification of the soul. We afterwards learned that the enemy had gotten a little foothold among them by his artfulness, but think they are making use of the proper means to get him out again.—Here we had two meetings. Lodged with brother Zeigler and with brother Buchalew.

Next morning, the 12th, went to Middle branch, under the care of Elder Solomon Garber. Had meeting here at 10 o'clock. After meeting baptized four. Here they have had quite an increase this summer. In the afternoon, at 3 o'clock, met at Dayton, and in the evening at Pleasant Run meeting-house.

On the morning of the 13th we went to Green Mount. Here we met old brother Benjamin Bowman who is in his 87th year, and says he is still not tired of serving the Lord, but is waiting for his change. Here we had two meetings. Dined with brother Bowman and lodged with brother Benjamin Miller.

14th.—Went to Beaver Creek. This is perhaps the largest congregation in the valley. Brother Martin Miller is the eldest minister here. He is getting feeble in body, but is alive in spirit. Here we again visited the grave of one we learned to love, Elder Daniel Thomas. Leaving the dead we tried to talk to the living to prepare for death. We met in public worship twice with the brethren here. Lodged with widow Thomas.

Leaving this we met on the 13th with the church at Pudding Spring, where we had one meeting. Stayed over night with brother Wengert.

Next morning (16th) went to Mt. Pisgah. In the evening met at a school-house near brother Garber's. Lodged with brother Abraham Garber.

Next morning, piloted by young brother Garber, son of Levi, we met with the brethren at Barren Ridge, in the care of brother Martin Garber. Dined and lodged with brother Martin. Meeting in the evening at same place.

On the morning of the 18th met with the brethren of the brick church, in the afternoon had meeting at brother Reuben Garber's, whose wife was afflicted. Lodged with brother Reuben.

19th.—Met at Pleasant Valley meeting-house, under the oversight of Elder John Miller.

20th.—Having no appointment, and being in the neighborhood of Weyer Cave, we concluded to visit it.—Brother Wampler, with whom we lodged, being formerly from our own neighborhood, accompanied us. Here we saw many wonders and beauties of Nature, also the hand of Nature's God in them all.

On the morning of the 21st we started for the house of brother Isaac Long, elder of the Mill Creek church. Here we had a communion; met about twenty of the ministering brethren—many of whom we had not seen before, they being out in the mountain hunting up the lost sheep when we passed their homes. With the brethren here we realized the truth of the apostle's expression. "As unknown yet well known:" for, although we were strangers in the flesh, yet we were made to feel that we were one in the spirit. Here we also met brother D. C. Moomaw, of Montgomery county, and although we were much crowded, yet I think all felt it was good to be there.

On the 22d we met again at the same place. Dined with brother John Hershberger. Brethren Trostle and Pfoutz stayed at Mill Creek over night, while brother Sayler and I attended a lovefeast at the house of an old sister, where we had a pleasant waiting before the Lord. Met again on the morning of the 23d, and were piloted by our beloved brother John Wine back again to Green Mount, to the house of Elder Jacob Miller, where we spent a pleasant evening and night.

On the morning of the 24th we again parted. Brothers Trostle and Pfoutz stayed at Green Mount for their lovefeast, while brother Sayler and I went to Elder Jacob Wine's for the night, in order to be present at their lovefeast at Flatrock, both on the 25th. Morning came, and with it rain, yet we had a good turnout and a very pleasant meeting, at the close of which we were led to say that the people of Virginia know how to conduct themselves in the house of God. There were two souls added to the Church by baptism.

On the morning of the 26th we left brother Wine's and went to sister Garber's for dinner, and after a season of prayer together, we parted from our aged sister, to meet perhaps, no more in this life. Elder Solomon Garber in company, we journeyed toward Timberville, where we had meeting in the evening. Next morning, the 27th, we met at New Dale at 10 o'clock, and in the evening at Plain's Mill. Lodged with brother S. Meyers. Next morning, 28th, rose early, and after "breaking the fast" we met on the banks of the Shenandoah and immersed brother Meyers' companion. Started for the lovefeast at Linville Creek, which was to commence at 10 o'clock. There we again

met our travelling companions, and many brethren, sisters and friends; the largest meeting of the kind I ever was present at. There we realized what the Governor of the feast did at the marriage of Cana, "the best of the wine last." But time hurries us on; the parting moment has come, and now we must bid each other farewell. Oh, that we might all live so that we could spend eternity together in heaven, where no parting sigh is heaved, no farewell tear is shed. I should have said the meeting closed at noon on the 29th. I think there were some persuaded to open the door and have a feast with Jesus, this being what we tried to persuade them to do.

From this place we went to brother Emanuel Hoover's for dinner, and in the evening to Mt. Jackson to meeting. On the evening of the 30th we had meeting near Elder James D. Tabler's; lodged with him over night. On the evening of the 31st, we had meeting in Martinsburg; lodged with brother J. H. Hochenberry.

On the 1st of November we forded the Potomac at Williamsport, dined with brother Joseph Long, and lodged with Elder Leonard Emmert.

On the 2d we dined with brother William McDannel. In the evening reached home safe, and found all well. Many thanks due to the dispenser of all blessings.

We were absent from home one month and one day; made many acquaintances among the brethren; had many pleasant seasons, which we trust we shall remember while life lasts, and the fruits of which we shall perhaps enjoy over on the other shore. Brethren, some of your names I have forgotten, but your acts of kindness and manifestations of love I shall remember. I have written this from memory, having taken no notes of our journey; therefore I may have made some errors; I trust in the main, however, it is correct. Now may the Lord bless and save us all, is my prayer, for Jesus' sake. Amen.

EPHRAIM W. STONER.

Brother Henry:—For the benefit of those who feel an interest in Sabbath-schools, I will give a brief statement of our school, which has now come to a close. As the days are getting shorter, and anticipating bad weather, we thought it expedient to close for the ensuing winter. Then if circumstances are favorable, and the Lord willing, the brethren may resume their duties again in the Sabbath-school room.

The school was under the control of the brethren entirely, and in our estimation, it has thus far been a success. We had one Bible-class and eleven classes in the New Testament. The school was generally well attended, and very good order predominated. The school was carried on by the following programme: A chapter of Scripture was read, a hymn sung, and a prayer offered. Then the general questions were asked, *i. e.* the superintendent prepared one question out of the Bible for each class, and presented them each Sabbath to be answered on the following Sabbath. The chapter was then read by the scholars, and questions asked from the same by the teachers. After the reading the superintendent also asked questions from the chapter read. Then the general questions were asked, hymn sung, prayer offered, and dismissed. The interest manifested by all in the school was good, and we hope some good may result therefrom.

How pleasant it is to meet together, young and old, to read about our best and eternal interests, and to talk about Jesus. And I think the Sabbath-school a means by which we can instruct the young for the love of Jesus; a place where they can express themselves and become more acquainted in the scriptures. When people meet together, how common it is to talk about things pertaining to this world, and when the subject of religion is introduced all feel too delicate to speak; hence our best interests are too much neglected; whereas in the Sabbath-school we meet for the purpose of talking and reading about our blessed Lord and Savior Jesus Christ, and all are invited to join in this noble work, and hence it creates a lively interest in the young to peruse the scriptures and inform themselves.

Some speak unfavorably of the Sabbath-schools; but we do think if they are carried on right, and in the fear of God, that good will be the result. We look back over the past summer with joy, and can bring up many recollections of pleasant hours spent with the little children, brethren and sisters, in the Sabbath-school room, where we tried to work for Jesus, and to build one another up in the faith. And what little good we have done I hope may be the means of directing some poor soul heavenward. To this end we invoke the blessing of God to rest upon all, that when we lay down this tenement of clay we may all go to heaven, and forever be with the Lord.

S. T. BOSSERMAN.

Dunkirk, Ohio.

Brother Holsinger:—Please allow me to give your readers a short account of our Lovefeast, held in the Conemaugh branch on the 5th of October last. Our meeting commenced at 3 o'clock P. M., at which time there was a reasonable good turn out of people, though not near as many as there were sometimes in years gone by. There was also a reasonable good turn out of members at the communion. We certainly had quite a good meeting, for which we feel thankful to God the giver of all good. We had a sufficient amount of ministers for the occasion; namely, C. G. Lint, Joseph Berkley, Jacob Holsopple, Hiram Musleman of Somerset Co., John W. Brumbaugh of Clover Creek, Leonard Furrey, of Yellow creek, Bedford Co., Jesse P. Hetric, Armstrong Co., and Gideon Rogers, of Dunning's Creek, Bedford Co.—These we think were all the ministers outside of our own congregation; and with the force of preachers, no wonder Satan's kingdom had to tremble. Brethren, we in behalf of the church, thank you for your labor of love. A few words more and we close. We feel like saying to our friends who behaved themselves so well during our meeting, that you were not passed by unnoticed; you have our warmest thanks for your good behaviour; yet you lack one thing, that is, you have failed to give God your heart. Remember this.

STEPHEN HILDEBRAND.

Announcement.

The District Meeting for Kansas and Nebraska will be held in the Eight Mile congregation, Franklin county, Kansas, on the 1st Monday in May, 1872, at the house of brother Daniel Barnhard, one mile north of Centropolis and nine miles north-west of Ottawa. We desire the churches of Kansas and Nebraska all to be represented. There will be preaching on Saturday and Sunday before, in the neighborhood. Those coming by railroad will stop off at Ottawa, and conveyances will be furnished to the

place of meeting, by giving timely notice to the writer. Address, Centropolis, Franklin county Kansas.

J. S. KEIM.

Proposed Visits to the Churches.

Lower-Cumberland—Duncanon, Nov. 25th.

Mechanicsburg,	Nov.	27th—ev'n.
Upper Cumberland	"	30th "
Ridge Church,	Dec.	3rd—mor'n
Spring Church,	"	6th — ev'n.
Antietum,	"	9th "
Upper Antietum (Roher's)		12th "

Thence home; prepare for East Coventry, by way of reading and Pottstown, on the 23d of Dec.; stay with the brethren at Coventry, Chester county, Pa, till the 30th.

Thence to Mingo, Montgomery county, stay till the morning of January 4th, 1872.

Then to Norristown, on the morning of the 7th, and on the 8th to Philadelphia; from there home. This will we do, God willing, and we live. I expect some one to accompany me on this eastern trip.

To save comment on those visits, I will give my reason for visiting the churches at this time. In the first place, my time of traveling will soon be over; my object is to impress the mind of my brethren and sisters, as much as I can, to take hold of the commission, to impress or teach the members, that to teach the nations is a church business. Unless we can get this impression upon the members of the church, there is no use to talk about the missionary cause; for it can't go until this is done. Now this is my reason for visiting, to strengthen the brethren in the good cause.

GRABILL MYERS.

School Meeting.

A school meeting was held at this place Nov. 9th by the Brethren, and seven trustees appointed to make arrangements for the establishment of a school, at this point, wholly conducted by brethren; and a meeting was appointed for December 7th 1871, when all the brethren interested in education are desired to be present.—And it is desired that written plans be submitted, for managing and conducting the school, that it may meet the wants of the brethren, and secure their approval and support.

By order of the meeting

O. W. MILLER.

Warsaw, Ind

DIED.

We admit no poetry under any circumstances in connection with Obnutary Notices. We wish to use all alike, and we could not insert verses with all.

Father, mother, three brothers, and the neighboring little girls weeping. ANNIE MAY is gone! On Wednesday the 20th of September, the tyrant beheld her, in the form of Diptheria. When her mother saw that death was staring her little daughter in the face she thought to grasp her in her arms and run—"but no, I must yield to God?"—On Sunday morning following she was a blooming corpse. The two twin brothers being West were deprived of seeing the sad sight. The angel form in bright glory awaits for us to see. Friends, you have a voice from heaven to speak to you. The body can not see or hear; "he that has ears to hear let him hear." The subject was the only surviving daughter of friend Joseph and sister Mary SOLENBERGER, of Lower Cumberland, Pa. Aged 11 years 8 months 5 days. Religious exercises by the Brethren. Text, "If the trumpet give an uncertain sound, who shall prepare himself to the battle?"

Twenty-two days later, by contagion, at the same place CHESTER W, TROSTLE aged 5 years 8 months and 19 days, cousin of Annie may. Doting liitle son of Susan Trostle (widow) and youngest brother of 4 sons and 5 daughters. Friends the Lord is calling you. Text, "In Rama was there a voice heard, lamentation," &c.

Adam Beelman.

Died, in the Sandy Church, Stark county, Ohio, on the 27th of September, 1871, our beloved brother MICHAEL BOWMAN, aged 85 years, 9 months and 11 days. He leaves a companion (a sister in the church) and many friends and connections to mourn their loss. Brother Bowman was a faithful member of the church for over 50 years. Shortly before he died he called the Elders of the church and was anointed. On the 20th his remains were followed to their last resting-place by a large number of relatives and friends.

Funeral occasion improved by brother David Byers, from 2d Timothy 4: 7, 8.

The text was selected by our aged brother himself as his funeral text; also, the 598 hymn.

S. B. STUCKEY.

In the Big Creek congregation, Wayne Co. Illinois, Sept. 30th, JOHN EZRA, son of brother—and sister Delilah FORNEY, aged one year five months and ten days. He has crossed to the other side, to meet those who have gone before, and stands waiting for loving friends to follow him to his happy house, where he will enjoy that health and strength of body that he never knew here. Funeral services by old Daniel Neher to a respectable audience of friends and relatives, from Mark 10; 15, 16.

WM. PULLEY.

Near Cambridge, Lancaster county, Pa. JOHN MYERS elder brother to the writer, aged 90 years 5 months 9 days.

ISAAC MYERS.

Mifflinburg, Pa.

Departed this life on the 5th day of September, MARY NICHOLSON, aged 51 years. She was the mother of seven children, two had gone before, and five are still living to mourn their loss. She lived in the faithful discharge of her duties, and was a consistent member of the church until the day of her departure.

In the St. Joseph branch, August 3d, sister MARY RHODES, wife of brother John Rhodes, in the 72d year of her age. Funeral services by Elder Jacob Miller and the writer.

C. WINGER.

In East Coventry, Chester county, Pa., on the 31st of May, from Catarrh Fever, ADA H., infant daughetr of brother John Y. and sister Mary A. Eisenberg, aged 6 months and 9 days. Ada has gone to dwell with the angels.

In East Coventry, Chester county, Pa., on the 5th of July, from the effects of Scarlet Fever, FREDDIE ISETT, only son of brother John Y. and sister Mary A. Eisenberg, aged 5 years 5 months and 16 days. Gone, but not forgotten.

Freddie was much beloved by all who knew him. In all his afflictions, he bore them very patiently for six months, still hoping to join them in their duties, (for a very manly boy he was.) But God saw fit to remove him to a better world than this, where sickness and death never enter. It seems almost impossible for us to cherish the thought that we shall see his face no more in this world. We miss him daily; but still do not sorrow as those without hope. He has gone to that world of happiness, as his last words were: "I am coming—I'll meet you (meaning his little sister) in that happy land." He leaves dear parents, a kind sister, and many friends to mourn their sad loss.

Services by brothers Isaac Price and Peter Hollowbush, from Luk 12. 40.

AN UNCLE.

Died, in the Lickcreek Congregation, Owen county, Ind., October 4th, 1871, Elder JACOB SOMMERS, aged 77 years, 6 months and 1 day,

Funeral services by Elder Hochstetler, Daniel Summer and the writer, to a large congregation of people, from 2 Timothy 4: 7, 8. The disease not known, as he died suddenly—being sick only several hours. He is supposed to have been born in Fayette county, Pa. He was a soldier in the war of 1812, and afterwards married Martha Ocherman—his only wife, who is still living. He emigrated to Tuscarawas county, Ohio, with his family, about 1831 or '32, where he became a member and a minister of Sugarcreek Congregation, where he ministered many years. In 1853 he moved to Owen county, Ind., where he was ordained as an Elder of the church, and remained faithful until death. He lived with his companion over 50 years; was the father of thirteen children—three sons and ten daughters; raising them all, and also an adopted daughter. Two of the daughters are dead. He was the grand-father of 102 children, and great grand-father of 36. Of the former, 18 are dead, and of the latter 8. His descendants number 151, of whom 23 are dead. This calculation was made three years ago; at this date, the number is much greater.

Our old deceased father and brother has not labored very much among us for the last three or four years, on account of a pain in his hip, which prevented him from getting around much, but he would still encourage us whenever an opportunity offered. And we do truly hope that he has fought the good fight.

Brethren, sisters and friends: Let us pause and think. Have we enlisted under the banner of King Jesus? are we soldiers

in the army of the Saints? are we equipped with the whole armor of faith, hope and love? Those who are not, should obtain them, that we may all fight that good fight; all keep the faith; all finish our course—so that we may all obtain that crown of glory laid by for the Saints.

Written by request of the friends of the deceased.

DAVID CULLER.

In the Salamony Congregation, Huntington county, Ind., MILTON FRANKLIN, only child of brother Samuel and sister Lovina HOOVER, aged 2 years, 7 month and 19 days Funeral services by David Bare and David Krider

A. H. SNOWBERGER.

In the Sandy Creek congregation, Preston county, West Va., September 29th, in the twenty-seventh year of her age, sister LUCINDA THOMAS, daughter of John J. and Lydia Thomas. She had a lingering disease. She was sick for about one year, but only confined to her bed for six months, helpless as a child. The suffering she endured with rheumatism no tongue can tell, which at last turned to consumption. She was a beloved member of the church of the Brethren. She died in good faith, saying that she was willing to go at the Savior's call, for she had a home in heaven. If the Lord only call her home. The day she left this world she called father, mother, brothers and sisters to her bed, and reached out her hand and talked to them, bidding them farewell. Funeral servides by the writer, from Rev. 14: 13 verse.

JOHN S. HOOK.

MARRIED.

By the undersigned, on the 5th of October, Mr. JACOB ANGUS and Miss RACHEL RIPPLE, all of Cambria county, Pa.

STEPHEN HILDEBRAND.

By the undersigned, at his residence, Nov. 9th, Mr. AUSTIN C. HANN and Miss JANE MCGRAW. Both of Fredericksburg, Blair county, Pa.

S. A. MOORE.

LIST OF MONEYS RECEIVED for SUBSCRIPTION, BOOKS, etc.

John Heise,	$1.50	Jacob Babr,	3.00
M. J. Thomas,	1.00	Alex Evans,	1.00
D. W. Wingert,	1.45	T. B. Wenrick,	2.00
S. H. Swigart,	2.10	Peter Eby,	75
E. Brumbaugh,	1.35	Henry Dilling,	75
Jos. Connell,	7.00	Jacob Bare,	1.50
John Hocking	1.50	S. P. Brumbaugh,	3.00
C. Bucher,	1.50	Wm. S. Meyers,	1.50
Mrs. Lydia Bair,	1.00	Susan Eaby,	1.50

Pittsburg and Connellsville R. R.

TIME TABLE.

Commencing on Monday, October 10th, 1871, at 2 o'clock, P. M.

EASTWARD.			WESTWARD.	
Cum Mail	Ex.	STATIONS.	Cin. Exp.	Cum Mail
A. M.	P. M.		A. M.	P. M.
6 50	8 00	Pittsburg	10 15	6 10
10 21	9 57	Bradford	8 05	2 30
10 35	10 10	Connellsville	8 00	2 25
1 20	11 55	Mineral Point	5 52	11 22
1 40	12 15	Garret	5 38	11 02
157	1228	DALE CITY	526	1045
3 16	1 28	Bridgeport	4 15	9 25
4 00	2 00	Cumberland	3 40	8 10
P. M.	A. M.		P. M.	A. M.

BURNED OUT.

I would respectfully inform the trade that my Laboratory at 30 North Dearborn street was destroyed by the great fire. Even the contents of my iron safe, which still is buried in the smouldering ruins, are doubtless lost, which under ordinary circumstances might have been saved by water. I am now located at No. 690 West-Indiana-St. Orders for Dr. Fahrney's BLOOD CLEANSER OR PANACEA can be filled in a very few days, having ordered an outfit by telegraph from Dr. P. FAHRNEY'S BROS. & CO., Waynesboro' Pa. All those knowing themselves indebted to me will please remit as soon as possible.

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Oct. 15th, Nov. 14 15

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Wm. Dorris,	G. C. Wilkins,
G W. Garretson,	and others.

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The Voyagers.

BY T. NIELD.

They launch their boats on the rushing tide,
And they spread their sails of snowy white
As away they start for the other side,
Where the land is bathed in golden light.
Some tiny sails are thrown to the wind,
And soon they reach the other shore,
For a narrow neck in the stream they find;
And the heavenly breezes waft them o'er.
They touch the land and their sails they reef;
The trip is short, and the labor brief.

Some launch their boats where the stream is wide.
Their oars they man, and their sails unreef,
As away they dash o'er the hurrying tide,
From a world they know to a world they seek.
Away they go—and their hearts are brave;
Away they go—and their nerves are strong.
They mount the crest of the white-capped wave,
And find the passage is hard and long.
Till the beetling crags of death are past,
When the voyage so weary ends at last.

Anchor they cast on the golden strand.
And lightly step to the sun-lit shore.
Eye looks into eye, and hand grasps hand
Of those who have made the trip before.
They parted upon the stream of time,
Amid the struggle of wind and wave;
They meet for aye in the peaceful clime
Where storm and tempest are left behind.
There the wicked shall never molest;
There the weary are ever at rest.

Some launch their boats on the sweeping tide,
Where the wavelets trip with crystal feet,
And hope to find that the stream is wide,
And long the joy that now is sweet;
But the wild winds leave their secret lair,
And the red sun finds an inky shroud,
While horror shakes the affrighted air
As thunder bursts from the low'ring cloud.
And yet, as their frail crafts pitch and creak,
No effort they make, no port they seek.

Away they drift with the restless tide:
Away they drift! and the breakers roar.
And as still they hope the stream is wide,
They founder upon an unknown shore.
Destruction lurks in the bursting surge.
As darkness mantles that unknown shore,
And the sad winds chant the dolorous dirge
Whose echoes shall moan for evermore.
The voyage was long, and yet too short
For those who shall never reach the port.

For the Companion.

Stray Thoughts.

One would suppose from the general appearance of things, that those who can make the soberest appearance, and present the longest faces, are the Christians of the present day; and any one not coming up to this rule is adjudged as no Christian.

Others suppose themselves good Christians because they appear odd, and talk odd, and do odd from all others. These, without a question of doubt, in their estimation are the Christian man and woman.

Others, again, lay claim to this high and honorable trait of character because of a long continued practice of habit, or custom, which they adopted in their early life, and, per consequence, all that do not just comport to this same practice cannot be Christians.

Again there are those that are ready to doubt every one's Christian habits and feelings, just because their houses are not shaped and finished like this or that brother's.

Here comes one dashing along with a sprightly steed or two, with silver trimmed harness and a most an excellently furnished buggy. It makes my very heart feel sad to think that he claims to be a Christian. Well, his horses I could match, and I do think mine are a little faster; my neighbor thinks so too. Just think—silver mounted harness! Why does he not use his yankee harness, or some other plain harness, as I do? Have we not reasons to doubt his or their Christian virtues?

It is no trouble to be a farmer and a Christian; but for a mechanic, merchant, or any professional man to be a good man is almost out of the question. Just think of the many chances they have to cheat the farmer! The mechanic slight's his work; the merchant shortens his measurement, &c., &c., These things the farmer cannot indulge in, and hence the temptation

are not so great with the farmer. His measuring or weighing apparatus is always right. The banker is entirely out of the question. He makes himself a usurist—takes 10 or 12 per cent for his money, while he gives but five or six. Persons of this stamp cannot possibly be considered Christians. This is doubly wrong, from the fact who that there are but few capitalists and farmers can follow this bad example: those that have no money nor credit, and a very few others, do not do so.

They who are all the time talking about, and looking after, the conduct of others must be good! Just think how many sleepless nights they spend, and how many hours they set apart from their daily labor to spend at their neighbor's house to talk about the faults and mistakes of others; always taking good care not to diminish the stories! Who would say that these were not deeply interested in the welfare of others? Had not the apostle Paul made mention of "busy-bodies" we might think them excellent men and women.

Here I shall stop thinking for the present. Perhaps I may see something else to think about, and if so I will present the result before you again. At the close I am thinking about what your thoughts are, concerning my thoughts.

C. G. LINT.

For the COMPANION.

Head Covered.

I see an article in *Companion* No 44, written by sister Mellinger, on the subject of covering the head, or rather on that of wearing caps. I admire the zeal manifested by the sister, and also the spirit of exhortation by which she exhorts her sisters; and my desire is that she will continue to exhort, not her sisters only, but her brethren too, to be steadfast, and always abounding in the work of the Lord. Paul teaches the Christians to exhort one another, consequently it is our duty to exhort one another; and not our duty only, but also our privilege. But in order to be able to exhort one another profitably, and pleasing in the sight of God, it will be necessary for us to study the holy scriptures, and to have a knowledge of the doctrine taught by Christ and his apostles. It is not sufficient to have faith only, but we are to add to our faith virtue and knowledge. It is possible for us to have a zeal of God, and that zeal may not be according to knowledge. We may be very zealous in the cause of Christ, but if we are not in possession of the doctrine taught in the sacred volume, we will be ignorant of God's righteousness.

Our sister says, "I think a plain cap will separate us from the world, about as much as anything else." On this point of becoming a separate people from the world, I understand that we became a separate people from the world by looking unto Jesus, believing on the Lord Jesus Christ, repenting of all our sins, obeying God, and having our hearts purified by obeying the truth; but to become a separate people by the wearing of caps is an idea that I have never learned in the word of God, that anciently the good and pious women were in possession of veils, and that the woman's hair was given her for a covering, or a veil, as some translators have rendered it; but a command, or an example, for sisters to wear caps I have not found in the Gospel of Christ. Our sister said, that she felt so happy after she put on a cap, that she could have shouted. I have no objection to shouting at proper times; but would say to all my sisters, shout not because you are wearing caps, but rejoice and be exceeding glad when men "speak all manner of evil against you falsely for Christ's sake;" and again, "rejoice that your names are written in heaven." Paul says that every man praying or prophesying, having his head covered dishonoreth his head, (Christ); but every woman that prayeth, or prophesieth with her head uncovered dishonoreth her head," (her husband); 1 Cor. xi. 4, 5. The above is plain. The man is to have his head uncovered, and the woman is to have her head covered, while they are engaged in speaking to the people, or in prayer, or in exhortation; but there is nothing in the scripture quoted above, that will convey the idea that a woman should have her head covered at all times, while engaged in her domestic affairs, any more than that the man should have his head uncovered while he is engaged in cultivating the soil.

J. K. TEETER.

Pleasant Hill, Ohio

For the *Companion.*

Abstinence.

"Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul. 1 Pet. 2 : 11.

The children of God are represented as strangers and pilgrims here on earth, and as having no continuing city here; for they are born for a higher destiny than that of earth, being heirs of life and immortality beyond the tomb. And being such they should cautiously avoid the sin and evil that is prevalent in the world, and live in humble subjection to the principles of the law of life which is in Christ Jesus; for they cannot be the children of God regardless of an abstinence from the lusts and pleasures of sin, but only upon the condition that they live as strangers and pilgrims here on earth, and follow in the footsteps of the Savior, the prince of life, in all things; for they were born, not of corruptible seed, but of incorruptible, by the word of God which liveth and abideth forever; and have been brought into favor and fellowship with God through the death and suffering of the Lord Jesus; and therefore they should live as new-born creatures, and abstain from those things wherein they had pleasure when they were out of Christ, and aliens from the grace of God. For man cannot be a child of grace and an heir of life eternal while his heart is infected with the corruption of fleshly lusts and desires; neither can he possess the spirit of Christ as long as his mind is inflamed with the love of the world and worldly things. He can no more be a disciple of Christ, and a friend to the world; then light and darkness can dwell together; for fellowship with the one excludes from the fellowship of the other. The more we lust after the corruptible things of the flesh, the farther we get away from Christ, and the deeper we become involved in the mire of sin and corruption. Hence they who have been purged from their former sins and iniquities, and have been made partakers of Christ, should ever strive to live in newness of life—in subjection to the mind of the Spirit, that they may preserve their souls pure and unspotted from the world; that they may be "blameless and harmless, the sons of God, without rebuke in the midst of a crooked and perverse nation;" among whom they shine as lights in the world. They should no more lust after the unhallowed things of the flesh, wherein they had pleasure when they were dead in trespasses and sins; but they should long after the things of the Spirit, and have nothing in view but the glory of God and their final deliverance from the wrath to come. Now are they made partakers of Christ, if they hold the beginning of their confidence steadfast unto the end; if they walk as the children of the light and of the day, and have no fellowship with the unfruitful works of darkness, which come to naught. In all things they should approve themselves as the children of God; in much patience and long-suffering, in gentleness and forbearance, in doing the will of the Lord from the heart, and in abstinence from the lusts of the flesh which war against the soul. They should strive to live holy and without blame before God in love, and manifest to the world, and to all around them, that they are the chosen people of the Lord, through obedience to his word; having their conversation honest among the Gentiles, that whereas they speak against them as evil doers, they may, by their good works which they shall behold, glorify God in the day of visitation. For they have been bought with a price; with the precious blood of Christ as of a lamb without spot or blemish; and therefore they should live as new-born creatures, and put on the Lord Jesus Christ, and make not provisions for the flesh to fulfil the lusts thereof, that they may retain the favors and fellowship of God in the life that now is; and eventually appear before their sovereign Judge uncondemned with the world.

S. K. Shellabergeh

Trust and Look Upward.—The Lord has died; despond not. The Lord is exalted; fear not. The Lord returneth; delay not. Believe, and that with all simplicity and all joy. Believe, and bring before Him the wants of thine own heart and daily life, the daily requirements of thy soul; trust and look upward. Believe, and bring before him the wants of the world, and still trusting, look upward. "The night cometh, and also the morning." Soon the Lord shall return, and then shalt welcome Him, and all that dwell therein. Then occupy till I come; and if before that day dawn, thou art called to rest, lie down to sleep in hope of the blessed resurrection, and the coming of the Lord with ten thousand of his saints. Even so, Lord Jesus, come quickly.—*Dr. Edersheim.*

For the Companion.

Our Good Shepherd.

Who of us can say with that degree of confidence with which David expressed himself in this, the 23d Psalm, —"The Lord is my Shepherd, I shall not want?" Happy, yes truly happy, indeed is every one who can feel under all the various circumstances of this life, such a sweet comfort within. Oh! should we not then cry out, as did one of old, with tears, and say, "Lord I believe! help thou mine unbelief! and also with the apostle say with an humble heart, "Lord, increase our *faith*."

Brethren, in what a delightful description does David, in this most beautiful Psalm, present the blessedness of true religion? Does he not express himself in the whole Psalm in nothing but the language of joy and hope, and of entire confidence? He felt that God, his heavenly Father, was his protector in all his difficulties, trials and troubles of whatever kind in this life. He looked back over his past life, and saw in days gone by how he had delivered him from his many troubles and trials which he was made to pass through, and he felt though he might be exposed to all the storms of life, everything might be dark around him, friends might prove untrue and deceive him, but the God in whom he trusted will never leave nor forsake him. And why? Because he had amidst all a peace within, which, as the world could not give, it could not take away. Thus could the Psalmist say in this expressive language —"The Lord is my shepherd." What an important lesson is here taught us? We are placed in the same world; our feet tread upon the same earth; we are subject to the same trials, troubles, temptations, and difficulties of every kind. And can *we* always say as he did, under all these vicissitudes of life, "The Lord is my shepherd, I shall not want."

But in examining this subject, it will be, perhaps, well for us to examine two points: First, the character which God bears to his people as a shepherd; and second, the importance of our ascertaining each for himself, whether we are a part of his flock.

First, then, to consider, God's care for his people, and life, character, and example of his Son who became our "good shepherd."

We must turn to the Bible. We there find this "good shepherd" spoken of by the prophet Ezekiel: "For thus saith the Lord God, behold I, even I, will both search my sheep and seek them out. As a shepherd seeketh out his flock in the day that he is among his sheep that are scattered, so will I seek out my sheep, and will deliver them out of all places where they have been scattered in the cloudy and dark day * * *. I will feed my flock, and I will cause them to lie down, saith the Lord God. I will seek that which was lost, and bring again that which was driven away, and will bind up that which was broken, and will strengthen that which was sick. xxxiv. 11–16. And by the prophet Isaiah, "He shall feed his flock like a shepherd, he shall gather the lambs with his arm and carry them in his bosom." xl. 11. "He shall not cry, nor lift up, nor cause his voice to be heard in the streets. A bruised reed shall he not break, and the smoking flax shall he not quench; he shall bring forth judgment unto truth. * * * To open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison house," lxii. 2, 3, 7.

Thus was the promised Messiah, our "good shepherd," prophesied many hundred years before his birth; and how truly did he follow all that was predicted. He is spoken of in the New Testament by the Apostle Paul as "The great shepherd;" by Peter as "The chief shepherd;" and by himself as the "Good shepherd." And he had a just right to claim this title, for he has sealed it with his own blood; for "he gave his life for his sheep." He purchased for us, through his sufferings and death, eternal life. We all are "as sheep gone astray, having no shepherd; but if we return to his fold we are called "the sheep of his pasture." Being ignorant of the right way, prone to wander, exposed to innumerable dangers, surrounded by enemies which would find us an easy prey, we much need an unerring guide and powerful protector. Such is our "good shepherd." God the Father, who is wise to direct and patient to guard, and strong to deliver. "He is called the shepherd of Israel, that neither slumbereth nor sleepeth." Should we not, then, be willing to hear the voice of this good shepherd and to follow "whithersoever he goeth, through evil as well as good report." Has he not been faithful to the charge that was given him? Did he not do his Father's will, for which he came? Has he not shown himself deserving of our fullest confidence? We cannot go astray so long as we listen to his voice, follow him in all things, obey all his commandments. We cannot be injured by Satan, (only by a sinful, wicked and gainsaying world.) He has promised to be with us in six troubles, and in the seventh he will not leave us; he has promised to meet with us when we meet together in His name; yea, he has promised through the journey of this life, if we trust in Him and obey Him, never to leave nor forsake us; and he will be with us to comfort in the solemn hour of death, and in that hour will refresh us with his heavenly consolation. This we have seen in the departure of his true and faithful followers. To use the language of the apostle, "He is made of God, unto us wisdom, righteousness, sanctification and redemption, God hath reconciled us to himself by him." Oh! then, is he not our good shepherd? Who would not desire to be one of his sheep, and to enter his fold? He is the way—the door by which we must enter into the heavenly fold; and we are saved if we enter through him and obey and follow him. We are then his sheep; and then saith the apostle, "There is, therefore, now no condemnation to them that are in Christ Jesus, who walk not after the flesh, but after the spirit." "My sheep," says he, "hear my voice and, I know them, and (mark) *they follow me;* and I give unto them eternal life and they shall never perish, neither shall any pluck them out of my hands." John x. 27, 28. Such is the character which our "good shepherd" bears to all who are his sheep.

Now let us, in the second place, examine and make some little inquiry as to who are his flock and whether we are a part of his flock.

As to who belongs to his flock the answer must be,—all real, penitent, and true believers, who obediently follow his foot-steps and example, abstaining from every appearance of evil, denying themselves of all ungodliness and worldly lusts, and live soberly, righteously, and godly in this present world. (Titus 2:12.) These undoubtedly are his sheep,

and belong to his fold. They have entered in through the door into the fold

Now, perhaps, some may say well, brother, you have made the way very narrow. So I have, and I cannot make it any wider by the word of God, and I often feel condemned when I do not walk in it, or please or gratify the flesh—step a little aside. I make this true confession so that while I try to encourage my brother or my sister, and those that are enquiring the way to zion, I encourage myself; thus we fulfill the admonition of the apostle to "admonish one another;" for it is, I fear, a lamentable fact that a great majority of mankind do not hear the voice nor obey or follow our "good shepherd," but take delight in erring and straying from his ways; they, therefore, cannot say with the Psalmist, "The Lord is my shepherd." We must, therefore, examine our own hearts by the unerring word of God as to whether we have entered his fold.—Christ, as we have already told you, is "the door; it is through faith in him, and true obedience that we gain access to God, our heavenly Father. It is not merely by being born in a Christian country, or attaching ourselves to the church, or calling ourselves his disciples that will give us an entrance into that "City, the holy Jerusalem," which John saw "descending out of heaven from God," and which has been prepared for the saints, the people of God. We are informed in God's word that there shall in no wise enter into it anything that defileth, neither whatsoever worketh abomination, or maketh a lie; but they which are written in the Lamb's book of life, (Rev. 21: 27.) And "he that hath the Son hath life, and he that hath not the Son hath not life;" 1 John 5: 12.

We are by nature lost sheep; we have turned every one to his own way; but God the Father hath laid on him—our good shepherd, his son—the iniquity of us all; "for he hath made him to be sin for us, who knew no sin, that we might be made the righteousness of God in him;" 2 Cor. 5: 21. So then, by returning to him, and entering the fold by the door we are saved; and we go in and out and find pasture to our souls.

Bear with me, dear reader, while I very briefly state who are not his flock. The backslider in heart, the proud and wordly-minded, theatre-going and pleasure seeking professing Christian "who love the uppermost seats in the synagogues and greetings in the markets;" (Luke 11:43,) whom the Savior compares to "whited sepulchres, which indeed appears beautiful outward, but are within full of dead men's bones;" (Mat 23:27,) "wolves in sheeps clothing," bearing an outward appearance of religion, but inwardly hating it, and denying it by their walk and conversation.—On all such the Savior pronounces a "woe." We then feel to say, on the authority of God's word, woe to those parents who bring up their children merely for church honors, and not to honor Christ, and to follow in true obedience our good shepherd."

But whatever may be the variety of distinctions here between our fellow men in this life, whatever the degrees of virtue or vice, there shall, at the last day, be but two great classes, in one or the other of which we must and will be found. "When the son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory; and before him shall be gathered all nations; and he shall separate them one from another, as a shepherd divideth his sheep from the goats; and he shall set his sheep on his right hand, but the goats on his left. Then shall the King say unto them on his right hand: Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world * * *. Then shall he say also unto them on his left hand, depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels; Mat. xxiv. 31–41. Such will be the final issue of our present state. Let us then endeavor to walk in that narrow path which our good shepherd has marked out, and has led the way and bade us, as sheep, to follow. We shall then be able to enter in at the strait gate; for many, the Savior tells us, "shall seek to enter in and shall not be able." Let us then enter into a careful examination fo ourselves, and let that solemn and most important question be asked by each one, *shall I be saved?*

ISAIAH G HARLEY

Philadelphia, Pa.

The moment that is lost, is lost forever.

For the Companion.

Sabbath-schools.

I have a great desire to contribute something for the benefit of Sabbath-schools; but I feel my inability to do justice to the cause. All I know I learned, and am still learning from every essay I read on the subject.

The first Sabbath-school I knew of among the Brethren was superintended by brother Jonathan Kessler, of Bond county, Ill. It was about thirty years ago. He was then living in Miami county, Ohio—my neighbor.

My experience is only with infant classes—such as cannot read in the New Testament, so I will just say what my ideas are as to what is most useful to them, to make them good children.

They ought to be asked some questions that such little ones can answer; such as what day of the week is this? How many days are in a week, and what are their names?

They should be taught such Bible history as may be useful to them; such as the, disobedience of our first parents, the suffering, trouble and misery it entailed; and the atonement made by Jesus, so that we can again have access to the tree of life in heaven; the deeds of Jesus, where and by whom he was baptized, and the miracles he performed. They should be told of the promise to those who are obedient to their parents, "That they may live long and see good days." Teach them particularly to be merciful to all—to everything over which they have any control—so that God may be merciful to them. Tell them that God sees all they do—that not a sparrow can fall to the ground without his notice. Apprise them of the evils of pride in its various forms. Instruct them in the history of the patriarchs, Joseph, Moses, Joshua, Samuel, Daniel, the Hebrew children mocking Elisha. Select such portions as are most useful and best suited to children; and present in such a way that they can understand.

Do not tell such little children too much at one time. When you see they are tired, close.

Instruct them to be quiet at their meals, and to remember who gives them food. Teach them, "Now I lay me down to sleep," to be said on going to rest, and also the Lord's prayer. Repeat only a few words at a time, thus, "Our Father"—let all

the children repeat this—then, "who art in heaven," and so on.

I hope to see many essays on Sabbath-schools, so that the best rules can be selected; for what we learn in childhood is never forgotten. No sacrifice is too great to bestow on the rising generation to make the world better than it is now.

HANNAH KNOUFF.

Clearfield, Iowa.

Infant Baptism.

The question is sometimes asked, "Did not circumcision bring those that received it into the covenant of grace?" No, in no case whatever. The covenant of grace is the covenant—the everlasting covenant.—Nothing can bring into that covenant but the grace of God in Jesus Christ: and that existed from the beginning of the world, and righteous Abel enjoyed its blessing. It has been an everflowing river, conveying its saving functions to the people of God through all ages, and all dispensations. Enoch, Noah, and thousands of others, though uncircumcised, enjoyed the blessedness of the covenant of grace before Abraham was born.—Circumcision therefore, is no part of the covenant of grace; and that it did not bring Abraham into it is undeniably clear. For he enjoyed it and all its blessedness many years before circumcision was instituted; when he was, says the apostle "not in circumcision, but in uncircumcision;" Romans 4: 10.

And that this rite did not bring children into the covenant of grace is equally evident from the preaching of the holy prophets and apostles, and of Jesus Christ himself, to those who had received that rite, and who are addressed as persons entirely destitute of the grace of God, and being by nature the children of wrath, even as others; Eph 2: 3, Acts 7: 51, 52.

In what sense, then, is circumcision. A seal of the covenant, if it had not this efficacy? It is common to denote circumcision as a seal of the covenant. It is no where so denominated in the word of God. In one place, Roman 4: 11, it is called a seal of righteousness;" but except the whole verse be cited, the sense of the apostle is lost. The words are these: "And he (that is Abraham,) received the sign of circumcision, a seal of the righteousness of the faith which he had, yet being uncircumcised." In no other place is circumcision called a seal. Let the advocates of infant baptism show it if they can. Let them look at the above passage, and work out of it infant baptism.—Circumcision is here spoken of, not in reference to its general administration to the Jewish nation; but to Abraham in particular. It is spoken of, not as it might be received by a person destitute of vital piety; for it is called "A seal of the righteousness of faith." It is not spoken of as sealing what was in the future to be bestowed or enjoyed, but a blessing long before possessed; that is, "faith which he had, yet being uncircumcised." I appeal to the serious judgment of every candid person, what a perversion of the sense of God's word it must be, to call circumcision, from this passage," a seal of the covenant, or a seal of righteousness, thereby referring to the national administration of the rite to the Jews, and as sealing to them the blessings of salvation, when the apostle so guardedly expresses himself as sealing only what a true and living faith had previously obtained. This passage can apply to none but to Abraham, and those of his posterity who, like their progenitor possessed convertingand saving faith.

ELDER H. KOONTZ.

(*To be continued.*)

For the Companion.

Sleepy Christians.

What a sad looking sight it is to go to church and see a number of christians slumbering while the minister is preaching to saints and to sinners of time and eternity? This we often observe; brethren slumbering in church; but seldom sisters or ministers. I fear the object of christian assemblage is often forgotten, by becoming habituated to church slumbers. We are to present our bodies a living sacrifice, not a sleepy one; holy, acceptable, which is our reasonable service. I doubt whether an individual slumbering while divine services are in session is very acceptable in the sight of God. His worship requires the listening ear, the seeing eye, and a thinking mind, with the proper understanding from the heart, practicable. Not very strange to see individuals labor six days from twilight-morn till twilight-eve; but to-morrow will be the Lord's day, and they will be seen in church, likely, with their heads resting on the back of the seats or sitting erect slumbering — pitiful, sight indeed, while the minister, who has labored all the week hard as they, and studied his discourse during the night, and on the Sabbath his field of labor is as broad as the earth, deep as the grave, high as heaven, and long as eternity, and while he is exploring eternity's field, can his brethren be at ease in church slumbers, and not be discommended by the great head of the church?

JACOB HILDERBRAND.

North Liberty, Ind.

A Conversation on the Passover between a Brother and Clergyman.

The clergyman taught his congregation that the Brethren do still keep the Jewish passover. After meeting they came to the place for night lodging, and then the brother took the Bible and said to the clergyman: "Now let us see whether the Brethren hold the Lord's supper as the Jews held the passover."

Do the Brethren take a lamb out on the 10th day of the month and keep it until the 14th day of the month?

"I cannot tell," said the clergyman.

"Do they keep the supper but once a year? Do they strike their door post with the blood, and do they roast a lamb with fire, head and legs, with the purtenance thereof? Do they burn with fire that which remains till morning?"

"I cannot tell," said the clergyman.

"Why, then, said the brother, do you teach the people that the Brethren keep the Jewish passover, if you do not know how they keep it?"

"Again, do they have shoes on their feet, and their loins girded, and staves in their hands? No, no, we say Christ's passover or supper, and the Brethren differ as much from the Jewish passover as the sun differs from the moon, or the law from the gospel.

The Jewish passover points back to Egypt; the Lord's passover, or supper, points forward to a spiritual supper in the evening of this world, with Abraham, Isaac and Jacob in the kingdom of glory; the communion of bread and wine points back to calvary, where and when Christ's body was crucified and his blood shed.

The night before he was crucified he instituted three gospel ordinances: 1st. Feetwashing; 2d. the Lord's supper; 3d. the communion. Happy are ye if ye know these things and do them. What God has joined together let no man put assunder.

DANIEL LONGENECKER.

Pulpit Blunders.

Preachers should be very careful how they refer to the Old Testament records in their preaching. They sometimes make inexcusable mistakes. Here are two of those blunders. A prominent brother referred to the death of Absalom, and said: "Joab took his sword and cut off his head as he hung in the oak, and he died." The Bible account is that Joab took three darts and thrust him through the heart." 2 Sam. xvi: 41.

Another very much esteemed brother, referring to leprosy as a punishment for sin said: "When David brought home the ark, he laid it on a cart, drawn by two milch cows, on which had never been yoke, and as they went lowing along the way, the ark tottered, and Uzziah put forth his hand to steady it, and God smote him with leprosy," &c. This differs in three respects from the Bible record, viz: Milch cows did not draw the cart, but oxen: Uzzah was the rash man who violated God's law in putting unholy hands on the ark, not Uzziah, who was one of the kings of Judah. Kings xv: 14. Uzzah was smitten with sudden death for his rashness. 2 Sam. vi: 6-8.

THE Sunday-school cause keeps progress with civilization. Its movement westward, with the course of empire, is as rapid as the march of material improvement. During the five months previous to September 1st the American Sunday-school Union organized by its missionaries 39 new Sunday-schools in Northwestern Minnesota, along the line of the Northern Pacific railroad and its branches. Into these schools were brought 1,170 scholars, and 198 teachers were enlisted for their instruction. These missionaries are following so closely the pioneers in this newly opening empire that the young settlements are often provided with the Sunday-school before the school-house is built, but not before the Bible and its civilizing influences are needed.—*Selected.*

Selected by Emily Armstrong.

My Beloved.

O thou in whose presence
My soul takes delight,
On whom in affliction I call,
My comfort by day,
And my song in the night,
My hope, my salvation, my all.

Where dost thou at noon-tide
Resort with thy sheep,
To feed on the pastures of love?
Oh! why in the valley
Of death should I weep,
Or alone in the wilderness rove?

O, why should I wander,
And alien from thee,
And cry in the desert for bread?
Thy foes will rejoice,
When my sorrows they see,
And smile at the tears I have shed.

Ye daughters of Zion,
Declare, you have seen
The star that on Israel shone?
Say if in your tents
My beloved has been,
And where with his flock is he gone?

This is my beloved,
His form is divine;
His vestments shed odors around;
The locks on his head
Are as grapes on the vine,
When autumn with plenty is crowned.

The roses of Sharon,
The lillies that grow
In the vales on the banks of the streams,
On his cheeks in the beauty
Of excellence glow,
And his eyes are as quivers of beams.

His voice, as the sound
Of the dulcimer sweet,
Is heard through the shadows of death.
The cedars of Lebanon
Bow at his feet;
The air is perfumed with his breath.

His lips, as a fountain
Of righteousness, flow
To water the garden of grace,
From which their salvation
The Gentiles shall know,
And bask in the smiles of his face.

Love sits in his eyelids,
And scatters delight
Through all the bright mansions on high;
Their faces the cherubim
Vail in his sight,
And tremble with fullness of joy.

He looks and ten thousand
Of angels rejoice,
And myriads wait for his word;
He speaks, and eternity,
Filled with his voice,
Re-echoes the praise of the Lord.

We often see, at the first dawn of day, in a time of profound stillness, the flowers of the valleys motionless on their stems, and inclining in various directions toward every point of the horizon. At this very moment when all appears so tranquil, a great mystery is accomplishing. Nature conceives, and all these plants become so youthful mothers, looking toward the mysterious region from which they derive their fecundity. The sylphs have sympathies less aerial, communication less imperceptible.—The narcissus consigns her virgin progency to the stream. The violet trusts her modest posterity to the zephyrs. A bee, collecting honey from flower to flower, unconsciously fecundates a whole meadow. A butterfly bears a whole species on his wings. All the loves of the plants, however, are not equally peaceful.—Some are stormy, like the passions of men. Nothing less than a tempest is required to marry, on their inaccessible heights, the cedars of Lebanon to the cedars of Sinai; while, at the foot of the mountain, the gentlest breeze is sufficient to produce a voluptuous commerce among the flowers. Is it not thus that the rude blast of the passions agitate the kings of the earth upon their thrones, while the shepherds enjoy uninterrupted happiness at their feet.

LOVE BEST OF ALL BLESSINGS.—A woman may be surrounded by all the luxuries which money can buy, and have the fawning friendship of people whose smiles only live in prosperity; but if she feels herself unloved and alone in her heart, the crown jewel in her diadem of happiness is lost, things lose their value, and life becomes insufferably monotonous. The honest, tender love of two brave hearts who have startedout, and are struggling to gain a home for their little ones, and money enough to feed, clothe and educate them, makes life a thousand times more attractive and inspiring.

Let a man begin in earnest with, "I ought," and he will end, by God's grace, if he persevere with "I will." Let him force himself to abound in all small offices of kindliness, attention, affectionateness, and all this for God's sake. By and by they will become the habit of his soul.

Onward and Upward?

TO BROTHER NATHANIEL MERRILL.

Be wide awake, dear brother,
Move onward in the cause
Of Christ, your mighty king and head—
Go on without a pause.

Press onward, still, dear brother,
The cause of Christ maintain;
Add faith and virtue to your soul;
Christ's approbation gain.

Press forward, forward, brother,
Through love of God on high;
Be active in the work of Christ,
Let not religion die.

Move onward still, dear brother,
And grow in grace and truth;
Use all your strength, and all your power,
To bring to Christ the youth.

Fight on, fight on, dear brother,
And Christ will be your gain;
Be not a half-way follower,—
"Run, that you may obtain."

SUSANNA BLOCHER,

Shade Mill, Md.

For the COMPANION.

The Lord's Prayer.

Would it not be more appropriate in repeating the Lord's Prayer to say, thy kingdom has come, may thy will be done on earth?

Now brethren and sisters, it appears that I can hear many express themselves and say, that the writer of the above must be a very ignorant man. This I readily admit, and it is not to instruct but a desire to be instructed that prompts me to write this; and I want the more wise to help me out of my error, if it is really an error. I am prompted to believe that the kingdom has come, and was bestowed to the little flock, according to promise, over eighteen hundred years ago. But still men will pray, "Thy kingdom come," as though it were to come yet. The first account of this kingdom that I can cite you to now, is Daniel 2: 44. "In the days of these kings shall the God of heaven set upon a kingdom." Daniel 7: 22. "The time came that the saints possessed the kingdom;" which time, according to my understanding, has been fulfilled over eighteen hundred years, and the saints, or in other words, the christians, have been in possession of it; and still men are praying for it to come. Next we will come down to John the babtist.—Matth. 3: 2. He says, For the kingdom of heaven is at hand." When it was at hand then, it would appear strange to me that it was in the future yet.

Next Jesus himself says, in Matth. 4: 17, "The kingdom of heaven is at hand." Next he sent the twelve to preach, and told them to preach that it was at hand. Mark 1: 15, Christ's own words, "The time is fulfilled, and the kingdom of God is at hand." While Matthew calls it the kingdom of heaven, Mark and other's call it the kingdom of God; but I understand them to speak of the same thing. Luke 10: 9,—"Is come nigh unto you."

I might refer to many more places where the word kingdom occurs, or where the kingdom is spoken of, but let this suffice now. I do not wish to be understood as believing that in all cases where we find the word kingdom it means the church; but I do think in most of places it does mean Christ's church on earth; and inasmuch as Christ's church or kingdom was not fully established at the time the disciples desired him to teach them to pray, but, as he told them, it was near at hand, and as it was his mission here on earth to establish the kingdom, or church, it was his will that his followers should pray for it. He also told them not to fear. He calls them the little flock, because there were not many of them at that time, and said, "It is your Father's good pleasure to give you the kingdom. Now who was the kingdom, or in other words the church, given to, or intrusted to? who received the key?

Let the above suffice for the present. If I have a wrong understanding of this matter. I hope through the assisting grace of God, some kind brother or sister will instruct me more perfect.

HENRY SPICHER.

Thoughts on Quarreling.

* * * Imagine, for a moment, the subjects there must needs be in the rubs and jars of daily life always rising up for discussion; subjects domestic, parochial, political, ecclesiastical, æsthetic, personal. Think, also to how many differing sympathies our several idiosyncrasies perforce tend. Mankind, it is said, are born into the world collectively with four temperaments, the mixtures and proportions of which in individuals are not to be numbered. Why, here is at once a basis of discord to set out with. How can a lymphatic physique meet the aspects of life as a nervous physique does? or how can a billious melancholic eye answer the frank hope of the sanguineous? And again, external nature, has not she her temperaments? Think how irritable the nerves and blood will become on a sultry noon, when we are laboriously inhaling a sirocco; how chill and ungenial, when frost is chilling our extremities. Under such circumstances, how easily does discussion ripen into dissension! how to sting and snap in words becomes almost a craving of nature! And if even the placid are apt to grow "grumpy" on these occasions, how is it with the class of the normally captious and huffy, which permeates all social space—with those of whom Cowper's lines represent the ordinary characteristics?

Some fretful tempers wince at every touch,
You always do too little or too much;
You speak with life, in hopes to entertain,
Your elevated voice goes through the brain;
You fall at once into a lower key,
That's worse,—the drone-pipe of a humble bee,
The southern sash admits too strong a light,
You rise and drop the curtain—now tis night.
He shakes with cold—you stir the fire and strive
To make a blaze—that's roasting him alive.

Very unamiable all this, the reader will say. Well, I am only referring to phases of social life which will at times occur, deplore it how we may, and which certainly conduce neither to the happiness nor to the elevation of our character while they last.—When such phases do occur, depend upon it, flight to one's own room is the best of all possible remedies.—There, in all that still seclusion, trifles unduly magnified have a chance of resuming their just proportions, possibly your adversary's arguments assume some sort of meaning to your apprehension; petulance evaporates for lack of stimulants; the coveted "last word" seems no longer worth the efforts we have made to secure it. Hear the testimony of Nehemiah Wallington, the puritan tradesman of Eastcheap, whose "Historical notices" on the times of Charles I. have recently been published, in corroboration of this philosophy.

"The outward means that I have

used to overcome this hasty crabbit nature of mine," says the worthy citizen, are these. Sometimes I have gon into another roome by myself till my anger is over, and then come again. Sometime I went abroad, and then come again when my wrath is past. Sometimes I have gone to bed when I have been angred, and lay awhile till my anger is past, and then I have rose, and put on my cloes, and have bin friends again."

How deeply are not the lower orders of society to be pitied for their inability, generally speaking, to secure such a fortress for their own defence! We shrink with horror from the tales of domestic strife and bloodshed with which our newspaper annals of the poor abound; but who shall dare come the Pharisee over them, for who shall pretend to compare their resources against temptation of our own? Think of the sneers, the taunts, the blows, which might well take in our own polished drawing-rooms, often and often, were there not the remedy at hand of retirement and separation. But you forget principle, some will say. It is man's duty to school himself in self-restraint. His circumstances are his trials. He must meet them, conquer them; not fly like an anchoret to the desert, to be out of the way of temptation. Let him learn a lesson of the Chinese mandarian, of whom it is recorded, that when some emperor of the Celestials, making a progress through his dominions, came to the residence of this distinguished subject he found him with his wives, children, daughters-in-law, grand children, and servants, all living together in perfect peace and harmony; insomuch that, struck by the phenomenon, the emperor requested the head of the family to explain its secret.—The mandarin took out his pencil and wrote, "Patience, patience, patience" * * * * *

I will conclude with a few practical suggestions to "all about to quarrel." I venture not to say simply, "Don't," like the adviser to "those about to marry," in *Punch*. I only say, first, Defer. Postponement may be the thief of time in business arrangements; it is often the safety-belt of tempers in the acrimonious waters of repartee. Oh, defer your cause from Philip drunk to Phillip sober; from the disputant of 11 A. M. on Monday morning to the same disputant one week—ay, or, it may be, one day—later. How will the perspective of things, in all possibility, have shifted its bearings in the interval, till the "situation knows itself no more. It was the fatal mischief of duelling, formerly so common among us, that the challenge, once given and accepted, on some occasion, perhaps, as remote from the real interests of two convivial disputants, as the politics of the planet Jupiter, it seemed cowardice to back out of it, however needless the quarrel might appear in the light of morning meditation.

Secondly, cultivate varied intellectual interests. The greater variety of attractive subjects of thought you possess, in matters out of yourself, the less you will care to spend attention for petty personal provocations. Bright, sunny fancies—best nurtured in "flashes of solitude"—sweeten the mind.

Thirdly, aim at acquiring a sympathetic heart. And as, according to some metaphysicians, all sympathy is based on imagination, make it your business to picture to yourself the peculiarities and the difficulties of others, so that the next step may be to feel tolerant of them. And here we come round to the doctrine of the Book of Proverbs, that "understanding" is the great means of keeping one straight. The more dogged and stupid a mind is, the less hope of steering clear of a collision with it.

There is a touching passage in a poem by Coventry Patmore, not immediately accessible to me, which embodies the reflections of one in the first moments of bereavement, dwelling, in that strangely vivid light which no fogs of working-day existence obscure, on the thought of the friend with whom life's familiar scenes have been passed. At that moment, how does not all love, all regret, all self examination concur in the one yearning wish that no word intended for affront, no action intended for pain-giving hostility or defiance, had ever been set down in the note book which unforgiving, unforgetting conscience keeps as a witness against itself! And could we only think of that moment with reference to any friend against whom we are about to launch the bitter taunt, how would it not seem worth our while to make every effort at self-restraint, if only for the selfish aim of making our own heartache in the severance of death more tolerable!—*Cornhill Magazine.*

Preaching Christ Crucified.

There is a power in the cross of Jesus. In these modern days of art and scientific research, men are apt to think that the world may be saved by learned and labored discourses that appeal to the reason. But all the argument in the world, faultless with respect to its logic, and perfect with its rhetorical finish, is powerless unless accompanied by the loving, burning energy of the Holy Spirit.

A very successful minister told me, a little while since, that his best preaching had been done around the cross. These words have the apostolic ring: "For I determined not to know anything among you save Jesus Christ, and him crucified." He whose soul has felt the eloquence of Calvary, is ten thousand times better able to bring men to a knowledge of the truth, than he whose head is filled with the wisdom of the schools, without that soul-moving eloquence of a crucified Redeemer. There is power in Calvary. The books are good; but the cross of Jesus is infinitely more powerful.—*Christian Advance.*

"Did ye ask me if I had a Bible?" said a poor old widow in London, "did ye ask me if I had a Bible? Thank God, I have a Bible? It was the guide of my youth, and the staff of my age. It wounded me, and it healed me; it condemned me, and it acquitted me; it showed me I was a sinner, and it led me to the Saviour; it has given me comfort through life; and hope everlasting in death." Keep the "staff."

Good Advice.—Don't be discouraged if occasionally you slip down by the way, and others tread on you a little. In other words, don't let a failure or two dishearten you; accidents will happen, miscalculations will turn out differently to our expectations, and we may be sufferers. It is worth while to remember that fortune is like the skies in the month of April, sometimes cloudy, and sometimes clear and favorable.

The noblest independence is the government of our passions, and the most sublime dependence is in Divine Providence.

Christian Family Companion
DALE CITY, PA., Nov. 28, 1871

Don't Step There.

"We read, somewhere, a short time ago, a story of a little boy standing on the sidewalk on a Sabbath morning, and saying to passers by, as he pointed to an icy spot on the pavement, "don't step there." When asked why he did so unusual a thing, he answered that he had "stepped there" and fallen, and he was now warning others that they might be careful of their steps. Oh for more such philanthropists! Oh that every one that has stepped upon slippery places and fallen, would utter that warning cry "don't step there" to those whom he sees in the same dangerous path! What pointed, practical, effective preaching it would be! What thousands of fallen men would stand by the doors of the dram-shops and cry aloud, "don't step there" for I have stepped there, and behold the wreck! I have fallen! fallen!! fallen!!! All, all is gone, fortune, friends, health, character, manhood, even hope has forsaken me, and I am going down to a drunkard's grave.—But do they not preach it still, though unwittingly! Does not the watery eye, the unsteady step, the bloated countenance that we meet upon the street speak loudly to us all, "don't step there"? And alas! does not the raving maniac writhing in the tortures of *Delirium Tremens* speak in tones that chill the very blood, "don't step there"? And who will heed? Will you, young man, who have just learned the way to the dram-shop? Will you upon whom the demon drink is already riveting his chains? As you value life, health, fortune, character, "don't step there." As you value your immortal soul, heed the terrible warning, and "Don't step there."

Winter's Admonition.

Winter is at hand. Already we have felt his chilling breath and the touch of his icy fingers. We have heard his moan about our dwelling, and heard his admonition, which we will try to record for the information of those concerned—and who among us is not?

I am coming, am coming—coming to bless the world; but I shall be as I ever have been—an enemy to your present comfort. If I find a broken pane in your window, or a crevice in your wall, or an opening about your door, I will certainly enter your dwelling, and create an uncomfortable feeling of coldness among the members of your family. If you close your house to prevent my entrance, I shall chill your dwelling: I will infuse my breath through the pores in your habitation, and you shall realize to your pain that I am with you. If you have a comfortable fire I will cause you to suffer for it when you leave your room in quest of more fuel, or for food for yourself and family, or to see after the wants of your stock.

Do you say you are prepared for my visit? that you have a close house, a warm fire, plenty of provisions for yourself and family? that you have an abundance of fuel to serve you till I must leave again? and that, if you must leave your room, you are well supplied with good, warm clothing to preserve you from my pinching till you return?

Ah! It appears that you have felt quite an interest in your own comfort and have prepared yourself for my coming. Well, how is it about your neighbor? Have you loved your neighbor as yourself? "The poor you have always with you, and whenever you will you *can do them good.*" Have you felt for them? Were you willing that they should be comfortable too? Have you done them good?

When you are safely housed, and enjoy yourself while you hear my moan about your mansion from which I am debarred, remember that my moan is but a faint echo of the groaning of the poor, if they be excluded from your charity. They are shivering in their miserable huts. "The poor ye have always with you."

While you are feasting on the rich viands of your table, feeding yourselves to the full, your less fortunate or successful neighbors would thankfully receive a few potatoes, some bread or flour—which are but as crumbs from your table." Whenever you *will* you can do them good."

Those garments that you have laid by and never expect to wear because they are soiled or need a small patch, are much better than your poor neighbor's best. He would accept of them. They would not only keep him comfortable, but the gift would warm his heart. In his gratefulness he would bless you. "Remember the poor."

You have a good library. You can read to profit and satisfaction.—Your brother has nothing to read; for even his Bible, through much use, has fallen to pieces. The Bible you laid away because you thought it scarcely looked respectable, would make a better appearance on his less showy table. Will you lay it there? He loves to read and hear from his brethren and sisters, but he cannot pay for a paper. Could you think of some way to help him get some good religious paper? Remember the poor, who are always with you.

The seasons are rolling around and soon will bring the rich and poor to the stream of death. They must cross the stream. How will it be when they get over yonder? Ah! there will be a change! There many who are poor may be comforted, while many who are rich and have their good things here, shall be tormented.

But with God all things are possible, and the rich may be happy there. If the rich man gives his crumbs to a poor Lazarus, anoints his sores, and clings to him, the angels will bear him along to Abraham's bosom. Remember the poor; they are always with you; whenever ye will ye can do them good. J. W. B.

Doing Good.

We are told that Jesus "went about doing good and healing all that were oppressed of the devil." The Psalmist says: "A good man showeth favors, and lendeth." P. 112: 5. In many places in the Scriptures doing good, and being good is associated with acts of charity and kindness. "For scarcely for a righteous man will one die; yet peradventure for a good man some would even dare to die." Rome 5: 7. In this passage goodness evidently implies kindness, love liberality. And this is the goodness the Savior taught by practice and precept.—"He that dwelleth in love dwelleth in God:" 1 John 1: 4. "He that loveth another hath fulfilled the law." But we are not to love "in word only, but in deed and in truth." The nature of love is to create a desire to do good. T. S. Arthur says: "Love is a giver—does not think of itself—desires only to bless."—So if we love any one we will wish them well and do them good, and hence it is that goodness consists of works of mercy and kindness. And let us not deceive ourselves that we can love God without doing such good acts to our fellow men. For the scriptures again teach us: "But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowel of compassion from him, how dwelleth the love of God in him? 1 John 3: 17. If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen." 1 John 4: 20. Then reader, let us not deceive ourselves, thinking that we are good, unless we can *do good* to our fellow men, administering to their necessities and comfort. This is the goodness that arises from living in deed and in truth, and thereby the witness within our hearts that we *love God*, and have been begotten of him.

The Pious Youth

For November is coming, and should make the landing nearly simultaneously with this No. of the COMPANION. We are happy to be able to say to the friends of the YOUTH that its prospects are brightening. In several places large lists have been obtained where it had no circulation heretofore. All that is necessary is a trial. Send for specimens and agents outfit, and you may soon have a large list of subscribers.

—*The Illustrated Phrenological Journal* is in every respect a first-class magazine. Its articles are of the highest interest to all. It teaches what we are and how to make the most of ourselves. The information it contains on the Laws of Life and Health, is well worth the price of the magazine to every family. It is published at $3.00 a year. By special arrangement we are enabled to offer the *Phrenological Journal* as a premium for twelve new subscribers to the *Companion*, or will furnish the *Phrenological Journal* and *Companion* together for $3.50. We commend the *Journal* to all who want a good magazine. Address all orders to H. R. HOLSINGER, Dale City, Pa.

Answers to Correspondents.

D. B. M. Yes, you sent the money. Did we not acknowledge it? (See page 707). Was the address not changed? (Yes). How long did you order the paper to be continued? It is still going.

MISCELLANEOUS.

TRUTHFULNESS is a corner-stone in character; and if it be not firmly laid in youth, there will ever after be a weak spot in the foundation.

SAY *out* the truths of God: and then what thanks do you get for bringing light to the people who love darkness? which nine hundred and ninety-nine do.

A BAD BARGAIN.—All would agree in pronouncing that young man a fool who should deliberately barter a part of his earnings every day. How much more foolish to pay money to have your brains taken away? Pay your money for a habit that, like a demon may possess you, and drive you into disgrace. Pay your money to increase the probability of your failure, both in time and eternity!

Find out in time that life means something and is not to be squandered in frivolity and dissipation. Several young men, of about the same age, prospects and attainments, start out in life together, and circumstances or inclinations bring them into each others society frequently. The freedom of their social hours is unlimited and all goes merrily for a time. After a while one of them is missing at the festive board—he begins to realize that life means something else, and he goes at it in earnest. Then another, not caring to be distanced in the race, forsakes frivolity for the sober realities of every-day duty. At last one of the original number finds himself left alone, and he, addicted to dissolute habits by this time, seeks other congenial society, until he finds the further up the ladder his old friend seem to be ascending, the lower it, is sinking in the slough. "So runs the world away."

One man when he has done a service to another, is ready to set it down to his account as a favor conferred. Another is not ready to do this, but still in his own mind he thinks of the man as his debtor, and he knows what he has done. A third in a manner does not even know what he has done, but is like a vine which has produced grapes, and seeks for nothing more, after it has once produced its proper fruit. As a horse when he has run, a dog when he has caught the game, a bee when it has made its honey, so a man when he has done a good act, does not call out for others to come and see, but he goes on to another act, as a vine goes on to produce again its grapes in season. Must a man then be one of these, who in a manner acts thus without desiring it? Yes.

CHRISTIAN assurance does not become a person who is cherishing some darling sin. The indulgence of wickedness grieves away the Holy Ghost, from whom alone assurance can come. "I would not," said John Newton, "give a straw for that assurance which sin will not damp."

CORRESPONDENCE.

Correspondence of church news solicited from all parts of the Brotherhood. Writer's name and address required on every communication as guarantee of good faith. Rejected communications or manuscript used, not returned. All communications for publication should be written upon **one side** *of the sheet only.*

Bourbon (Ind.) Correspondence.

BOURBON, INDIANA,)
Nov. 10th, 1871.)

To the Editor of the Companion :

DEAR BROTHER :—As a very great many inquiries have been made by Brethren in regard to the College established by the Brethren in the District Meeting of Northern Indiana, in May 1870, the prospects and present condition of Salem College, located at Bourbon, Indiana, we will give a few facts and several documents that will be satisfactory for the Brethren generally, to be made acquainted with at this time.

A proposition from the citizens of Bourbon to donate to the church, college ground and building, situated in Bourbon for College purposes, if the church would establish a first-class institution of learning, and continue it in Bourbon, was accepted by the Northern Indiana District Meeting in May, 1870, by almost the unanimous vote of the delegates present, according to the terms of the proposition, and the committee for the church elected, discharged the duties as their instruction warranted and pledged their church, they were acting for in the following obligation to establish and continue a first-class college at Bourbon, Indiana.

First obligation between citizens of Bourbon and Committee, from German Baptist church, of Northern District of Indiana :

State of Indiana,)
County of Marshall,)

BOURBON, May 28th, 1870.

Article of agreement made and entered into between Matthew Erwin, Howard Barnaby, Alexander Matchette, Newell Minard, David Wilkens and K. Heckman of the first part, and Jacob B. Shively, Jesse Calvert and Jacob Berkey of the second part.

The party of the first part agrees to make a good and sufficient warrantee deed, or cause the same to be made, of the college property in Bourbon, Marshall county, State of Indiana, to the said parties of the second part, subject to the following conditions, to-wit: That said college property is to be used perpetually for college purposes, after the order of the Oberlin college, in the State of Ohio, except the theological department, and if not so used by the party of the second part, to revert back to the persons of their legal representatives, who have subscribed, and do pay the sum of twenty-five hundred dollars, in a ratable proportion to the amount paid by each person so subscribing. And the party of the first part agrees to pay to the party of the second part the sum of one thousand dollars on or before the 28th day of May, 1871. The party of the second part do assign the above named subscription to the parties of the first part, for their own use upon the condition that, the party of the first part make deed as aforesaid, and become responsible for the one thousand dollars.

Signed :

M. ERWIN,
K. HECKMAN,
HOWARD BARNABY,
NEWELL E. MINARD,
A. C. MATCHETTE,
} *Committee. Citizens.*

JACOB B. SHIVELY,
JACOB BERKLEY,
JESSE CALVERT,
} *Com. Church.*

The foregoing agreement was fully lived up to, and complied with by the citizens of Bourbon, and the college property worth ten thousand dollars deeded, and the the college opened with every assurance that it is to be one of the first colleges in the entire country, in point of simplicity, correctness, and thoroughness of instruction, and the inculcation of moral and religious knowledge, as understood and practiced by the Brethren.

ADDITIONAL AGREEMENT OF THE TRUSTEES.

The following articles of association were adopted by the full Board of Trustees of Salem College, and their intention to carry out its provisions, in conducting the college was duly affirmed to before a Notary Public, and placed on record in the proper offices of the State, to-wit :

BOURBON, INDIANA,)
January 6th, 1871.)

Know all men by these presents, that we, Jesse Calvert, Jacob B. Shively, David Shively, Keylon Heckman and Paul Kurtz, Trustees of Salem College, in Bourbon, Marshall county, in the State of Indiana. The purpose, for which we have established the said institution of learning, are for the diffusing of useful, religious, moral and scientific knowledge, under the control of the German Baptist Church, of the Northern District of Indiana.

The amount of endowment which we design to reach is one hundred thousand dollars; that we have connected with said college in lad, college buildings, donations and subscriptions, property to the value of twelve thousand dollars. Said trustees and their successors in office were, and are to be elected and directed by said religious body, from time to time, according to the usages of said religious society.

Signed :

JESSE CALVERT,
PAUL H. KURTZ,
KEYLON HECKMAN,
JACOB B. SHIVELY,
DAVID SHIVELY,
} *Trustees of Salem College.*

The above and foregoing statements were this day subscribed and affirmed to before me, this 6th day of January, A. D. 1871.

Z. D. BOULTON, (NOTORIAL SEAL)

The college was Incorporated, by the laws of the State of Indiana, on the 24th day of February, 1871, thus giving our first and only College a place among the educational institutions of the country, gained by few in so short a period of time.

Already a large number of Scholarships have been sold by the college, that promise to give tuition in their college, Bourbon Indiana, as agreed upon, on their face. By this sale a large sum of money has been realized for the College, and still the demand for scholarships in the school continues. It has been the intention of the Brethren organizing and conducting Salem College, to build an institution under the control and patronage of the church, that shall be a school where the Brethren can safely place their children, who desire to be educated, with the assurance, that they will receive that training and admonition that shall endear the church of the Brethren to their young hearts, and cause their future lives to be

spent in the service of the Lord, as believed and practiced by the Brethren, in all its purity and simplicity, as taught by the scriptures, with nothing of the follies of pride, or the frivolities of the world, encouraged or tolerated in the School. Brother Gans, the superintendant of the college, and the other teachers are well satisfied that the present number of Students in attendance, are as studious and moral as any class could be, and are striving to do their entire duty in the college to themselves, their teachers and their God.

The location of the town of Bourbon is one as remarkable for health as any in the State, and the community as moral and religious as parents could secure to have their children placed in, and hospitable toward strangers, as well as kindly disposed, towards the school and the church, which makes it a desirable place to have students located, when away from home. All brethren and friends of the college are earnestly and cordially invited to visit the school when convenient, and judge of the work being accomplished, by closely investigating everything connected with the institution.

Every one can be assured of a welcome reception, if calling on the school.

K. Heckman.
Secretary of Board of Trustees.
"Visitor" please copy.

Church News.

By request I will give a statement of my travels.

On the 19th of September I left home, went as far as brother Jacob Beeghley's.

On the 20th brother Beeghly accompanied me, and went to Elder Adam Snyder's, in Somerset county, Pa. Stayed there over night.

On the 21st we went to brother Jacob L. Miller's. In the evening we had a lovefeast in the Middle Creek meeting-house near by. Had a crowded house, but not such order as we desired, which proved to us that many had not only no fear of God about them, but no respect for themselves. Next day had meeting at the same place.

In the afternoon of the 22d we crossed the mountain to Indian Creek congregation. 23d had two meetings in their meeting-house; two received by baptism.

On Sunday, the 24th, two meetings; received one by baptism. 25th, council meeting, and baptized one more. Lovefeast in the evening.—We stayed with the brethren four days, had six public meetings, one council meeting, and one lovefeast, and baptized six. All this labor was at one place; had good attention and the very best of order.

On the 27th we started for home. We went together as far as the Big Falls in the Youghiogheny River.—We both went home the same day. I had a hard day's ride, expecting to have a few day's rest; but I was called to preach brother Samuel Boger's funeral.

On the 29th I started and went as far as brother Jacob Pisel's, not far from Johnstown, Md.; stayed over night with him. On the 30th he (Pisel) accompanied me to a place I never had been; brother Pisel had preached here before. This place is 10 or 12 miles from Oakland, Md.—Had a meeting the same evening.—On the first of October (Sunday) two meetings, and baptized one. On the 2nd, we went home with brother Pisel and had meeting in the Flatwoods. Stayed over night again with brother and sister Pisel.

On the 3d, started for Deer Park, on the B. & O. railroad. Had meeting at this place in the evening; had a crowded house and good attention; went home with brother John H. Miller and stayed over night with him and the sister. 4th, had meeting in a meeting-house near Altemen, a town on the B. & O. railroad. 5th, had meeting in Glade Valley, meeting-house. This is near the road that leads from Oakland to the Northwestern Turnpike. 6th, had meeting at sister McGreby's, in her dwelling. This is about two miles from Swanton, on the railroad.

On the 7th, brother Jacob Pisel met me at Deer Parks, to help me through. Had meeting in the meeting-house near Alteman. After meeting went home with brother John H. Miller. The 8th (Sunday) had two meetings in the Glade Valley meeting-house; I think good impressions were made upon many of the hearers.

Last spring I had been called to this neighborhood to preach a funeral sermon for Mrs. Murphey, a member of the Baptist church. This was a few days previous to a District Council, which gave me a few days' time to preach for them. The last meeting I had sister McGreby made application for baptism. This was in the evening, and in the morning I had to start to the District Conference, so that I could not baptize her then, but promised to see that her case was attended to. After the council brother Jacob Beegbly and myself had a meeting at her house, and then four more made application. This was the first that the brethren had ever preached at this place. We have now seven members in this vicinity. On the 9th we started home. I went as far as brother John L. Hook's. The 10th, came home, and found all well. Thanks to God for his goodness.

Jacob M. Thomas,
Brandonville, W. Va.

Brother Henry:—Having just returned from our lovefeast held in the Brethren's meeting-house at Fairview, I wish to inform you that we had quite an interesting meeting.—There were quite a number of ministers and members from other churches, from the counties of Monroe, Marion, Wappella, Decatur and Jeffers of this State, and some from Mo. were present. Two persons were added to the church by baptism, and three a few weeks earlier; thus we see the work of the Lord is progressing, and we feel encouraged. To God be all the glory. Jacob Bahr.

Brethren Editors:—I will try and give you a brief sketch of my new home. Holt county is in the extreme North west part of the state, (Mo) the Missouri River being the bounding between it and parts of Kansas, and Nebraska. It is divided into three kinds of land; viz: river bottom, bluffs and high prairie. The bottom land is only tolerable good, contains much of what is called here "gum boa" land, which is very sticky and almost worthless except for pasture in very dry weather. Frogs and mosquitoes, the last being so numerous that there are not figures enough (I think) in the French method to begin numbering them. The sandy part is good, the muck the best of bottom land. The greater part of the timber is in the bottom, mostly of that poorest of timbers cottonwood. The bluffs are high, some places as precipitous as rocks, but in ravines of these there is some fine woodland

of the various kinds of timber. After this comes the glorious part of Holt county, the high prairie land having without doubt the best and most productive land for corn, and oats, barley and vegetables, that I have ever seen. True, Illinois will raise more corn some years, but this has a tolerable crop even in dry weather; in a good season it is common to raise from 50 to 75 and not uncommon to see 100 bushels to the acre. Wheat only tolerable, but of this be assured, that whenever you hear of a good and rich country, it will invariably be a corn country. Fruit does well, but not as well as farther South. On the high lands it is just as healthy as the best of countries, but the bottom is very sickly; mostly ague. The winters are cold; fall and spring quite changeable; winds high and things generally quite lively in the weather line.

Is their room for a few more inhabitants? Yes for thousands more; land enough for good, strong and industrious men and women, who are not afraid of the sun, wind and cold, and who are willing to deny themselves the comforts of the "old man's" kitchen and barn for the sake of getting a good home for themselves and posterity. Then again land is not so high in price, but what any one can get 40, 80, or 160 acres at from $10 to $20 per acre. Come out from the hills, hollows and sand banks, you that are now toiling, and hardly more than earning a competence by the sweat of your brow" by tilling poor soil. But the fact is here, and no joke intended, that many young men will grow prematurely old, in the older states, (where they can hardly hope ever to get a good farm,) just because they think there is no place like home where "mam and dad" live. As to clothing, that is as cheap as in the East, and boarding is good, cheap, and abundant. The brethren that are living here are principally farmers, and are rather an industrious class of individuals. I am an exception to the rule, I instruct the "young idea how to shoot," or in short I belong to that indispensible class of individuals called School teachers. There are about forty members, one speaker, and one deacon; have meeting three times a month, which are generally well attended. Five have lately been added to the church, and the prospect is that many more will be added soon. One great desire of the brethren here is, that those coming West to seek homes would first take a look at this country; besides they will bid them a hearty welcome. Hope this letter may meet the eye, and gain the approbation of many seeking new homes.

J. S. McFADDEN.

Forest City, Mo.

Brother Holsinger: We now have preaching every two weeks, and hope to have it every Sunday before long. There is considerable interest manifested now, and we look forward for accessions this winter. Pray for us. Should you come this way, advise me a week or two in advance.

L. J. GROVE.

Baltimore, Md.

Peter the Rock.

"And I say also unto thee that thou art Peter, and upon this rock I will build my church, and the gates of hell shall not prevail against it." Matt. xvi. 18.

W. G. Lint has asked for an explanation on the above text some time ago, and I have been waiting with anxious eyes to see some one give an explanation through the COMPANION, and have, up to this date, failed to see one, so I will take the liberty of answering his querry.

I will come to the point at once, by saying that I believe that Christ meant Peter to be the rock. The next verse that follows the text reads thus: "And I will give unto thee the keys of the kingdom of heaven, and whatsoever thou shalt bind on earth shall be bound in heaven, and whatsoever thou shalt loose on earth shall be loosed in heaven." This language at once conveys the idea to all intelligent readers that Christ placed great confidence and trust in this man Peter, by giving him the keys of heaven. Perhaps he called him a rock or stone because he, Peter, was the first man that preached the doctrine of christianity to both Jews and gentiles. Keys are instruments used to unlock locks, so I believe that Peter unlocked the door of heaven by preaching the true and solid doctrine of Christ, even as solid as a rock or stone. For that reason he probably called him a rock or stone.

I am aware that there are those among us who deny that Christ called Peter a rock. We will now examine this: In the 1st chapter of John and the 42d verse, Christ says Peter shall be called cephas, which is by interpretation a stone. Those who are learned tell us the word cephas is a cyriac word, and means a rock or stone, which is the same thing. And again in speaking of the certainty of Christ's resurrection, 1 Cor. xv. 5 reads thus: "And that he was seen of cephas, then of the twelve." Here is another positive proof that Peter was singled out from the other twelve and was called a rock or stone, which is one and the same thing.

I do not want my kind readers to think that I believe as the Catholics do, that Christ built his church on Peter any farther than this which we read in Ephesians 2d chapter and 20th verse, "And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone."

Our conclusive remarks shall be these: When we build a house we need more than one rock or stone for a foundation. We need a good and sufficient corner stone in the first place; then we need other stones to be fitted on that corner stone. Now if we build our spiritual house on cephas, as he in the first place preached it to both Jews and Gentiles, and of course cephas or that rock or stone, and the other apostles and prophets, built upon Christ the chief corner stone, and we build upon the same foundation when we build upon Peter's preaching on the day of Penticost. It is possible that I may be wrong. If I am some one will please show me my error.

CHRISTIAN GOOD.

Mineral Point, Pa.

MARRIED.

Nov. 14th, at the residence of the bride's parents, by Elder Moses Miller, brother JOSIAH FAHRNEY, of the firm of Dr. P. Fahrney Bros. & Co., Waynesboro, Pa., to sister KATIE JANE MILLER, of Newville, Cumberland Co., Pa.

D. H. Fahrney.

DIED.

We admit no poetry, under any circumstances in connection with Obituary Notices. We wish to use all advice, and we could not insert verses with all.

Nov. 6th, JOHN HAVERCAMP, aged 63 years, 1 month and 20 days. He was at meeting the day before, in usual health. Let this be a warning to us all. Funeral exercises by Jeremiah Beeghly and the writer, from Matt. 24:44; "Be ye also ready."

Also, MARTIN SEMBER, Nov. 8th, aged 74 years, 11 months and 28 days. He be-

longed to the Lutheran faith. Funeral exercises by Mr. Brenceizer, the Lutheran minister and the writer, from Psalm 90:9, 10.

Josiah Beeghly.

In the Conemaugh congregation, October 15th, ANNA ANGUS, consort of brother John Angus, sen., deceased, aged 71 years 3 months and 18 days. We think our loss is her great gain. The funeral occasion was improved by brother Wm. Byers and the writer. DAVID HILDEBRAND.

In the Panther Creek Branch, Woodford county, Ills., on the 15th of October, DOLLEY CUMMINS, wife of brother Moses Cummins, and daughter of Philip Spitzer, of Rockingham county, Va.; aged about 70 years and 10 months. They moved from Shenandoah county, Va., to Illinois about two years and a half ago.

One more mother in Israel has passed away. She had two strokes of the Palsey in about 3 days, which proved fatal. After the first attack she selected the 7th chapter of Matthew to be read at her funeral, and also chose her speaker. She was followed to her last resting place by a large concourse of relatives and friends. Nearly all of her children and some of her grand-children have united with the church. Text, 13th and 13th verses of the chapter she had selected. Improved by the writer and others.

JOHN H. GISH.

[*Visitor please copy.*]

Little JENNIE E. POSEY, daughter of friend William and sister Malinda Posey, March 20th, aged three years, three months and twelve days. Funeral services Nov. 12th. Text: Matt. 24:44

J. L. Switzer.

LIST OF MONEYS RECEIVED for SUBSCRIPTION, BOOKS, etc.

Moses Miller,	3.85	J. T. Moxley,	2.50
Israel Whisler,	2.35	J. J. Fausnacht,	2.10
Henry Spicher,	.75	T. Griffith,	3.75
David Bowman,	2 00	John Neher,	.50
A.S.Montgomery,	.50	Isaac Wine,	.50
Thos. Swinehart,	2.35	Austin Hayes,	.85
James Skelly,	1.25	S. M. Minnich,	1.00

Advertisements.

WE will admit a limited number of select advertisements at the following rates

One insertion, 20 cents a line.
Each subsequent insertion 15 cents a line.
Yearly advertisements, 10 cents a line.

No standing advertisement of more than 20 lines will be admitted, and no cuts will be inserted on any considerations.

DR. U. M. BEACHLEY'S

FAMILY MEDICAL DEPOT.

OFFICE AND DRUG STORE,

ON MAIN Street,

DALE CITY, Somerset Co., Pa.

Christian Harp, containing 128 pages of choice hymns set to music in character notes. Price per single copy, post paid 35 cents. $3 00 per dozen

Address H. R. HOLSINGER.

DALE CITY, PA.

FOXES POISONED.—Full instructions in a Copyright Book for 50 cents. Address, J. T. MOXLEY, Owasco, Mich. 7-47-3m.*

Pittsburg and Connellsville R. R.

TIME TABLE.

Commencing on Monday, October 16th, 1871, at 2 o'clock, P. M.

EASTWARD.			WESTWARD.	
Cum Mail	at Exp.	STATIONS.	Cm. Exp.	Cum Mail
A. M.	P. M.		A. M.	P. M.
6 50	8 00	Pittsburg	10 15	6 10
10 21	9 57	Bradford	8 05	2 30
10 35	10 10	Connellsville	8 00	2 25
1 20	11 55	Mineral Point	5 52	11 22
1 40	12 15	Garret	5 38	11 02
157	1228	DALE CITY	526	1045
3 16	1 28	Bridgeport	4 15	9 25
4 00	2 00	Cumberland	3 40	8 40
P. M.	A. M.		P. M.	A. M.

BURNED OUT.

I would respectfully inform the trade that my Laboratory at 30 North Dearborn street was destroyed by the great fire. Even the contents of my iron safe, which still is buried in the smouldering ruins, are doubtless lost, which under ordinary circumstances might have been saved by water. I am now located at No. 690 West-Indiana-St. Orders for Dr. Fahrney's BLOOD CLEANSER OR PANACEA can be filled in a very few days, having ordered an outfit by telegraph from Dr. P. FAHRNEY's BROS. & CO., Waynesboro' Pa. All those knowing themselves indebted to me will please remit as soon as possible.

Respectfully,
P. FAHRNEY, M. D.,
No. 690 West Indiana St.

45—2 ins.

A Card.

Drs. D. Fahrney & Son, Uroscopian Physicians, continue the practice of Medicine at the old stand, near Boonsboro, Md. They treat all forms of Chronic Diseases with marked success. Can be addressed by letter, and they can send medicine to any part of the United States, wherever there is an express office. Post office address, Boonsboro, Washington County, Md.

7-10-1 yr. pd.

To Advertisers—All persons who contemplate making contracts with newspapers for the insertion of Advertisements should send to

GEORGE P. ROWELL & CO.

for a Circular, or enclose 50 cents for their **One Hundred Page Pamphlet**, containing Lists of 3,000 Newspapers and estimates, showing the cost of advertising, also many useful hints to advertisers, and some account of the experiences of men who are known as **Successful Advertisers**. This firm are proprietors of the American Newspaper Advertising Agency,

41 PARK ROW, N. Y.

and are possessed of unequaled facilities for securing the insertion of advertisements in all Newspapers and Periodicals at lowest rates.

7—45—50.

Universal Guide for Cutting Garments.

By which every family may cut its own garments for men and boys, of twenty six different sizes; for Coats, Pants, Vests, and Shirts, and Ladies' Dress Patterns. Agents wanted to sell State, County, and Family Rights. For Particulars address MILLER & QUINN,

Tyrone Blair Co., Pa.

GREAT EXCITEMENT!

J. W. FITCHNER,

of Berlin, Pa., has caused a great excitement in the County by bringing into our midst the very popular and far-famed WEED (F. F.) SEWING MACHINE. All who have tried it give this as their decission: "The Weed runs lighter, has less gearing, is more easily managed, and takes less time to understand it than any other machine now in the county."

The WEED has no cog-wheels, no spring or compound levers, and is sold at prices ranging from $60 to $1 50. Each machine is furnished with a tucker, quilter, baster, 3 hemmers, feller, corder, ruffler, ginger, braider, and a self-sewer, gratis.

Satisfaction GUARANTEED.

Call on or address,

J. W. FICHTNER,
7-47-3t. BERLIN, PA.

Office in Dannis' new building.

1780 1871

ARE YOU AFFLICTED OR SICK?

Use Dr. Fahrney's Blood Cleanser or Panacea.

An Alterative and Cathartic, or Tonic and Purge combined, for diseases arising from bad blood; such as Costiveness, Dyspepsia, Sick Headache, Liver Complaint, Jaundice, Erysipelas, Worms, Chills and Fever, Scrofula, Pimples, Tetter, &c. TRY IT.

Established 1780 in package form. Established nearly 20 years ago in liquid form which was brought to its present state of preservation and perfection some years later, by Dr. P. Fahrney, Chicago, Ill's, who conducts the trade west of Ohio. Great reputation! Many Testimonials! Ask for that prepared at Waynesboro, Pa, and Chicago, Ill's. Beware of imitations. Genuine retails at $1.25 per bottle. Druggists and Medicine dealers sell it.

Dr. P. Fahrney's "*Health Messenger*" gives the history and uses of the BLOOD CLEANSER testimonials, and other information, sent free of charge. Address

Dr. P. Fahrney's Bros. & Co.
WAYNESBORO, PA

Wm. M. Lloyd, Altoona, Pa. D. T. Caldwell, Tyrone Pa.

LLOYD, CALDWELL & CO.,

BANKERS,

Receive monies on deposit, and pay interest if left 6 months, at 4 per cent per annum, or 5 per cent. if left one year.

Special contracts made with parties acting as administrators, executors, guardians, and persons holding monies in trust. Dealers in every description of Stocks and Bonds. Government Securities made a speciality

Gold and Silver bought and sold, and a general Banking business transacted

The Finkle & Lyon Sewing Machine, with Drop Feed, new Take-up, new Hemmer, &c., is now offered to agents on more liberal terms. Also, second-hand Machines taken in exchange, or the new improvements applied.

Every Machine is warranted First Class, and if the purchaser does not so regard it after a fair trial, he can return it, and money refunded.

N. B. Wanted traveling agents to visit each town, distributing circulars, explaining the improvements, etc., etc., who can make $200 per month. Address LYON & MUTUAL S. M. Co.

East Union

FOUR MONTHS FOR 50 CTS.

GREAT SUCCESS

AMERICAN SUNDAY SCHOOL WORKER,

An Evangelical Undenominational Monthly, for PARENTS, TEACHERS and SCHOLARS. With Sunday School Lessons, Exposition, Illustrations, Questions Blackboard Exercises, &c., for each Sabbath.

This publication is designed to develop a greater depth and spirituality in the Sunday School work, looking beyond methods to results.

Terms for 1872—$1.50 a year in Advance. CLUBS of TEN or more (to one address) will receive 6 *Lesson Papers*, free with each Magazine monthly. SCHOLARS LESSON PAPER, monthly, with Lessons for every Sabbath, 12 cts. a year; or per hundred $9 a year. Send 10 cents for Specimen copy, Lesson Paper, and your own List of Lessons for 1872, to

J. W. McINTYRE, ST., LOUIS, Mo.

BOUND COPIES for 1870 and 1871, $2 each, postpaid. Lesson Papers on Gospel of Matthew for 1870, and on Gospel of John for 1871, same price as 1872.

Oct. 15th, Nov. 14 15

TYRONE BANK.

TYRONE, PA.

This Bank, intending to do a general banking business, solicits accounts from Bankers and others. Collections made on all points. Interest allowed on DEPOSITS left on time. Paper discounted on liberal terms.

Wm. P. Orbison,	D. P. Gwin,
John Scott,	H. G. Fisher,
Thomas Fisher,	J. H. Glazier,
Wm. Dorris,	G. C. Wilkins,
G. W. Garretson,	and others.

BURLINGTON.

Leaving the East and arriving at Chicago or Indianapolis, how shall we reach the West? The best Line is acknowledged to be the C. B. and Q., joined together with the B. & M. Railroad by the Iron Bridge at Burlington, and called the Burlington Route.

The main line of the Route running to Omaha, connects with the great Pacific Roads, and forms to-day the leading route to California. The Middle Branch, entering Nebraska at Plattsmouth, passes through Lincoln, the State Capital, and will this year be finished to Fort Kearney, forming the shortest route across the Continent by over 100 miles.

Another branch of the B. M., diverging at Red Oak, falls into a line running down the Missouri through St. Joe to Kansas City, and all Kansas. Passengers by this route to Kansas, see Illinois, Southern Iowa, and Missouri, and, by a slight divergence, can see Nebraska also.

Lovers of fine views should remember the Burlington Route for its towns "high-gleaming from afar"—its tree-fringed streams—its rough bluffs and quarries—its corn-ocean stretching over the prairies further than eye can reach.

Land-buyers will be sure to remember it, for they have friends among the two thousand who have already bought farms from Geo. S. Harris, the Land Commissioner of the B. & M. R. R. at Burlington, Iowa, or among the four thousand Home-steaders and pre-emptors who last year filed claims in the Lincoln Land Office, where "Uncle Sam is rich enough to give us all a farm."

BOOKS FOR ALL

For Sale at this Office.

The Emphatic Diaglott; Or, The New Testament in Greek and English. Containing the Original Greek Text of the New Testament, with Interlinear Word for word English Translation. A work for Students in Theology, and S. S. Teachers. By BENJAMIN WILSON. Price, $4

Hand-Book for Home Improvement: comprising "How to Write," "How to Talk," "How to Behave" and "How to do Business," in one vol., $2.25. Indispensable.

Life at Home; or the Family and its Members—Including Husbands and Wives, Parents, Children, Brothers, Sisters, Employers and Employed. The Altar in the House, etc. By Wm. Aikman. $1.50;

Man in Genesis and in Geology; or The Biblical Account of Man's Creation tested by Scientific Theories of his Origin and Antiquity. By J. P. THOMPSON. Fancy Cloth, $1.00.

How to Read Character. A new Illustrated Hand-book of Phrenology and Physiognomy, for Students and Examiners, with a Chart for recording the sizes of the different Organs of the Brain, in the Delineation of Character, with upwards of 170 Engravings. Muslin, $1.25.

Wedlock; or, the Right Relations of the Sexes. Disclosing the Laws of Conjugal Selection, and showing who may and who may not marry. By S. R. WELLS. $1.50;

Oratory—Sacred and Secular; or, the Extemporaneous Speaker. With Chairman's Guide for conducting Public Meetings according to the best Parliamentary forms. By W. PITTENGER. $1.50

Æsop's Fables. The People's Pictorial Edition. Beautifully Illustrated with nearly Sixty Engravings. Cloth, gilt, beveled boards. Only $1.

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For the Companion.

"He Left Himself not without a Witness."

Man was originally holy and upright, and when God took a review of man with the rest of his creation, he pronounced them all "very good." While he continued in this holy state, he had immediate fellowship with God his Maker, and, of course, he never doubted the existence of his Maker. Yea, even after sin had caused his fall from his primeval state, none of the first race were atheists. God was acknowledged as the great Creator, and was served accordingly.

Indeed, there never was a nation existing on this earth, but what acknowledged a supreme being, or, but what worshipped a God. And while some know whom they worship, numbers worship him ignorantly. Some may become very devils, yet they believe in the existence of a God: it is an inborn principle in man; and besides, God never left himself without a witness in that he did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness; for in him we live move and have our being; yea, we are even his offspring. But since man fell from his primeval state, there is none of the race good. God alone is good, and everything that is good and right must come from him, and *him alone*. "Every good and every perfect gift is from above, and cometh down from the Father of lights."

It was not my object to explain the text heading this article, but merely by it to prepare our minds for "a careful perusal" of "moral law," to which we are specially referred in *Companion* of Sept. 26th. Under the term "moral law" the writer speaks of certain well disposed, and good men in themselves, who do things that they would do, "if there were no God nor Bible." Atheism! if not the father himself, at least some kindred relation to him. Shocking! to hear such an expression from,—as I judge,—the pen of a Christian writer. As if a man could have a being, and act independent of God! If that worthy writer will be so kind as to give the subject a careful investigation, he will discover that it is God and eternity after all, that is the cause of the well disposition and good of these men. Why is it that the heathen nations sacrifice human sacrifices? Is it because they know it to be right, although not commanded by God? But we need not go to the heathens for illustrations; we need but refer to a community where the Bible is disregarded, and those well disposed and good men are of the things that *had been*. It is not because there are such well disposed and good men of *themselves*, that we have such a blessed family institution; that we have such a glorious government; that we have such glorious institutions of learning. No, for God is the founder of all these, and of every thing else that is good. If we had time and space we could trace all good back to God as the great first cause of all good. Let us take for instance, the writer of the article referred to, and if he will not "retain God in his knowledge, God will give him over to a reprobate mind, to do those things which are not convenient;" and he, as well as all others of the same class, will be "filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers, backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents, without understanding, covenant-breakers, without natural affection, implacable, unmerciful." There are so many "Herods"—who do not give God the praise,—in the world, and for fear they would feed on the "moral law" article, I have given it a brief notice. Prove all things, and hold fast that which is good.

NOAH LONGANECKER.

EVERY matter has two handles, one of which will bear taking hold of, the other not. If thy brother sin against thee, lay not hold of the matter by this, that he sins against thee, for by this handle the matter will not bear taking hold of. But rather lay hold of it by this, that he is thy brother, thy born mate; and thou wilt take hold of it by what will bear handling.—*Epictetus.*

How Happy I'll Be.

A little one played among the flowers,
In the blush and bloom of summer hours;
She twined the buds in a garland fair,
And bound them up in her shining hair.
"Ah me!" said she, "how happy I'll be,
When ten years more have gone over me,
And I am a maiden, with youth's bright glow
Flushing my cheek and lighting my brow!"

A maiden mused in a pleasant room,
Where the air was filled with soft perfume;
Vases were near, of antique mold,
Beautiful pictures, rare and old,
And she of all the loveliness there,
Was by far the loveliest and most fair.
"Ah!" sighed she, "how happy I'll be
When my heart's true love comes home to me!
Light of my life, my spirit's pride,
I count the days till thou reach my side."

A mother bent over a cradle-nest,
Where she soothed her babe to his smiling rest,
"Sleep well," she murmured soft and low,
And she pressed her kisses on his brow;
"O child! sweet child, how happy I'll be
If the good God let the stay with me,
Till later on in life's evening hour,
Thy strength shall be my strength and tower."

An aged one sat by the glowing hearth,
Almost ready to leave the earth;
Feeble and frail, the race she had run
Had borne her along to the setting sun.
"Ah me!" cried she, in an undertone,
"How happy I'll be when life is done!
When the world fades out with its weary strife,
And I soar away to a better life."

'Tis thus we journey from youth to age,
Longing to turn another page,
Striving to hasten the years away,
Lighting our hearts with the future's ray;
Hoping on earth till its visions fade,
Wishing and waiting, through sun and shade,
Turning, when earth's last tie is riven,
To the beautiful rest that remains in heaven.

THE following is one of Mr. Prentice's little waifs, so many of which appeared in the Louisville *Journal* in its palmiest days:

"*Sometime.*—It is a sweet, sweet song, warbled to and fro among the topmost boughs of the heart, and filling the whole air with such joy and gladness as the summer birds do when the summer morning comes out of darkness, and the day is born on the mountains. We have all our possessions in the future which we call '*sometime.*' Beautiful flowers and singing birds are there, only our hands seldom grasp the one, or our ears hear the other. But, oh reader, be of cheer, for all the good there is, is a golden '*sometime;*' when the hills and valleys of time are all passed; when the wear and fever, disappointment and the sorrow of life are over, then there is the place and the rest appointed of God. Oh, homestead, over whose roof fall no shadows or even clouds: and over whose threshold the voice of sorrow is never heard; built upon the eternal hills, and standing with thy spires and pinnacles of celestial beauty among the palm trees of the city on high, those who love God shall rest under thy shadows, where there is no more sorrow nor pain, nor the sound of weeping, '*sometime.*'"

For the *Companion.*

The Restoration of the Jews.

A REPLY TO SISTER DEARDORFF.

Dear Sister:—I find it necessary for several reasons to reply to your last rejoinder; the first is that you seem to put so much stress upon that little word "until." The Apostle says: "For I would not brethren that ye should be ignorant of this mystery, lest ye should be wise in your own conceit." What mystery? "That blindness in part is happened to Israel, *until* the fulness of the Gentiles be come in." The Apostles had much trouble, and even difficulty in their time to make the believing Jews see and understand that by embracing Christ they, were made free from observing the ceremonies, and carnal ordinances, contained in the law of Moses: and whether the apostle means that those who did believe, were partly blind because they could not see and understand the law of grace, but still sought their righteousness in the law of Moses; or whether he means that a part of this generation which was once called Israel was blind, and shall remain so until the fulness of the Gentiles be come in, is not for me to say. But admitting the latter to be his meaning: we find the Savior said that "Jerusalem shall be trodden down of the Gentiles; until the times of the Gentiles be fulfilled." "And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh. For these be the days of vengeance, *that all things which are written may be fulfilled.* For there shall be great distress in the land and wrath upon this people. And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles be fulfilled. And then shall they see the Son of Man coming in a cloud with power and great glory." Then shall all eyes be unsealed and all blindness depart, for "every eye shall see him"; not as the darkened Saviour, but as the King

eternal in his majesty and glory. And then shall all the tribe of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory. And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other." "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord."—Here we have a plain statement how things are to go when the fulness of the Gentiles shall have come in, but not a word about the *Restoration of the Jews*. Not a word about making another *covenant* with them. Neither does any one say, Then shall be fulfilled that which is written by the prophet: so and so. The law and the prophets were until John; and it seems the Lord wanted us to know what was left unfulfilled, and he sent and signified it to his servant John, on the isle of Patmos.—But you say there will be a covenant made with the Jews after the fulness of the Gentiles has come in. You also say, "And when God will have cleansed them from all their iniquities, then will be the time of this regeneration, when they shall again repeople the land that God gave to their fathers. Then he will also cause them to dwell in their cities, and the wastes shall be builded.—Then will be the time when the twelve apostles will sit on twelve thrones, in the regeneration, judging the twelve tribes of Israel." Hem! Hem! How do you know it? Or are they only your assertions? Let us hold it up to the light and look at it. Shall they again repeople the land and build up the waste places? and in the Millennium? Oh, yes! says a friend; They shall build houses and dwell in them. They shall plant vineyards and eat the fruit of them." Sure! on the Sabbath! That great day of rest—that rest which yet remaineth for the people of God! Build houses, build cities, then! Why how much better would that time be than the present time? It could not be any better; for where there is building there is heavy and hard toil, much trouble, disappointment and sorrow. You ought soon to begin to see that the prophet is only speaking of what shall come to pass after their return from Babylon, and not of what shall come to pass in the Millennium, that time of rest for the people of God. And as for that covenant being yet in the future, I am willing to let our readers be judges of what the apostle writes to the Hebrews 10: 16–20, "This is the covenant that I will make with them after those days, saith the Lord; I will put my laws into their hearts, and in their minds will I write them; and their sins and iniquities will I remember no more. Now, where remission of these is, there is no more offering for sin. Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which he hath consecrated for us, through the vail, that is to say, his flesh." If this new and living way has not yet been made, then it is future.

The Savior says, they that have followed him in the regeneration—that is in the changing of their minds, in the renewing of their hearts, and in the washing of regeneration—they shall sit on twelve thrones judging the twelve tribes of Israel. He does not in the least allude to any special time of regenerating a people or nation in the future, but they that have followed him in the regeneration, in becoming new creatures in Christ Jesus until the time when he shall sit upon the throne of his glory, they also shall sit upon twelve thrones. It is not reasonable to suppose that only twelve apostles shall sit upon those twelve thrones, but that all those who followed him in the regeneration shall stand on an equal footing. By reference to the book of Judges we find that the judges were rulers or governors of God's people, and so we presume it will be when the saints shall sit on thrones, after the Millennium; there will be an innumerable multitude of subjects, since those who lived under the law could not be made perfect by observing the law.—No doubt after the Millennium there will be an inconceivably great work to be done until the *restitution of all things* shall be accomplished—until all that was lost through Adam's fall shall be restored, unless the "annihilation" doctrine should then creep in, as it now does among the brethren.

Concerning that city: It seems the word "forever" does not mean for ever, but only for a period, or "an age," as you say. On this point I now feel willing to yield partly to your explanation of the word "forever," since a number of instances appear in the Bible in which the word forever is used, which litterally do not mean forever. Thus it was promised time after time to Abraham and to his descendants that they should possess the land of Canaan, which the Lord would give unto them *forever*. But their possessions there have ceased and the word forever with it. By comparing the description of that city by Jeremiah, with the second chapter of Nehemiah, I feel willing to believe the prophet literally means nothing more than the re-building of Jerusalem, which had been thrown down and was in ruins at the time of writing his prophecy, which was re-built after their return from Babylon, and was "not thrown down any more forever," until their possessions in that land ceased. Now after yielding so far to your explanation, I hope you will see that the words *any more* and *forever* are reconciled, and that Jerusalem will never be re-built again; though it seemed to me ere now, that the prophet is not to be understood literally. Since the Lord promised Abraham that unto him and to his seed after him he would give the land wherein he was a stranger, forever. And the apostle Stephen says, he gave him none inheritance in it, no, not so much as to set his foot on. Again the apostle to the Hebrew xi. 9, 10, says, "By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise: for he looked for a city which hath foundations, whose builder and maker is God." So I understood the prophet to be describing the same city, whose builder and maker is God. I hope this will satisfy you on this point.

No, sister, it is not possible; I did not wish to take the advantage of you, by any means. I only wished to show you that this Jesus is that king of Israel of whom the prophets speak, and that he was recognized as that king by those who believed. Now, if you have a desire to have this controversy closed, I have no objection.

JAS. Y. BOZARTH.

Harrisonville, Pa.

For the *Companion*.

Answer to Brother Holder's Questions on Feet-washing.

Question 1st: "Where does the example, spoken of in the 13th chapter of John, 15th verse, begin?"

Answer: It commences with the word "began" in the 5th verse. The manner of the performance of Christ's example, is as follows: He "began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded." What he *did to the disciples* includes the *whole* of his "example;" because he says, "I have given you an example that ye should *do as* I have *done to you*." Girding himself with a towel, and pouring water into a basin, are therefore no part of the "example," but preparatory acts.

Question 2nd: "Does the expression in the 14th verse,—"'Ye also ought to wash one another's feet'—make it binding on a single individual to do as Christ had done?

Answer: It does, if a strict observance of the "example" of *Christ* is binding; or, if his command "to wash one another's feet" is a *duty*; because to observe his "example" is a *part* of that command.

Question 3rd: "If so, how many should one wash and wipe to fill the example in the 15th verse?"

Answer: Christ did not tell his disciples to wash the feet of any particular number, but "to wash one another's feet." Now the words one another *can* include but two individuals, the one and the other; in this case, the *one* whose feet are washed, and the *other* who washes them: hence if one brother washes *and wipes* another brother's feet, he not only "fills the *example*" of Christ, but *strictly* obeys his *command*.

SILAS THOMAS.

Philadelphia, Pa.

For the COMPANION.

From Darkness to Light.

Behold the transforming power of the Savior's word and of God's Holy Spirit! Jesus bids the sons of Abraham to follow him; but so much were they still under the influence of Satan, that Peter is called by that name, and bidden to flee from the face of the Son of man. Two others desired fire to come down from heaven upon a certain city and consume it, as Elias had done. And they all seem to have had a great deal of the spirit of pride in them when they began to walk with the Savior. He tells them one truth after another; opens to their understanding the truths he had uttered in parables, and they obtained from him examples in conquering pride and the power of Satan, until they could say, "'Lo, we have forsaken all and followed thee;' "we will go with thee and to death." And to complete the work that was began in them by the Savior's word, and by their giving heed to it, the Holy Spirit is sent upon them. They and the house where they were, are filled, with it; their lives are changed; their consciences are cleansed; their hearts are warmed; their tongues are loosened; the power of Satan is fully broken, and they are now transplanted out of the kingdom of darkness into the kingdom of God's dear Son. Their way is now turned from the paths of sin and death, to walk in that road of marvellions light. Hence they could pray for their enemies when they died, and cry, "Father, forgive them, for they know not what they do;" "lay not this sin to their charge;" and with faithful Paul, "I have fought a good fight, I have kept the faith." Is this not growing in grace and in knowledge? Is it not to pass from death unto life? Is not this to be born again? Is not this the victory we obtain through our Lord Jesus Christ? Is it not to pass from darkness to light, and from the power of Satan unto God? See Acts 26; 18.

LANDON WEST.

Hearing Carelessly.

We crossed and recrossed the river several times by the ferry-boat at Basle. We had no object in the world but merely amusement and curiosity, to watch the simple machinery by which the same current is made to drift the boat in opposite directions from side to side. To other passengers it was a business, to us a sport. Our hearers use our ministry in much the same manner when they come to it out of the idlest curiosity, and listen to us as a means of spending a pleasant hour. That which should ferry them across to a better state of soul, they use as a mere pleasure-boat, to sail up and down in, making no progress after years of hearing. Alas! it may be sport to them, but it is death to us, because we know it will ere long be death to them.—*Spurgeon*

For the *Companion*.

Improve Your Talents.

We learn in the parable spoken by our Lord concerning the talents, that they did not all receive the same amount, but one received "five" another "two" and another only "one." Then the "man went into a far country," however with the understanding that he would come back again, and we believe that they were to improve their "talents" whether they had received few or many.

We learn that the one which had received five talents, told his Lord when he came, that he gained other five talents. He had improved his to double the amount he had received. Well, what was the answer of the Lord? Why, he called him a faithful servant, and told him that he should enter into the joys of his Lord.

The one that had received the two did likewise: he improved his to double the amount too, and he received the same promise as the first one did.

But the one that had received the one talent did not improve his. Perhaps he thought it would not be worth while, because he could not gain much anyhow, if he would even double it. But we must believe if he had improved his to double the amount he received, he would have received the same promise. But he was not a faithful servant; at anyrate his Lord did not call him a faithful servant, but a "wicked and slothful servant," and told him the one talent should be taken from him and be given to the one that had ten talents; and he was to be cast into outer darkness for not improving his talent.

Now brethren and sisters, we can apply this parable easily to ourselves. We have a Lord too, that was here once and gave us talents; and he is gone to a far country too, with the intention of coming back again to see how we improve our "talents." But we did not all get the same amount of talents; some of us have five, others two, and some only one. But thanks be to God that we all have one; there is not one of us that has none; and blessed be God that those that have only one have the same chance as those that have five if they improve them. But suppose we that have only one talent would do as the one did in the parable, instead of improving it would hide it and not try to improve it, then we would not fare any better than he did which hid his talent in the earth. When our Lord comes, he would call us wicked and slothful servants, and would give orders that we should be cast into outer darkness. But not only so, suppose the one that has five talents would not improve them he would not fare better when the Lord doth come than the one that received the one; but from him that has much is much required, and from him that has little, little is required. So we see that we are all again on the same level. Let us, then, not lie dormant; but let us all improve our talents whether we have many or few; for if we daily try and improve, and try and double them, then when our Lord doth come we will be called faithful servants, and can then enter in the joys of our Lord and be rulers over many things.

But perhaps some will say, "We have no talent at all; we cannot write for the press, or we cannot sing, neither pray." But let me tell you, dear ones, that would be contradicting the words of our Lord; for we all have one talent at least, and can all do some good one way or other. If we cannot preach, or sing, or pray in public, we surely can in private, if we only try andt hus improve our talent; but I am afraid there are some that say they cannot pray, that are burying their talent. You may not have the talent to pray in public, or to make a long prayer, but you can surely pray like one publican did, and we learn that he was more justified then the one that made a long prayer. So let us all try and do what we can; and that is all that is required of us; but I say yet in conclusion, that we must improve our time and talents as well as we can, if we are faithful servants.

NOAH B. BLOUGH

They that deny God destroy men's nobility, for certainly man is kin to the beast by his body; and, if he be not of kin to God by his spirit, he is a base and ignoble creature.—*Bacon.*

An inward sincerity will of course influence the outward deportment; but where the one is wanting, there is great reason to suspect the absence of the other.—*Norris.*

If you love God's precepts, you endeavor to perform them: if you do not, you are a self deceiver.

For the Companion.

The True Followers of Jesus.

Since there are so many professors of religion in the world, the question may be asked: Who are the true followers of Jesus? There are professers who pretend to show, not by their walk and conduct, but by their loud profession, that they are the true followers of Jesus. Such persons will tell us that we must first go to the mourner's bench and get religion, then pray much and we will get to heaven. We have no objection to praying much, if we pray aright; but "not every one that saith Lord, Lord, shall enter into the kingdom of heaven." Such loud professors show plainly by their actions, (for actions speak louder than words,) that they are not the true followers of Jesus.

For example: I often get to see persons that declare they feel so happy in meeting, that they must even jump and shout for joy, and the next day we may see them quarrel with their neighbors, be angry, spiteful, and envious, even with their own church members. Such persons I can name nothingelse than hypocrites. Others again will go to the mourner's bench and mourn, mourn, mourn, until they get through, (as they call it: then they feel so happy that they shout for the first time. And not many days after you may see them out among their worldly companions, even cursing and swearing.

I must believe, according to God's word, that the true follower's of Jesus are those that have come to the koowledge of the truth as it is contained in God's word, those that are willing at all times to obey the commands of Jesus, walk in his footsteps, live in peace with all men if possible, &c.

Brethren and sisters, there is a day approaching, when they will rise up in the judgment and say, "Lord, have we not cast out devils in thy name and done many wonderful works?"—But he will say, "Depart from me, ye workers of iniquity, I never knew you: "depart ye cursed into everlasting fire prepared for the devil and his angels." Brethren, let us be on our guard; Pray much for one another; live peaceably, love one another, but love God supremely above all things; that, when we must appear before him, we can hear that welcome sentence, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." Farewell. P. F. Cupp.

For the Companion.

The Lord our Lamp.

For thou art my lamp, O Lord: and the Lord will lighten my darkness, 2 Samuel 22: 29.

In looking over the history of some of the eminent divines, we find a certain man, after being delivered from the hands of all his enemies, and out of the hands of Saul, making use of the above language in thanksgiving to Almighty God: "For thou art my lamp, O Lord; and the Lord will lighten my darkness." David fought the battles of the Lord, and though he was encompassed by his enemies, he did not despair. The Philistines were round about him, men of great stature, giants who were capable of carrying spears whose weight was three hundred shekels of brass; they pressed him sore, causing him to wax faint, his enemies thinking they had him slain; yet, after all those oppressions, this darkness which surrounded him, the Lord remembered him and brought him out in triumph over his enemies.

How thankful David was unto his maker for his deliverance! Immediately he turns to his great Benefactor, exultant with joy, and pours out his heart-felt thanks in language only realized by one saved from danger,—"The Lord is my rock, and my fortress, and my deliverer, I will call on the Lord, who is worthy to be praised." He approaches the Lord in full assurance of meeting his approbation; having that cheerful confidence within himself of having done his Masters will.

How pure and holy is the character we here represent, in proof of which read his own declaration, "the Lord rewardeth me according to my righteousness; according to the cleanness of my hands hath he recompensed me. For I have kept the ways of the Lord, and have not wickedly departed from my God. For all his judgments were before me; and as for his statutes, I did not depart from them. I was also upright before him, and have kept myself from mine inlquity." Showing unto us who acquaint ourselves with his history in working for the Lord, that chastity, purity, and righteousness had not been good and yet been rewarded in accordance with the same, he would not have been so kindly protected.

Reader, let us learn from this. If the Lord reward's us also according to our righteousness, will we be able to come out of this conflict of sin unscathed? Is our righteousness of such a nature that we will be able to stand? "Lord, if thou should'st mark iniquities, O Lord, who shall stand?" Hence the importance of becoming truly righteous. "For thou art my lamp, O Lord; and the Lord will lighten my darkness." To this the christian can affirm. When we refer back to our groveling in darkness, sin and folly, when we were awakened and came to ourselves, found ourselves on the road which leads to death, we were beckoned by that light that lighteth every man that cometh into the world" to turn to God and live. Our way was dark and dreary; the "waves of death compassed us; ungodly men made us afraid." Some of us were, perhaps, to great sinners, thinking we could not obtain pardon; others, again had too much self-righteousness, thinking their present condition good enough; yet after living on the barren mountains of sin, self-will, and non-reliance in God, being sorely pressed by the arch-enemy, eager to regain us, we at last saw the lamp of faith, repentance and strict obedience to God's law, arise. by which we were led into the baptismal font, there to wash away our sins and arise to newness of life, and have a right to the church of the true and living God. Then could we exclaim in the language of our text, "For thou art my lamp, O Lord; and the Lord will lighten my darkness."

In this world we may have various things that will light our pathway and make our darkness light. That parent becomes crippled for life; his way is dark; he may come to want; yet he has a son verging on maturity, soon to become the stay of the family. This son is a lamp to the parent. He lightens his darkness and the burden is more easily borne. That widow has an only daughter; little means for their support; she works hard for honest support. A kind friend or relative volunteers to support them, by which he becomes this lamp and their darkness is made light. Thus we may have various ways to light our pathway in this world, causing our labors to be more easily borne and endured.

But have we a lamp to light our pathway to the future world? O reader pause to consider. Unconverted friends, is your pathway dark? are you grasping the flickering lamp of honor and fame? You have too many striking illustrations of these being but momentary.

Look, if you please, to Kings and Emperors who have made conquest after conquest—made the surrounding nations tremble at their approach; yet after all their honor and fame they soon fell. Look at Alexander the Great, who subdued nation after nation, trying to make the world believe he was all-powerful, yet died in the attempt. Hence we concede that it is more than honor, fame, and riches, that will secure us the "pearl of great price." "Thy word is a lamp unto my feet, and a light unto my path;" hence we see that it is something that emanates from God that produces that light which brings us to him. "In the beginning was the word, and the word was with God, and the word was God." This refers to the divinity of Christ, "who is the propitiation for our sins and not for ours only but for the sins of the whole world." Then let us approach Christ with cheerful confidence, for he has said: "He that will come unto me, him will I in no wise cast ou." In Christ there is no darkness at all, all is bright. Let us then search the scriptures for in them we have eternal life. Let us lay hold on eternal life, that we may have a right to enter through the gates into the city of eternal bliss and felicity.

S. T. BOSSERMAN.

Dunkirk, Ohio.

Elijah In Trouble.

BY. H. A. BARCLAY.

The Prophet had been very zealous for the Lord of hosts, honored by the most remarkable answer to prayer, and had been successful in all his undertakings. In answer to his prayer the famine ensued, and at his request the heavens gave rain. When he cried unto the Lord on Mount Carmel that fire would come down and consume the sacrifice, the element was sent. When he ordered the slaughter of the prophets of Baal men were found ready to execute the sentence. Yea, God had highly favored and honored him, insomuch that the heavens and earth were placed at his command. When he slept under the juniper tree the angel awaked him and showed him the cake and cruse of water which God had provided for him. There he had rested in his flight from Jezebel, and in his despondency had cried out: "O, Lord, take away my life!" Well might he have used the language of David—"Why art thou cast down, O, my soul, and why art thou disquieted in me? hope thou in God." Why should the Christian give way to fear? Why should distress annoy the soul, when the kind promises of a faithful God are given for our support? If the sparrow can not fall to the ground without our heavenly Father, shall not the child recieve his care? Yet this strange inconsistency of the Prophet is seen in the lives of many of the most prominent men in the Church. David showed this same despondency and unbelief when he uttered the words: "I shall one day perish by the hands of Saul." God had made with him an everlasting covenant, ordered in all things and sure; yet unbelief told him he would be cut off, and would leave no posterity to sit upon his throne. More than once did Abraham waver in faith, though God had promised that the earth should be blessed in him and in his seed. Once did Moses doubt, and sinned in speaking unadvisedly with his lips, though God promised that he would go before him and lead him safely on his journey. Even now, with all the advantages we enjoy—with the clearer light of Christianity—we listen to the same doleful strains of sorrow and unbelief. The majority of Christians confess that peace in the soul often gives place to trouble.

Few is the number who can say: I never have any clouds to cross my path. An aged servant of the Lord testified, on his death-bed: "For seventy years I have not had a shadow to obscure my sun." If the Christian could always say: "I know that my Redeemer liveth," he would not be annoyed by the trials of life.

"Could we but climb where Moses stood,
And view the landscape o'er,
Not Jordan's stream, nor death's cold flood,
Should fright us from the shore."

Oh, for the strong faith of Paul, who, amid danger and death itself, could joyfully say, "None of these things move me." Of what avail would have been the threatenings of Jezebel if Elijah had retained his trust in God? Where is the power of an arm of flesh when God is our strength? "Because the Lord is on my side I will not be moved." "God is our refuge and strength, a very present help in trouble. Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea." "Thou wilt keep him in perfect peace whose mind is stayed on thee, because he trusteth in thee." Can we not trust the promise of the eternal God, who keepeth covenant and mercy from geenration to generation—who is slow to anger and plenteous in mercy—who pitieth those that fear him, even as a father pities his children? Surely God will not forsake his children whom he loveth, and hath purchased with his own blood. "For if, when we were enemies we were reconciled to God by the death of his son; much more, being reconciled, we shall be saved by his life." Trust in the Lord at all times, ye righteous, for nothing shall separate you from that eternal love which, for you, poured out on Calvary the precious blood of Jesus.

Character.

Many a man with the aid of dress, appears on the street to be in perfect health, and we can never tell until we have lived with him at the same table, that his hair was another's; under the same roof, and sat with him that one eye was of glass; that one limb was of cork, and that after every meal he was racked with dyspeptic pains; that for the first hour or two every morning he was racked with the cough of a chronic bronchitis, asd never knows what it is to enjoy a full night's refreshing sleep.

So it is with the characters of men. We may visit them and they may visit us; we may be in the same church for years, and transact much public business together, but it is impossible to form any true estimate of a man's principles until we have had an opportunity of trusting him and he of trusting us. The truth is no man can be assured that he is an honest man until he has had an opportunity of cheating his friend out of a thousand dollars without being found out—and did'nt do it. No wonder the Bible cautions us all to "go softly," and "let Him that standeth take heed lest he fall."—*Christian Weekly.*

For the COMPANION.

Education.

Much is said about this important though sadly misused element of civilization. And we can not wonder at it a great deal, when we consider the various improper uses to which it is applied. When I say misused, I mean that it is regarded, by too many merely as one of the most fashionable attainments, and upon this are based a great many familiar examples.—Then as a matter of course as such it is used by those, whenever opportunity presents, and not as a national, moral, and intellectual benefit.

But let us reason the case. Suppose A. and B. are very wealthy gentlemen. A is one of those fashionable characters: he makes himself prominent by flourishing the fullest purse, spending the most money, riding in the finest carriages, and wearing the finest clothes; while B. on the other extreme, acts the miser. Then, is it said that C. as a meek and lowly follower of Christ, could not be intrusted with the wealth of either A or B and retain his religious principles?

Fathers and mothers, can you, when you shall have ceased to breathe and the little vines of the earth are drawing their twining tendris over your graves, intrust the poor, earthly remains, the rewards of many days, hard labor toils and cares. to your children?

If you have the assurance, by your successful efforts in training them in the skill of sharp trading and close management, by a daily routine of applications and examples, it is then that you think you can place the utmost confidence in them. But why not give them something that noncean take from them, nor time erase, which by half the pains taken to instruct them how to gain and save the "almighty dollar" they will know how to use and not abuse?

But says one, "I am very much in favor of a common School education." Well, let us see whether or not you are. We will have to weigh you by your own external actions and interests manifested towards it.

You, I presume have the benefits of a District School, if nothing more: and in all probability have had for a number of years. Reflect and ascertain if you can, the number of times you have visited that School during the last scholastic year. How often have you caused the young hearts to leap and the bright eyes to sparkle with joy by your presence? Do you think that you have attended to this matter too often, or not often enough? Quite likely the latter.—And why is it? Have you not the time to spare? Each morning and evening as day after day rolls round, your horses, sheep and cattle have to be under your observation, to see whether they are properly cared for—to see whether they improve as they should; which is all very good. But alas! how are your children cared for? You know nothing of the one thousand and one bad habits your teacher may be addicted to, infusing them into the very souls of his pupils. Then if your brutes have such undivided attention, how much more should your children have? A school having the special interests of the patrons and a thorough working on the part of the teacher by a desire to do the very best that he can do, establishing good, Christian principles at every step, undoubtedly is worth more than all the rare gems that the world contains.

There are still others, who, having no children to send to school, have little or no concern about the future welfare of their fellow-beings, and think they are under no obligations. Now that is entirely wrong, because every one has his influence more or less, and they might be the means of adding a little more soil to the barren places, from which, if seed is sown and properly cultivated, fruit may spring up and yield abundantly, if it is nowhere but in a school-room.

Then we all have a work to do, and it doesn't cease by attending church regularly, holding family worship, or wearing plain clothes; but it is here and there and everywhere, which being all combined forms a beautiful golden chain, the end of which we can not trace, nor the worth estimate.

A. SAGER.

Dayton, Va.

For the COMPANION.

A Fairer Land.

What is the cause of so much migration—the inhabitants of earth moving to and fro? Are their present habitations not good enough for them? Have they become tired of, or dissatisfied with, what they have? Or do they desire to accumulate wealth, or have a view of the world? They hear of fairer lands and brighter prospects, and this is what causes emigration. They are not satisfied with what they have. They are craving more of this world's goods; and some want to see the world. What caused the migration to America after its discovery? They heard of the fair lands of America. Yes, they heard of the beautiful rivers, extensive plains and fertile valleys, and these brought them to America, and do to-day: They hear of fair lands and of many advantages. But our ancestors had many difficulties to contend with; they could not peaceably people this continent; they warred many years before they could enjoy this fair land as their successors do. And not only have they migrated to and freed America, but have peopled a new world, and planted a mighty nation, where people are now enjoying the fruits of their labors without molestation.

And so the people of the eastern States hear the fame of the far West; and then start on their journey westward to enjoy a fairer land and better advantages. But how frequently are they disappointed in their anticipations! Perhaps after leaving their beautiful and luxurious homes in the East, they plunge into poverty and starvation, (not regarding the West as unfertile, for we believe that in a few years it will be equal to any part of the East) but some people are in the habit of rather enjoying the stool of do-nothing than the plow-handle, or some other honest way to retain their present homes: and consequently they will sell their homes, go West, founding their anticipations on the reports which they have heard, and if disappointed will probably terminate in their ruin.

My brethren and sisters, we too are emigrating. But where to, and what for? Ah, we are traveling to that fair and beautiful land, whence no traveller has ever returned, there to enjoy the presence of our Maker, and dwell in everlasting bliss with the sanctified which our Savior redeemed. We, too, as the ancestors of this country must war, not with carnal weapons as did they, but with "the sword of the Spirit, which is the word of *God*."—For the word of God "is quick, and powerful, and sharper than any two edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and morrow, and is a dis-

corner of the thoughts and intents of the heart."

Our war must be with our own corrupt nature. We must subdue carnality. We must fight very hard, sometimes, to gain the victory. The lust of the eye, the lust of the flesh, and the pride of life must be brought into subjection; and to do this requires a mighty struggle, for these embrace our whole nature. But, my dear fellow travelers, let us fight bravely, and by the help of God gain every battle; for the wars of this life will not last long; then we can land, on the other shore, the shore of that fair and happy land.

But what report have we of that fair land which we expect to people? Why we have the assurance of all the good who have gone before, for they never return. Paul speaks of that blissful land which he expects to inhabit; and so does the evangelist John; we have the report of the Son and heir himself. He says, in my Father's house are many mansions; if it were not so I would have told you. I go to prepare a place for you." Peter says, "blessed be the God and Father of our Lord Jesus Christ; which, according to his abundant mercy, hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God, through faith, unto salvation, ready to be revealed in the last time." And another assurance of Paul, "For we know if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens." There are many evidences we could give, for the whole word is evidence itself.

As I have already intimated, we have more to do than wait till the Master is ready to remove us to that fair land. Paul says, "If ye then are risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affections on things above, and not on things on the earth. For ye are dead, and your life is hid with Christ in God." To set our affections on things above is also against our carnal nature; for as we are carnal, our natures will love the things which pertain to carnality. With God all things are possible. The Lord will not suffer us to be tempted above that which we can bear. We must labor hard and strive patiently for the rest which is reserved for us in heaven. How frequently we forget that for which we are laboring. But not so in temporal affairs: we never forget that we are laboring to procure for us and our families comfortable homes; that we may in old age enjoy this world with ease. But the persons are rare, who enjoy tranquility of mind. There is always a care to molest the mind and daggers to pierce the heart. The world, enchanting as it may be, can never afford real pleasure, except to the Christian when feasting on the rich treasures of God's word. These are among the only pleasures which never are regretted. Why, then, is it that so many stand without, and do not come and join our little band? for we are traveling to that fair and happy land where neither death nor sorrow can enter to destroy our happiness.—There will be all peace and joy, and the presence of the Lord forever.—"Eye hath not seen nor ear heard, neither have entered the heart of man, the things which God hath prepared for them that love him.' My dear reader, we are all invited to come and enter the joys of our Father. Since he has given his only begotten Son to redeem fallen humanity and prepared us a beautiful home, why not strive to be found worthy of acceptance and entrance into life eternal.

S. G. KELLER.

Dickinson, Pa.

Divinity of Christ.

We would invite the attention of those who advocate that our Savior is the eternal God, to the following passages of scripture, which we should be pleased to have them reconcile.

The first is found in the Psalms, where David says: "The Lord said unto my Lord, sit thou on my right hand till I make thy foes thy footstool." Peter rehearses the words of the Psalmist in his sermon on the day of Pentecost. Acts 2: 34. When Stephen was stoned, he looked steadfastly up into heaven and "saw Jesus standing on the right hand of God." Acts 7: 55. "We are children of God, and if children, then heirs, heirs of God and joint heirs with Christ;" if so, be that we suffer with him, that we may be also glorified together. Romans 8: 17. "And ye are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone in whom (Christ) all the buildings fitly, framed together groweth into a holy temple in the Lord, in whom ye are also builded together for a habitation of God. Ephesians 32: 20–22. "And God hath both raised up the Lord and will also raise up us." 1 Cor. 6: 14. "The head of every man is Christ, and the head of the woman is the man, and the head of Christ is God." 1 Cor. 11: 13. "Who being in the form of God, thought it not robbery to be equal with God.' Phil. 2: 6.

John says: "No man has seen God at any time." John 4: 12. And says in the same chapter that we have seen the Son, and do testify that God sent the Son to be the Savior of the world. John 4: 14. Now the apostle Paul argues in this way, "that ye are the temple of God, Jesus Christ himself being the chief corner stone, in whom (Christ) all the building fitly framed together, groweth unto a holy temple in the Lord, in whom (Christ) ye are also builded together for a habitation of God." Ephesians 3: 21, 22. Brother Teeter quotes Paul's language in Colossians 2: 9. "In him dwelleth all the fullness of the Godhead bodily." Now with the same propriety we might claim that we are God, for he "That dwelleth in love dwelleth in God and God in him." John 4: 16. Now I do not see how we can be heirs of God and joint heirs of the Lord Jesus, if he is the only true and eternal God.

WILLIAM H. CADWALLADER.

Piqua, Ohio.

For the Companion.

Moral Influence.

It is manifestly true that Christianity must exert a more powerful and wholesome moral influence than any other doctrine. A man who is strongly tempted to commit adultery, robbery, murder, or any other gross sin, is more likely to be deterred from such criminality by the influence of the religion of Christ, than by any or all the *isms* that now claim to be moral agencies, acknowledging God as the author of all things but denying the record and divinity of his Son, Jesus Christ.

God's laws, in regard to the goodly framework of the energies and activities of the material universe, are

acknowledged by all to be, in a sense, inviolably fixed, yet man, being only the roof and crown of things telluric, did, may, and actually does thwart the purpose of God to his own hurt; thus violating the natural result of the divine law. But the inviolability of all God's laws that pertain to man subsists in the fact that the natural or temporal and the eternal consequences of sin cannot be changed only through the death of the author of those principles of truth.

If, then, he has not died, and thus nullified the force of that otherwise unalterable law, all are surely in their sins, and inevitably subject to the consequences of that power, and thus the would-be morally scientific man, the materialist, and all who deny the power of the gospel, with the mental capacity they must invariably have to hold such positions, find themselves tangled and eternally lost in the result of their own theory without such a Savior as Christ. In short, whatever demonstrates the being and power of God regarding mankind, also attests the necessity of redemption by the blood of Christ.

Two diverse hypotheses include all the essential suggestions of the activities and results by which man is surrounded. They are, (1) The UNBELIEVER, which affirms the existence of God, but so confounds him with the Bible, by denying part of it, as to attribute to him the fallibility and changing sentiments of men; (2) The BELIEVER, which affirms that Jesus Christ is the Son of God and that the record given of him in the Bible is true.

From the time that the little child begins to be conscious that it exists in the world, it sees, hears, feels or knows something; and the things which come in contact with these sense have the chief bearing upon the formation of its character. When the mind is fully matured, its acceptation or denial of the truth as it is in Jesus is, in a great measure, the result of those previous impressions; which are divided by the word of God into two great antagonistic, influential powers, being respectively the power of Satan and the power of God. The causes, with the existence and influence of all that is done among the children of men, are separated and distinguished by the word of God, answering to the spirit of Christ and of anti-Christ.

From the cradle to the grave mankind are invited to the consideration of laws and consequences, and their inability to accept each of these invitations soon discovers the line between God and man; yet there are many who talk so stridently of earthly development and progress as to restrict God to a very obscure corner of his creation, falling into the very error they pretend to condemn, namely, to make God the consequence instead of the cause.

It is very unsafe for the follower of Jesus to lend an attentive ear, indiscriminately, to all the bold speculations of our day, wherein a confident finger seems to be laid upon the very heart of the mysteries which confirm the attributes of Deity. Unbelief is the inevitable result of any attempt to define God more fully than he has himself done. But the believer, having the mind of Christ, and thus the advantage of the Holy Spirit, whose office is to lead him into all truth, will be temperate in receiving and proving all things, and so avoid those dangerous excesses.

The highest aim of the believer is to base all his transactions and processes upon the religion of Christ, and to ground the character he seeks to form in himself, and in those around him, upon the firm foundation of Christian faith and love. He does not by any means acknowledge godliness in a mere knowledge of tongues and sciences, but holds firmly the doctrine of the Master, that "the soul is worth more than the whole world," and consequently by far the better part of man's immaterial nature whose health and nurture are there, fore far more essential than the unfolding and training of the mind.

J. B. GARVER.

Shirleysburg, Pa.

For the COMPANION.

Stray Thoughts on Time.

We live in a progressive age; an age of improvement and learning. It is the infallible law of nature that the world moves, and as a natural consequence, we move with it. However unmindful we are of discharging our duties incumberent upon us, we are nevertheless propelled onward across the tempest-tossed ocean of life, upon the fleeting wings of *time*, to our final destination. Then if we have answered the design of our Creator whilst sojourning here upon this busy stage of action, all will be well with us in time and eternity. If not, our doom will be irrevocably sealed, however much we might desire to retrace our fallen steps. Let us then for a moment reflect upon the course of time. God requires at our hands certain reasonable things to accomplish, and thus puts us under obligations to him. Now if we fail to discharge said obligations during our allotted time here, be they civil or ecclesiastical, secular or spiritual, we are, according to the immutability of his counsel, held strictly accountable for the same.

Time is very precious, and when once lost is irretrievably lost, so that we should be very careful to improve it to the very best advantage possible. In the multifarious avocations of life the major part of our time is occupied in accumulating this world's goods, and preparing food and raiment for the nourishment and comfort of our frail bodies. In every pursuit of life intervals frequently occur, in which the time is not all necessarily taken up, such unemployed time or spare moments, as it is familiarly called, should be well disposed of. We should aim to improve ourselves intellectually, morally, and spiritually, whenever an opportunity is afforded to do so. If our secular affairs demand all our time, we are still in duty bound to reserve a part of it to attend to the more important and higher duties we owe to the spiritual man.

W. G. SCHROCK.

Berlin, Pa.

Would you be a gentleman? Then obey the following rules: Never smoke or chew tobacco, or drink any kind of intoxicating liquors. Never swear, lie or use profane or vulgar language, in the presence of ladies, or in the presence of gentlemen, or in the presence of anybody, or when you are alone. Avoid evil thoughts, and if they arise in your mind banish them as soon as possible. Do right at all times and under all circumstances.—Be yourself, don't try to be somebody else. Be a man. Then you are a gentleman.

D. S. M.

Contentment is a pearl of great price, and whoever procures is at the expense of ten thousand desires, makes a wise and happy purchase.

Christian Family Companion.

DALE CITY, PA., Dec. 5, 1871.

Genteel Schools.

"Every Sunday-school ought to be a mission Sunday-school. I deprecate this distinction between them. We are radically wrong when we build a genteel Sunday-school for our own children.—The church whose carpets are too nice, whose pews are too carefully covered, whose architecture is too fine to admit God's poor, ought to be torn down and thrown into the river. I do not know when I have had myself so stirred down to the very boot-heels as I was in Chicago, when I heard a member of a wealthy church of my own denomination, on Wabash avenue, say that they could not have this class of children taught in their school, but that the mission-school was the place for them. Like John, who fled from the bath when the heretic Celsus entered, saying, "I am afraid to remain, lest the bath should fall in upon us both," so would I be afraid to teach in such a Sunday-school, lest the roof should fall in judgment upon the gentility that will not admit God's poor. There will be this punishment, which will be sufficient, God knows: You will bring up children to be genteel, useless, worthless kind of children. Your children need this association with the poor and the wretched more than anything else. It is your only way of making earnest, energetic, missionay Christians of them, and I would rather send my children half a mile farther to a mission-school than to any one of these genteel schools close at hand."

Perhaps our readers may think there is no need for the above item in our columns; but we were impressed with its lesson, for the reason that we have heard it objected to having the Sunday-school in our meeting-houses because it will carry dirt into them. There is danger that we, too, are getting over nice, even with our religion. It is well to keep God's house neat and clean, but it should not be suffered to get too fine for use, like some of our modern dwelling houses, that a small one must be built aside of it to eat and live in. Let the children have a place and a share in our meeting-houses, and they will feel that there is a home in the church for them. If you are particular about the tidiness of your house, as every christian ought to be, have some one stationed at the door, during muddy weather, to see that feet are wiped.—Why we venture to say that it will even pay to have a Sunday-school in a meet-house, by saving of cleaning, in the course of time, for the young men who have been well trained in Sunday-school when boys, will never enter God's house with dirty feet, or dirty-making mouths. Cleanliness is a proper subject to be taught in Sunday-schools. And when taught it should also be practiced.

It will do our children good also to be brought together once a week; to have the rich and the poor (for it does happen from some cause that our Brethren's children have rich and poor parents) associate with each other. It helps to keep up a healthy equality, and to keep down and break up aristocracy. It makes a social society of a whole community, which otherwise would be cut up into circles, parties and families.

Volume. VIII and its Prospects.

Two more numbers will complete the present volume of the COMPANION. Already we are making preparations for volume eight, and are solicitous for its success. So far as indications are concerned, there never was a time in the history of our office, when the prospects were fairer for a successful volume. Volume seven is closing in peace. No violent discussions have occurred during the year, and scarcely any controversy of any kind. We are not sure that that fact will recommend the paper, but we shall see what virtue there is in peace. Nor do we claim any credit for it. Our readers and patrons did not see proper to spring a controversy upon us, and so we had none. They therefore deserve the praise, and must have it. It is true that some petty issues were made, and a few friendly discussions indulged in, upon important subjects, but all have been pleasantly conducted, and our declining sun, unless a violent storm descend upon us in a week, will set in peace

From all parts yet heard from, the prospects are very encouraging. Many agents say they can double their former lists, and some have already done more. Sister Jane Marquis of Wabash Indiana, sent us seventeen new subscribers, and thinks she can secure nearly all the old ones. Others have sent us a number of new names.

Then there are many new agents in the field, in places where little or no effort was made heretofore. Altogether we are quite hopeful for the future. And now is the time, brethren, sisters and friends, to make success a certainty, by active work. But we are so confident that every one is at his post, that it appears like waste of space to attempt to rally them.

Webster's Unabridged Dictionary as a Premium.

We offer Webster's Unabridged Dictionary, selling for $ 12, as a premium for 50 subscribers, with full pay by the first of February.

Or we will send the same dictionary for six dollars to any one sending us twenty-five subscribers and full pay. In each case the Express charges to be paid by the receiver. These subscribers need not all be sent at once. Names may be added until the first of February. This we regard as a good offer, being over fifteen per cent. and no investment.

Herein Fail Not.

We mean, to sign your name to your lists of subscribers, as agent.—This is highly important to us.—When it is done we annex Agent to the name in our subscription books, which enables us to send the prospectus to the proper person at the close of the year; in which we have been much perplexed. We have a line specially ruled for that purpose on our blank lists. Please do not fail to fill it.

Do not Delay.

It would be a very great favor to us if our subscribers would send in their names by the 20th to 25th of the present month. Last year the heavy part of our subscriptions came in as late as the first of January, and for near two weeks we were in a perfect dilemma.

Special Notice.

Some of our friends still address us at Tyrone. They will please notice that our address is now Dale City, Somerset county, Penn'a. Of course our mail matter is forwarded to us, but it is nevertheless subject to delay and extra risks.

Price of Brethren's Almanac.

Single Copy, post paid	.10
Half Dozen, " "	.40
One Dozen, " "	.75

The Pious Youth.

Probably most of the readers of the COMPANION have some knowledge of the PIOUS YOUTH. It is now nearly two years since its appearance before the public. During this time it has made a number of warm friends, and, we think, has been a means of doing good; yet it has not been as generally patronized by the Brethren as a periodical of its rank should be. Considerable thought and labor have been bestowed on it to make it worthy of support; but up to this time the labor, mental and mechanical, seems not to have been duly appreciated. The time has now come when the PIOUS YOUTH is placed before you for trial.—You are called upon to decide for or against it. If your decision is favorable, it will continue its monthly visits; but if you decide against it, the *Youth* must die, and its lessons of piety be lost. To assist our readers in making a sattsfactory decision, such as they will not repent of we offer the following thoughts.

We live in an age of reading. Our children are taught to read while quite young; and many of them acquire a taste for reading, and they do and will read.—To this we think no parent, who is solicitous for the welfare of his children, will object. Instead of opposing this inclination for reading, it should be encouraged for certain it is, if spare time be not improved in this way, it will be wasted in some of the many follies of this age of vanity. The world is flooded with books pamphlets, and papers that are full of poison. We may warn our children of the danger, and advise them not to read such stuff; we may even forbid them to read it, yet if we do not place something better into their hands, they will, at every favorable opportunity, indulge in it.—Thus through want of anything better, they will be tempted to disregard our advice, to violate our instructions, to imbibe moral poison, that will neutralize, benumb their moral sensibilities, sap their virtue, and lead them into crime and ruin.

It is the aim in publishing the *Youth* to encourage its young readers, your sons and daughters, to be good, industrious, temperate, obedient to their parents, kind to each other, obliging to all, and to lead them to remember their Creator in the days of their youth. Thus the *Youth* goes forth as a true friend in this time of need, to assist our children in the formation of their habits and characters. In short it is designed to interest, please, and instruct its readers: to encourage them in what is good, and to protect them from evil in its various enchanting forms.

Do you, brethren and sisters, think we need such a paper? If you do, it is offered to you in the *Pious Youth*. Will you have it? The time is short. A few weeks more will decide this question.—We beg of you to look to your interests and to the welfare of your sons and daughters. If your mind is not clearly made up *against* it, send your names at once and try it for one year, and then you will be qualified to decide intelligently. Be careful that you do not neglect this matter and then regret it when it is too late. It seems to us that there ought to be an immediate uprising in defence of our juvenile paper; such an uprising as would show to our children that we think of their welfare, and to all around us that we appreciate and will support what is for the good of all concerned.

We just now think of a juvenile monthly of 24 pages, including cover, at 1,00 a year, established in 1865, that boasts of a circulation of 80,000. Why is it that our juvenile of 36 pages, including cover, and with more wholesome reading, must starve to death for want of support? We are assured that it is not because the Brethren are unwilling to encourage and patronize a good enterprise, for they are: but it is because they do not clearly see the necessity of having such a paper, nor the advantages to themselves and their children. We therefore urge every reader of the *Companion* to think of this matter seriously, and at once. We feel assured that upon due reflection there will be but few that would be willing that the *Youth* should be discontinued; and it is hoped that you will come to the rescue at once, without a day's delay. Send your names, and the names of as many more as will agree to take it, between this and the 20th of December. With this appeal, and what we intend to do to extend the circulation of the *Pious Youth*, we hope to comfort ourself even if it must die.

J. W. B.

Have you subscribed for the COMPANION and PIOUS YOUTH for 1872? Now is the time to do so.

Affliction of Brother Keller.

We learn, with regret, that Elder Daniel Keller, of Cumberland county, Pa., is sick with small pox. It appears that several weeks ago an old man came to brother Keller's, having been sent there and told that they would send nobody away. He was then so sick that he was scarcely able to be up. They made him a bed, gave him warm teas, and treated him as you can imagine they would do if you were ever at their house. It soon became evident that the man had the small pox. The decision of the physician was that in justice to the community, the old man must be taken to the alms house. This was done, and it is said he is recovering. In this way brother Daniel caught his disease. He is, however, said not to have a very severe attack, and we hope soon to hear that he has recovered, and that the pestilence may not spread in his family or neighborhood.

When brother Keller has recovered, we wish him to report and to tell us how he feels toward those who imposed such a loathsome disease upon him, and whether he will still persist in harboring everybody who knocks at his door, and if so, how he will justify himself in such a course. We do not suppose it a very severe task to do so, but believe it would be profitable to our readers to have it done.

Answers to Correspondents.

J. FRANK ROSENBERGER:—It expires with the close of the volume.

C. SHANK:—Your communication in reply to the queries on feet-washing is at hand, but as it is the same in substance with the answers given by brother Thomas, which are already in type, it may perhaps not appear. It is seldom that two communications from different persons agree so nearly. The contribution from brother R. was received, and we still expect to publish it, but wish to choose our own time. So it should be, we think.

I. L. GLASS:—It will be satisfactory.

J. F. ROSS:—For the terms see last page of C. F. C.

J. H. SMITH:—We will order it for $1 25. We have no agreeament for 1872.

"MOVED FROM WHERE I DID LIVE."—Of course you did, naturally enough, but where *did* you live? This is what concerns us at present. Will Alfred Stowell or some other person please explain?

CORRESPONDENCE.

Correspondence of church news solicited from all parts of the Brotherhood. Writer's name and address required on every communication as guarantee of good faith. Rejected communications or manuscript used, not returned. All communications for publication should be written upon **one side** *of the sheet only.*

Brother Henry :—If you please let this find room in the COMPANION. I will try to reveal to the brethren more fully why I said in my other piece what I did about my present condition. That dear sister, E. Williams, wrote me a good, encouraging letter in the COMPANION, for which I am thankful. I am always glad and ready to receive instruction from my dear brethren and sisters. I know the blind are not all happy alike; some are happier than others because they are not all in the same condition. My condition is such as sometimes causes me much trouble and sorrow. In the first place, I cannot go to meeting, as I would like to when I am out here. We are living off to one side, where there are but few members living in the neighborhood, and we have to go a good ways to get to meeting. And you know that all men have not faith. Some seem to have faith, but are of weak works. The only full enjoyment I have in this life is when I can assemble with the people of God, where the word of God is preached in its purity. But I am sometimes starving for spiritual food; greatly desiring the crumbs of the rich provision that fall from my Master's table. Sisters, remember me, you who have parents or husband to take you to meeting; and if you have not, the most have good eyes that they can start the day before and walk there. I am often made in my soul to cry mightily unto the living God for his aid, that my condition may be better, in both spiritual and temporal affairs.

And to all the brethren that have houses and homes and bread enough and to spare, I would say: Remember that Jesus said whatsoever you have done to the least of these my brethren, you have done unto me.

Secondly I will tell you about my temporal affairs. I am deprived of the use of my means, and have been for years. I used to have a piece of land and a house of my own, and was keeping house by myself. I was advised to sell it and live on the interest of my money. So it was sold; I put the money into the hands of the church for safe keeping, and to let it out to the best advantage. So two brethren were chosen as guardians to attend to these things. A man borrowed the money to make a payment on his land. He has a large family to support and his health is poor, so he is not able to raise the interest for me, much less the principal. If I rightly understand the minutes of the last A. M., I would not be allowed to close the mortgage. I have to depend mostly on my own hands to make a living with my wheel and knitting needles. I can buy all the clothing I need, but I cannot work for a home. Brethren and sisters, if you know of any business that I could get into in order to help me to a home, I would be very thankful. If I could get to a place that I could attend meeting. Brethren, sisters and friends, all to whose notice this may come, I beg of you do write a few words of comfort and consolation to me through the COMPANION. I would be very thankful for a single word of advice and encouragement. And I also look for it, as I am leaning and depending on the bosom of the church, as a little child leans and depends on the bosom and protection of its mother—on the arm and bosom of God, my heavenly Father, as a little child does on the arm of its earthly father.

HANNAH M. BURGET.

Millwood, Ind.

Sabbath-School Report — White Branch, Ind.

In the Summer of 1870, we had Sabbath School at this place; but last spring we neglected starting up until after harvest. By being so long without we were brought to see the benefit and necessity of sabbath school; and by the council of the church, the Brethren met and organized on the 20th of August, by appointing brother Daniel Bowman Superintendent, who served whenever his arrangements permitted him to be with us; brother Benjamin F. Koons assistant Superintendent; Abraham Bowman Secretary; Jacob Clapper Treasurer. Organized three male classes and two female classes.—Teachers appointed as follows:

1st. Male Class,	Jacob Clapper;
2nd	"	Henry Moore;
3rd	"	Abram. Bowman;
1st Female,	Catharine Ulrich;
2nd	"	Priscilla Harter;
Infant	"	Susan Machett.

Our school continued until the 14th of November, with which we adjourned for the winter season. We commenced reading, for our lessons, with the 19th chapter of St. Luke's gospel, and read to the 5th chapter of John. The scholars report 1840 chapters read at home, during our short term; and 231 verses memorized. The average number of scholars in attendance 28. This seems to be a small number; but all seemed to be much interested, and we hope it was profitable. We have had the experience of sabbath school and have been without. When we have none, our children have nothing of so much importance to engage the mind, and of course some are idle, while some are attending schools of other denominations where non-essentials are taught, while we brethren and sisters, believe that everything Christ enjoined is essential. Says he, "If ye know these things, happy are ye if ye do them." Then brethren and sisters, we certainly cannot find a better plan to teach our children the right ways of the Lord than to have our own sabbath-schools, as well as to teach them at home. ABRAHAM BOWMAN, Sec.

Hagerstown Ind.

Brother Holsinger :—By way of encouragement to all that are in Jesus, we will say that the ark of the Lord is moving on slowly with us, in the George's Creek congregation, Fayette Co., Pa., this season, and many hearts were made glad to see sinners turn ro the Lord. Some three weeks ago we received six by Baptism; in the course of two weeks on Saturday nine more, among whom was Elder James Quinter's daughter. On Sabbath following three more; and in the course of a week four more were received. Those were young persons. Some others desire to be with us. My hearts desire is, that they may live up to their baptismal promise before many witnesses.

I. J. COVER

Brother Holsinger :—In reading over the notice of our communion meeting, (Conemaugh) published in *Companion* number 4[illegible], we see that the name of brother Jacob Kelso of Plum creek, Armstrong county, Pa., is not among the list of ministers names. If our notes omitted the name of brother Kelso, we did not do it intentionly; we love him very much, hence this explanation.

STEPHEN HUNTSBERGER.

Brother Holsinger :—For your encouragement I would say that the present volume has given me great satisfaction, as I think it has to *all* its patrons who are interested in the "promotion of truth, and the exposition of error," and who are willing to exercise Christian charity and forbearance for mistakes and imperfections in others. Brother J. B. Shoemaker will assist in canvassing this district, and we confidently expect by uniting our efforts to enlarge your patronage this year over last year.

I hope to have the pleasure of making your personal acquaintance at next Annual Meeting, if the Lord spares us. We have commenced making arrangements for it, and if your experience at former meetings will suggest anything that would help us to perfect our arrangements for '72, it would be thankfully received. We solicit suggestions of that kind. Hoping and praying for your prosperity, both temporarily and spiritually,

I am fraternally yours,

E. L. YODER.

Brother Holsinger :—I came here with my family on the 23d of October, 1868. There were no members here then, except my wife and I. I knew there were Brethren near Vinton, but we did not get acquainted with them until the Spring following, when they had a love-feast, and we were present to share their love and form their acquaintance. The ministers there told us they would come and preach for us, if we would secure a suitable place. They have been preaching here since, once in four weeks, and the result has been that seven were added to the Church by baptism, with a prospect for others. A brother and a sister have moved here from Indiana to swell our number.

JOHN STOUFFER.

Blairstown, Iowa.

Brother Holsinger : — It seems truly that customs or habits and practice make laws. Not long since there was a child died for friend Downs, in a neighborhood northeast of us. His wife having some knowledge of me, she requested me to preach the funeral. I complied with the request. Soon after another child died in the same neighborhood for friend Sollenus, and they too sent for me. Those men having no knowledge of our orders and customs, made very strange that I wouldn't take money for my services. This paying of preachers has become so fashionable that in some parts of the world people think it must be. They say preachers and doctors have the advantage of us, because they can make their bills to suit themselves, and the people must pay. Even don't make very strange of it when the preacher takes the last corn from the widow for preaching her husband's funeral. Indeed it seems awful to me, some time ago, when I was informed that a widow in our county had her last corn taken from her by a minister for his preaching. Such news sounds hard; indeed, awful in the extreme, to us, who haven't got quite so far along yet, and I feel to say according to my understanding of the gospel of Jesus Christ, a true and faithful minister of the gospel will never stoop so low as that. Paul gives us to understand in the 12th and 13th verses of the 9th chapter of 1st Corinthians that preaching for money would be a hindrance to the gospel having its desired effect.

ELDER JOHN MURREY.

Brother Henry :—Since the season of the year has arrived in which out door work is not so pressing, and which will, therefore, afford many of our brethren a favorable opportunity to visit adjoining churches, and engage in preaching, therefore we wish to say to them, through your columns, that the church in White Co., Ind., cordially invites ministers from adjoining branches and elsewhere to come and labor among us. We have ministers among us who are diligently, and we think successfully engaged in the work of the Lord, but in consequence of the members being scattered, their field of labor is extensive, and the meetings at the several places not so frequent as would be desirable.

The necessity and duty of the ministers (especially the Elders) of one church visiting adjoining churches, we do not pretend to urge here. Suffice it to say that if Paul in his time deemed it essential to visit the churches that they might be properly established, it would materially benefit the churches of our day. That this duty is too much neglected is, or should be, apparent to all.

We say then come,—come with the "Old Jerusalem," the "Pentecostal" doctrine, and labor to edify and establish the church, and call sinners to repentance.

Eastern brethren travelling west, or western brethren travelling east, will find us a short distance west of Logansport, on the Peoria R. R., and those making this one of their passing ways will be cheerfully entertained with such as the Brethren of Western Indiana have.

Address Elders J. S. Snowberger or Adam Young, the former at Monticello, and the latter at Idaville, or brother Jos. Amich, or the undersigned, at Burnettsville, Indiana.

Fraternally yours,

J. G. ROYER

Queries.

Brother Holsinger :—Will you or some other brother please give us, through the *Companion*, an explanation of the following queries: does the word Kings, as in the following places imply kingdoms? In Rev. 1: 6 we read "and hath made us Kings and friends unto God and his Father;" again Rev. 5: 10 "and had made us unto our God Kings and priests: and we shall reign on the earth." Again Rev. 20: 6. "But they shall be priests of God and of Christ, and shall reign with him a thousand years." Again Rev. 2: 26. "And he that overcometh and keepeth my works unto the end, to him will I give power over the *nations*." If the foregoing references do imply a "Kingdom," when will it be established, and where? Who will be an object to the government of the "Saints?" A full explanation desired.

AMOS S. CHAMBERLIN.

Locktown, New Jersey.

Friend Holsinger :—Will you or some one else give an explanation on

Acts

ix. 7, reading as follows:

"And the men which journeyed with him stood speechless, hearing a voice but seeing no man."

xxii. 9, reading as follows:

"And they that were with me saw indeed the light, and were afraid; but they heard not the voice of him that spake to me."

JACOB CHRISTNER.

Announcement.

We expect to hold a week's meeting at Warrior's Mark, commencing on the second Sunday of January,

1872. A general invitation to preachers. Eld. John Spangle and others are expected. GRABILL MYERS.

There will be a series of meetings at the Maple-grove meeting-house, 4 miles N. E. of Ashland, near brother John Beeghly's, commencing on the evening of the 16th of December, and continue one week, or longer. A general invitation is extended to laborers in the vineyard.

By order of the Church.

WM. SADLER.

MARRIED.

At the residence of the undersigned, on Tuesday, November the 21st, Mr. SIMON HOLLINGER to Miss ELIZABETH SMITH, both of Beaver county, Pa.

S. M. Moore.

DIED.

We admit no poetry under any circumstances in connection with Obituary Notices. We wish to use all alike, and we could not insert verses with all.

In the Conemaugh church, Cambria Co., Pa., October 4th, after an illness of from five to seven years, sister AGNES DIMOND, aged 69 years 11 months and 17 days. Funeral services by the Brethren.

Stephen Hildebrand.

In the Buffalo branch, Lasalle county, Ill., October 28th, of Typhoid Fever, sister ANNA, wife of brother Paul DALE, aged 51 years 4 months and 3 days. Her maiden name was Heckman.

She united with the church when young, and lived a consistent member about 30 years. She leaves a husband and ten children to mourn their loss, the most of whom are members of the church, some very young.—Her illness, which lasted only about six days, she bore with Christian patience and fortitude. Funeral services by the writer, from John xi. 26.

Jonathan Swihart.

[*Visitor please copy.*]

Departed this life in the Mohican church Wayne county, Ohio, November 15th, sister CATHARINE SHOEMAKER, widow of Elder John Shoemaker, who preceded her in crossing the Jordan about 16 years ago.—Sister Shoemaker lived to the age of 77 years 5 months and 9 days. Her maiden name was Ringer; was brought up and catechized in the old Lutheran faith, but finally obtained better light, and embraced the faith of the Brethren, which she kept faithfully for about fifty years. On the 18th her earthly house was deposited by the side of her husband, to await the voice of the arch-angel. Funeral services preached by Elder Jacob Garver and the writer, from the 14th chapter of Revelations, a large congregation of friends and neighbors being present, all feeling that one more is added to the number of whom it is said, "Blessed are the dead which die in the Lord."

P. J. Brown.

In the Maple-Grove congregation, Nov. 4th, brother JOHN P. DEEHONG, aged 69 years, 7 months and 21 days. After a short sojourning he took his bed on Tuesday, Oct. 31st. He left an aged companion, a worthy sister, and family to mourn his departure. Funeral services by the Brethren from Isaiah 38:19. Attended by many friends and neighbors.

In the same congregation, CORA ALICE BEEGHLY, daughter of brother Samuel and (now) sister Beeghly, aged 2 years, 3 months and 18 days. Funeral services by A. M. Dickey and the writer, from the language of our Savior, "suffer little children, &c

William Sadler.

November 8th in the Berlin congregation, Somerset county, Pa., our greatly esteemed sister ELIZABETH KIMMEL, wife of brother Jonathan G. Kimmel. Truly it may be said that she was a Christian in the strict sense of the word, for her walk and conduct while enjoying health were such as are becoming the humble follower of Jesus. She leaves a loving husband, five children, father, mother, brother and sister, and a number of friends to whom she was near and dear. We feel her loss but have reason to believe that our loss is her eternal gain. She brought her life to 32 years, 1 month, and 5 days.—On the 10th her remains were taken to their last resting place, when solemn exhortations were given to a large audience by brethren D. P. Walker, George Schrock and Elder Jacob Blough, from the word of Paul recorded in the 4th chapter 1st Thess., the latter clause of 13th verse, "That ye sorrow not, even as others, which have no hope."

M. HADY.

[*Visitor please copy.*]

LIST OF MONEYS RECEIVED for SUBSCRIPTION, BOOKS, etc.

Alex. Mack,	$ 1.00	H. C. Tate,	1.50
Sarah Stem,	1.00	Kate Rohrer,	1.50
Wm. Reist,	75	J. Swihart,	1.00
C. Bucher,	1.00	Joseph Fitz,	1.50
P. R. Oaks,	3.40	J. Price & Son,	3.00
Samuel Philson,	1.50	M. A. Casselberry,	50
Mary J. West,	1.15	C.G. Line (for C.	
Jacob P. Lerew,	75	Wegley,	1.50
S. Hildebrand,	1.00	J. J. Fike,	1.50
A. J. Sterling,	2 25	Mary E. Snyder,	1 50
Conrad Fitz,	3 00	John Arnold,	1.50
H. S. Jacobs,	1.25	Strother Hansel,	1.65
Sam'l A. Shaver,	75	Joseph Mishler,	1.00
George Gerlack,	1 00	J. B. Mowery,	75
Amos Fultz,	1.00	Wm. P. Lentz,	75
S. A. Walker,	85	Alexander Mack,	75

Pittsburg and Connellsville R. R.

TIME TABLE.

Commencing on Monday, October 10th, 1871, at 2 o'clock, P. M.

EASTWARD.			WESTWARD.	
Cum Mail	Balt Exp.	STATIONS.	Cin. Exp.	Cum Mail
A. M	P. M.		A. M.	P. M
6 50	8 00	Pittsburg	10 15	6 10
10 21	9 57	Bradford	8 05	2 30
10 35	10 10	Connellsville	8 00	2 25
1 20	11 55	Mineral Point	5 52	11 22
1 40	12 15	Garret	5 28	11 02
157	1228	DALE CITY	526	1045
3 16	1 38	Bridgeport	4 15	9 35
4 00	2 00	Cumberland	3 40	8 40
P. M.	A. M.		P. M.	A. M.

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The main line of the Route running to Omaha, connects with the great Pacific Roads, and forms to-day the leading route to California. The Middle Branch, entering Nebraska at Plattsmouth, passes through Lincoln, the State Capital, and will this year be finished to Fort Kearney, forming the shortest route across the Continent by over 100 miles.

Another branch of the B. M., diverging at Red Oak, falls into a line running down the Missouri through St. Joe to Kansas City, and all Kansas. Passengers by this route to Kansas, see Illinois, Southern Iowa, and Missouri, and, by a slight divergence, can see Nebraska also.

Lovers of fine views should remember the Burlington Route, for its towns "high-gleaming from afar"—its tree-fringed streams—its rough bluffs and quarries—its corn-ocean stretching over the prairies further nthan eye can reach.

Land-buyers will be sure to remember it, for they have friends among the two thousand who have already bought farms from Geo. S. Harris, the Land Commissioner of the B. & M. R. R. at Burlington, Iowa, or among the four thousand home-steaders and pre-emptors who last year filed claims in the Lincoln Land Office, where "Uncle Sam is rich enough to give us all a farm."

A Card.

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For the *Companion*.

The Hour of Temptation.

John to the angel of the church of Brotherly Love writes: "These things saith he that is holy, he that is true, * * * * Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth." From the foregoing passage it is clear that there is a time of temptation coming to try those who dwell upon the earth. The time is future and the language prophetic. But there are some that the Spirit recognized as having "kept the word of my patience:" these constitute the true Israel, the Church of the living God. They shall walk in white, and shall receive a new name; and God will write upon them the name of his holy city, which is New Jerusalem. But there are others belonging to the school of Satan, who are liars. Of these the Spirit saith that they shall yet be humbled, because they are selfrighteous, proud and haughty, and like the lukewarm Laodiceans, say they are rich and increased with goods, and have need of nothing. They do not know that they are wretched, and miserable, and poor and blind and naked. But they shall yet be humbled, and shall come bowing, and worship before the feet of those who "kept the word of my patience." Now go to the twenty fifth chapter of Matthew's gospel, and compare the parable of the "ten virgins," with these two churches. Mark the coincidence. How the wise virgins, which constitute the church of Philadelphia, have oil in their vessels with their lamps, which came by keeping the word of his patience in their hearts. Then look at the foolish virgins; they have also gone out to meet the Bridegroom, they have also formally renounced the world, but they are liars, they have a form of godliness but deny the power thereof, they are the lukewarm and selfrighteous Laodiceans, saying they are rich, and have need of nothing.

Now the question arises, when will that "hour of temptation" be. There are seasons of trials and temptations in the life of every believer, but it seems from the text that there is a special time of temptation awaiting those who dwell upon the face of the whole earth. And when will that time be? It cannot be when they see the Son of man coming in the clouds of heaven, for then they shall be in great distress and fear because of him. No it cannot be then. It seems to me it cannot be until after the thousand years are expired, when Satan shall be loosed out of his prison, and shall go out to deceive the nations which are in the four quarters of the earth. It seems to me that will be a time of temptation such as never was. And those who kept the word of his patience, shall be preserved from the trials of that time. They shall then have inherited the kingdom prepared from the foundation of the world, and shall be kings and priests unto God, and shall reign with him forever.

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All Fullness in Jesus.

This arrangement of putting all the fullness into Christ pleases the Father; does it please you? Are you willing to live a life of faith upon the Son of God; a life of constant, entire dependence; a new creaturely life? Have you learned to say

"I'm a poor sinner and nothing at all
But Jesus Christ is my all in all."

Do you begin to see a beauty, sweetness, desirableness in this arrangement which makes you rejoice, and thank God for it? Do you say, "It is safe for me. I find every hour how frail and fickle I am, how soon I lose received grace; but when I am cold, and weak, and dark, I know where to go to obtain a fresh supply, and he does not upbraid; he only chides me for not coming sooner, not coming oftener!"—*Gleanings from a Ministry.*

When hearts are filled with holy affection and home is happy, then do the young dwell in a charmed circle, across whose boundary temptations to error shine out but feebly.

Forbid them Not.

BY JULIA GILL.

"The Master has come over Jordan,"
Said Hannah, the mohter, one day ;
'He is healing the people, who throng him,
With a touch of his finger," they say ;
And now I shall carry the children,
Little Rachel, and Samuel and John ;
I shall carry the baby, Esther,
For the Lord to look upon.

The father looked at her kindly,
But he shook his head and smiled.
Now who but a doting mother
Would think of a thing so wild ;
If the children were tortured by demons,
Or dying of fever, it were well ;
Or had the taint of the leper,
Like many in Israel.

"Nay, do not hinder me, Nathan,
I feel such a burden of care :
If I carry it to the Master,
Perhaps I shall leave it there.
If he lay his hand on the children,
My heart will be brighter, I know ;
For a blessing, for ever and ever,
Will follow them as they go."

So over the hills of Judah,
Along by the vine-rows green,
With Esther asleep on her bosom,
And Rachel, her brothers between ;
'Mong the people who hung on his teaching,
Or watch his touch, or his word ;
Through the throng of proud Pharisees hastening,
She pressed to the feet of her Lord.

"Now why should you hinder the master,"
Said Peter, "with children like these ;
Seest now, how from morning till evening
He teacheth and healeth disease."
Then Christ said, "Forbid not the children,
Permit them to come unto me :"
And he took in his arms little Esther,
And Rachel he sat on his knee.

And the heavy heart of the mother
Was lifted all earth-care above,
As he laid his hands on the brothers,
And blessed them with tenderest love ;
As he said of the babes in his bosom,
"Of such are the kingdom of Heaven ;"
And strength for all duty and trial,
That hour to her spirit was given.

For the Companion.

Happiness.

"If ye know these things, happy are ye if ye do them." John 13 : 17.

My young friends, have we ever properly considered how full of meaning that blessed promise is ? "Happy are ye if ye do them"—the things we are commanded to do. What are we all seeking for ?—Happiness. Is there one that does not feel that it is a great blessing to be happy ? No, I venture, not one. But what do we constantly hear from our youthful friends ? They tell us that they are enjoying themselves—that they are happy. It is true, those bright young eyes sparkle with anticipation ; hope dries the transient tear, and youthful health and vigor and buoyant spirits all point forward to bright prospects in the future. It is a critical period.

I once read of two little children that chased beautiful butterflies all day until they were lost in the wilderness and perished there. And what are we doing, my dear young friends, but chasing butterfly hopes that flit along before us hither and thither, just beyond our reach ? Yes, we can turn our eyes on every side and see numbers of all ages that are spending all their lives in chasing baubles that promise a little enjoyment.

"Well, the pursuit of happiness is happiness." —What ?—"Father," said the Prodigal Son, "give me the portion of goods that falleth to me," and then he took his rich possessions and went into a far country to be happy in the enjoyment of them ; but before a great while he would fain have filled his belly with the husks that the swine did eat, but no man gave unto him. Was this happiness ?

Look yonder—a little green mound and a marble slab—what does it say ?—"DIED BY HIS OWN HAND."

Yes, thus it reads. But hold ! we'll know the utmost that that little mound unfolds. Roll back the turf ; we'll face that grinning skull, and know its history. There it is ! "Alas, poor fellow ! I knew him well—a fellow of infinite jest—of most excellent fancy. He hath borne me on his back, a thousand times, and now, how abhorred in my imagination is this skull ! My gorge rises at it. Here hung those lips that I have kissed, I know not how oft. Where are your gibes ! now—your gambols—your laugh—your flashes of merriment, that were

wont to set the table in a roar? Not one now to mock your grinning—quite chop fallen. Now get you to my lady's chamber, and tell her, if she paint an inch thick, yet to this favor will she come at last."

Pay good attention now to the story of his confession. I was young once, and I remember still the verse my mother taught me to say,—"Remember thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them."

Then I grew up, and the portion of health and strength and talents, that my heavenly Father gave me, I spent in riotous living. Once I thought I would return, but I loved sin—it tasted sweet—I rolled it as a sweet morsel under my tongue. It looked inviting. I followed it by day, and its vain, delusive fancies filled my dreams at night. Then the evil days came and the years drew nigh when I no longer found pleasure in them. The harvest was past, the summer ended, the butterflies gone, the rose faded, the thorn only remained and I was lost in the dense wilderness of sin.

J. L. SWITZER.

Dancing.

The following upon the subject is from the pen of Dr. Eadie, one of the best biblical scholars of the age. He says in his Cyclopedia: From a collection of all the passages in Scripture that refer to dancing, it may be inferred :

1. That dancing was a religious act, both in true and idol worship.

2. That it was practiced exclusively on joyful occasions ; such as national festivals or great victories.

3. That it was performed on such occasions only by one of the sexes.

4. That it was performed usually in the daytime, in the open air, in highways, in fields and groves.

5. That men who perverted dancing from a sacred us to purposes of amusement were deemed infamous.

6. That no instances of dancing are found upon record in the Bible, in which the two sexes united in the exercises, either as an act of worship or amusement.

Lastly, That there is no instance upon record, in the Bible, of social dancing for amusement, except that of the "vain fellows" void of shame, alluded to by Michael ; of the religious families described by Job, which produced increased impiety and ended in destruction ; and of Herodias which terminated in the rash vow of Herod, and the murder of John the Baptist.

Make Home Pleasant.

"Home's not merely four square walls,
Though with pictures hung and gilded ;
Home is where affection calls,
Filled with shrines the heart has builded."

The human heart yearns for sympathy and love. Fostered by these, it expands into peace and happiness. Deprived of them, it shrivels into the darkness of discontent and misery. God gives intermingling to his children. He weaves men together in the web of society, where each acts on some other for good or ill. In this web are many bright and gladdening flowers, wrought by the blessed union and co-operation of individuals. Churches, fraternal societies, and schools are among the larger adornings ; but the little flowers that are intermingled thickly upon it, giving it supesior beauty, are the *homes*. They are the nation's nurseries and happy abiding places. From them issue its defenders, its workers, its life.

Are these homes all they should be? Are they as pleasant? The answer is found in the crowds of the young flocking to the cities ; the deserted country homes ; the many who follow the march of the sun. Our young men are deserting the farm, our young women the household, to the detriment of the nation's prime source of wealth.

The remedy must be found in a higher type of home life. *Make home pleasant in appearance.* How many unsightly homes there are—houses standing stark and stiff, like some sentinel, with scarcely any trees or shrubs or flowers to break the monotony and rigidness of the scene. Plant trees and flowers ; let order and neatness reign about your dwelling, making it look more like a *home* than a shelter for a night. Within, also, let beauty and neatness dwell. Pictures and ornaments, that need not be costly, may be had. Do not live in the back or darkest part of the house, reserving the sunniest for occasional company. In this sunny world let us live in heaven's free light and sunshine. Let music abound in the family. Say not, "It don't pay." Better fill the ears of the young with the sounds of instruments and singing, than for them to leave home for the noise and bustle of the busy town.

If the Church does not save the world the world will sink the Church.—*T. L. Cuyler.*

For the *Companion*.

The Safety of the Righteous.

There shall no harm nor danger befall the good and the upright in heart. For the Lord is their deliverer, their shield, and buckler, who will at all times watch over them for good; and protect them from the fiery darts of the wicked. For they are his chosen people; and partakers of his glory, which they shall eternally enjoy in the mansions above; so that it is his good pleasure to shield them from all harm and danger while here on earth; and eventually, when their race is run and their work finished, to bring them unto his kingdom and glory, where they may live and reign with him in a world without end. The Lord will, at all times, watch over them and provide a way for their escape from the snares and temptations of the enemy. He will never suffer them to be overcome by the adversary; or to be led astray from the way of life and salvation. But he will utterly destroy their enemies; and bring to a perpetual end those that seek their downfall. He will be round about them as a mighty wall of fire, and be their hiding place in time of danger and trouble; and will uphold them in the hour of pain and affliction. They shall never be confounded or brought to shame, so long as they walk in the ways of the Lord and put their trust and confidence in him. They shall be as green olive trees in the house of the Lord; and shall grow like the cedar of Lebanon. They shall flourish like the palm tree; and bring forth fruit, even in old age.

Truly a blessed state is that of the righteous, who alone have the promise of a crown of bright glory in the land of endless blessedness! They shall prosper and increase; and become stronger in the Lord and in the power of his might, who will at all times care for them and bring them out of all trouble and danger. Though the world may frown upon them, and cast their name out as evil, yet heaven will smile upon them, and befriend them in every trying hour; so that it shall be well with them at all times and in all circumstances, whether at home or abroad, whether in private or in public, whether in poverty's vale or abounding in wealth; for success will never attend those who seek the downfall of the righteous and the subversion of those who strive to do the will of him who is the giver of all good.

Satan with all his malicious host may rise up against them, and strive to sever them from God and his righteousness; yet he shall not prevail against them nor realize his hellish designs; for he who possesses all power both in heaven and in earth, is able to deliver them at all times from the mouth of the lion, and to keep them safe, under the hollow of his hands, from all surrounding evils; so that they shall not be overcome by him who is ever going about as a roaring lion seeking whom he may devour; but shall tiumph over all his crafty snares and temptations, through the strength of him who is able to save to the uttermost all that came unto him. The righteous shall never be moved or be cast down by the enemy; for the Lord Jehovah is their strength, their high tower, and the rock of their salvation; who will never suffer them to be overcome by the adversary of souls; for it is his good pleasure to shield them from all surrounding dangers, and keep them safe unto the end, when he will deliver them with an everlasting deliverance from the world and its troubles and cares.

Hence it is ever well with the righteous and the upright in heart. Whether they be favored with the riches and pleasures of the world or not, yet the Lord will care for them, and provide them all the things that they stand in need of here; for no good thing will the Lord withhold from them that put their trust in him, and that love and obey his holy word. For he hath chosen them to be his, from the foundation of the world, and hath ordained them unto life and immortality in the kingdom above; and therefore he will ever care for them and protect them from the storms of persecution. Though wicked men of the world may laugh them to scorn, and assail them with opprobrious language and slanderous reports, yet over all these evil things shall they triumph, through the strength of Israel's God and eventually rejoice with joy unspeakable and full of glory; for he who is omnipotent and present everywhere will remember them in mercy while here on earth, and finally bring them with himself, that where he is there they may be also.

S. K. SHELLABERGER.

For the Companion.

The Spread of the Word of God over the whole Earth, and its Effect—A Prophecy.

"1. There shall come forth a rod out of the stem of Jesse, and a branch shall grow out of his roots.

2. And the spirit of the Lord shall rest upon him, the spirit of wisdom, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord.

3. And shall make him of quick understanding in the fear of the Lord, and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears.

4. But with righteousness shall he judge the poor, and reprove with equity for the meek of the earth; and he shall smite the earth with the rod of his mouth; and with the breath of his lips shall he slay the wicked.

5. And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins.

6. The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid, and the calf and the young lion and the fatling together, and a little child shall lead them.

7. The cow and the bear shall feed; their young shall lie down together; and the lion shall eat straw like the ox.

8. And the suckling child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice's den.

9. They shall not hurt nor destroy in all my holy mountain; for the earth shall be full of the knowledge of the Lord, as the waters cover the sea." Isaiah 11:1-9.

Remarks.

The first four verses of this prophecy delineate the character and mission of Christ in language that cannot be misunderstood, and prove that Isaiah had a perfect and complete revelation concerning him.

The latter clause of the fourth verse is a sublime figurative description of the converting power of his word. "*He shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked.*" How strong and yet how clear is this language! It is almost precisely the same as that of the Revelator where he describes Christ as "The Word of God, out of whose mouth goeth a sharp sword, that with it he should smite the nations."

The 6th, 7th and 8th verses, including the first clause of the 9th, are a prediction in an allegory, that outrage and violence will eventually be so far eliminated from among the children of men, through the influence of the word of God and the power of his spirit, that the church shall no longer suffer persecution. We will here repeat the cause of this beneficent and glorious change from wrong and bloodshed in the prophet's own comprehensive words, as contained in the latter clause of the 9th verse: "*For the earth shall be full of the knowledge of the Lord as the waters cover the sea.*" This is a declaration that the time will come when all the nations of the earth shall possess that practical knowledge which the scriptures always give—a "knowledge of the Lord."

The former portion of the prophecy under consideration has been literally fulfilled in the coming of Christ, and the accomplishment of his mission; hence we may assert with the utmost confidence, that the latter part—the universal spread of the word of God, and the conversion of mankind, through its influence—will also surely be fulfilled. Although not in these particulars, as yet brought into complete accomplishment, it approaches gradually but certainly its consummation.

There was a time, in the dark ages of the Church, when the scriptures existed almost exclusively in the original dead languages in which they had been written, and had to be transcribed because the art of printing had not been invented. During all that time they were found only in the dark recesses of convents and monasteries; being prohibited by papal edicts to be read by the people. If occasionally a reformer would spring up, translate them into some vernacular and teach that they alone contained the will of God, his books were placed upon a pile and burned; and the reformer himself suffered death, all by command of "the mother of harlots." "A great light, however, sprung up"—the art of printing was invented—and the whole power of "Mystery Babylon," with all her burnings and martyrdoms, could not repress its effect, because the hand of the Lord was in it to accomplish his purposes, and to maintain the honor of his word in the fulfillment of its prophecies. From the date of that great invention to the present time, "the knowledge of the Lord" has been increasing in the earth, for the scriptures have been translated into every written language, and circulated far and wide among the people.—The price is so low that the poor can purchase them, and those who do not feel able or willing to buy a copy, can have one gratis.

This great work of spreading the word of God, and thus gradually filling the earth "with the knowledge of the Lord" is not confined to the efforts of one or two sects. All Christian denominations, with but one exception, the Papish, seem to be anxious for its consummation. "It is the Lord's doing, and it is marvelous in our eyes." Soon will the sun of truth reach the zenith, and the superstitions and errors of popery be dissipated forever like the mists of the valley before the ascending luminary of day. Then will be heard the mighty cry "Babylon is fallen! is fallen!" succeeded by the triumphant pean, "Alleluia, for the Lord God omnipotent reigneth." Having thus attempted to show that the words of the prophet, "The earth shall be full of the knowledge of the Lord, as the waters cover the sea," are being rapidly fulfilled, let us try to examine whether the predicted effect keeps pace with the progress of the dissemination of the holy scriptures.

The time was when "the woman on the scarlet colored beast" could exterminate all who differed from her, or would not assent to her error, presumption and idolatry. She could authorize crusades, and tens of thousands of ignorant, bigoted men would rush to the standard of Peter, the hermit, or of some other fanatical leader, and march to Palestine, to wrest Jerusalem and the holy sepulchre from the infidel Turks. At a much later date, she could issue her mandate to secret emmissaries for the extermination of the protestants in France, and on St Bartholomew's day the bloody butchery was accomplished. She could not possibly *now* do any of these things. Undoubtedly she will not relinquish the little vestige which remains of her former power, until it is wrested from her by the Omnipo-

tent Lord God, through the instrumentality of the light of his truth.—The result, however, of all her struggles shows that her doom is inevitable. She promulgates the infallibility dogma to strengthen her decaying hold on the minds of the people. It opens the eyes of thousands of her adherents, and they spurn the absurd and blasphemous edict. They deny her right to make any such preposterous assumption a part of their faith, *because they cannot believe it.* She encouraged Napoleon III to make war upon unoffending Prussia. She was jealous of the increasing prosperity and strength of that nation, because protestant, and she presumed to use the man who upheld her by his bayonets to humble her, but Napoleon went down in the struggle, and the last vestige of the temporal power of the Pope along with him.

The passage which stands at the head of this article, predicts that the effect of the universal spread of the knowledge of the Lord will be to cause violence and bloodshed to cease in the earth. History informs us that in the primitive age of the church it was universally understood that if a Christian took up arms, he in that act renounced his faith; because peace illustrated by love to all men was a cardinal principle of that faith.—Heathen Rome have even, having no regard for the consciences of the humble "Nazarences," persisted in her attempts to impress many of them into her armies. Their only plea, "I am a Christian, and therefore cannot fight," was but a prelude to the violent death of hundreds.

A change, however, came, in which many of the barbarous ceremonies and customs of heathenism, war among the rest, were introduced into the Christian church. Constantine the first emperor of Rome, foreseeing that christianity was destined to spread over the earth, and no doubt instigated by the devil, pretended he saw a cross in the sky with the inscription above it, "conquer by this sign." He proclaimed christianity the religion of the Roman Empire, was baptized, and forced his soldiers to accept the same rite. Since that time war has erroneously been accepted as not in antagonism with the teaching of Christ by the great mass of those who have professed to be his followers. The great light which has sprung up through the dissemination of the word of truth is, however, fast dissipating this error, and bringing back to christianity the conscience of its primitive professors.—There are but few at the present day who will defend war in the light of divine revelation. The only plea which is urged in its favor is that it seems to be a necessity among the nations to repel invasions and right the wrongs which one power may commit against another. Those who use this argument in favor of bloodshed perhaps do not consider that war is the cause and not the effect of those wrongs and invasions, and that when "the knowledge of the Lord" shall fill the earth, and the masses "do to others as they would have others do to them," this "necessity" will cease. Already the conscientious element in all christian nations is engaged in devising means to prevent war by adjusting international disputes by friendly arbitration, and soon the time will come when "nation will not lift up sword against nation; neither learn war any more." Isaiah 2:4.

SILAS THOMAS.

Philadelphia, Pa.

Letter of Encouragement to Brother Josiah Ringer.

My Dear Brother:—Long ere this time should I have responded to your missive of love, and must therefore necessarily ask, your indulgence. My long delay should not be construed so as to mean indifference to answer a missive so replete with matter that should not by any means go into the past unnoticed, and it being one of your first productions after you had taken Christ upon your proper. This, with the general tenro of your epistle, causes me to respond to the same at this late day.

I would suppose from the reading of the letter referred to, that you were surrounded, by gross darkness, and with men and women that are more willing to follow papal superstition and sectarian bigotry, than the plain teaching of our Master. And were it not that I know that you, are amply able to wield "the sword of the spirit, which is the word of God," I would have had some fears, that the mighty effort that was made in your vicinity to invalidate the word of the Lord might have had some effect upon you as a learner in Christ. Your mind at present is too clear, too healthy to receive such vile misrepresentations of God's eternal truth.—You say it makes you feel sad that men and women are so willing to pay to have error preached among them.

"That it is sacrilegions to immerse." This is the language of one that rubbed his skull and brain against some college pillar until he became entirely bigoted, and thereby losing sight of good reason of the Bible, he beggars himself beyond description. If a poor ignorant, dunkard-former preacher had made use of such language, we would ascribe it to his ignorance.—I would venture to say that every intelligent man or woman that has an unbeclouded mind with which to look into the Bible cannot help but see that immersion has a prominence in that sacred volume; and such a strength that the devil himself never made an attempt to speak against its validity.

How could you get over the next argument against immersion?—"ought to be crippled and throwed into the Jordan!" If you could "see the *pint*" in this argument you could do more than I can.

To the text: "Baptism is for purifying: but thep will take a candidate and dip him into a mud hole, and bring him up a thousand times more dirty than he was before they put him in." This argument against immersion is not a new thing; but I was of the opinion, or rather, under the impression, that none but the more ignorant and unlearned used such arguments; not men that claim to have themselves purposly sharpened up to teach and instruct the more ignorant.

Again, "It is nothing but palpable ignorance and sectarion bigotry that causes the people to immerse." The gentleman should be very thankful that it is so; for just as sure as the immersionists open the door and say, "Comeall ye that have been popeized," some of the shepherds would lose their flocks, and consequently milk and honey would cease to flow.

Next he speaks of "sea-horses snorting," &c. This is nothing more nor less than blackguardism.—No man of self respect and good breeding, would make use of such low, unmeaning language.

"Christ was not baptized in Jordan," Here is a declaration made by a follower of Jesus Christ(?) and one too that spent a long time in the studdy of the scriptures (?) and hen ce is

none of your ignoramasus that must go and consult the Bible in relation to this matter; and that is all that will make the proposition strong, if strength it has any. The Bible says quite the reverse. Examine Matthew Luke and Mark, and they all testify to the fact that Jesus was baptized in Jordan.

"If John the Baptist immersed, he must have been an amphibious animal, or a sea-horse." Shame, where is thy blush! The veriest infidel, the most radical skeptic, would blush for shame if such were said to be his production. And this man is paid to make such diabolical expressions as the foregoing! No wonder a man with his eyes open and his mind enlightened shudders when he hears such unprincipled and irreligious declarations made as the foregoing. But why call him "John the Baptist?" I am utterly astonished at the man for using the phrase, (1) because it is a Biblical phrase, and (2) because the word "Baptist," according to our best Lexicographers, means an *immersionist*. So then we would say John the immerser; and as Jesus was baptized by John, we would say Jesus the immersed. This, then, according to the man's reasoning, makes John an amphibious animal, and per consequence Jesus must be a speious of that tribe. Whether John was a Crockerdile, Beaver or Sea-horse, the man of letters did not say. This seems to be the strongest reasoning he could give. Were it not that he was paid by a people willing to have such hash as the above preached, it would be considered an insult to intelligence, and a disgrace to civilization! It must have a marked effect? upon a mind renewed as yours evidently is, or else you could not have withstood the strong arguments he presented. How passing strange that men and women who claim to be intelligent and well read in the Bible, and who claim to be changed and to have taken upon themselves the name of Jesus Christ, can sit and listen to prevarications so utterly void of Christian principles, or religious scruples, as these evidently were!

I have no doubt left upon my mind, after reading your letter, but that you were strengthened in your present religious exercises. Let your mind ever be kept free from vague fabrications; they satisfy not. I would venture to say that the more intelligent part of the congregation, did feel inward repugnance at such a conglomeration of matter, that men of ordinary intellect could not help but recognize its connection with him who, it was positively said, is the father of lies. I have come to the coclusion that if the dullest imp from the synagogue of Satan would undertake an abnegation of plainly written truth, he would have some one to enter in with him. But be thou strong in the Lord and in the power of his might.

Farewell.

C. G. LINT.

Protracted Meetings.

I wish to offer a few suggestions on the above subject. The apostle Paul admonishes all things to be done unto edifying.

In the first place, let the members make the meeting in contemplation a subject of special prayer, that when they come together all may be united as one for the work; for our unconverted neighbors and friends, though they are good moral men and women, must be persuaded to flee the wrath to come, the ungodly and profane be invited to the gospel feast, the young drawn by the silken cords of love, and the blackslider reclaimed.

In the second place, do not leave all the work for the ministers. I would suggest that the members (and ministering brethren also, if convenient) meet a half hour earlier than the time appointed for preaching, and hold a social meeting, the hymns, prayers and exhortations to be short, thereby allowing time for a larger number to take part. When the preachers take the stand, if more than one are to speak, let the address of each be short, or if one gives a lengthy sermon let that suffice. At the close, if the ministers would again take their seats among the members, and hold a short meeting similar to that proposed to be held before the preaching, I think it will do good and all will be ready to come up to the work on the next evening, and thus Paul may plant, Apollos may water, but God alone can give the increase.

MARY A. CASSELBERRY.

HOLINESS is the royal road to Christ's kingdom, for without it no man shall see the Lord. There is a quick instructive perception in the holy soul which preserves it from the snares of the enemy.

He Sent Them Into His Vineyard.

Shall this life of mine be wasted?
Shall this vineyard lie untilled?
Shall true joy pass by untasted?
And this soul remain unfilled?

Shall the God-given hours be scattered,
Like the leaves upon the plain?
Shall the blossoms die unwatered
By the drops of heavenly rain?

Shall I see each fair sun waking,
And not feel it wakes for me?
Each glad morning brightly breaking,
And not feel it breaks for me?

Shall I see the roses blowing,
And not wish to bloom as they?
Holy fragrance round me throwing,
Luring others on the way?

Shall I hear the free bird singing
In the summer's stainless sky,
Far aloft its glad flight winging,
And not seek to soar as high?

Shall this heart still spend its treasures
On the things that fade and die?
Shall it count the hollow pleasures
Of bewildering vanity?

Shall these lips of mine be idle?
Shall I open them in vain?
Shall I not, with God's own bridle,
Their frivolities restrain?

Shall these eyes of mine still wander?
Or, no longer turned afar,
Fix a firmer gaze and fonder
On the bright and morning Star?

Shall these feet of mine, delaying,
Still in ways of sin be found?
Braving snares and madly straying
On the world's bewitching ground?

No; I was not born to trifle
Life away in dreams of sin!
No; I must not, dare not, stifle
Longings such as these within!

Swiftly moving upward, onward,
Let my soul in faith be borne;
Calmly gazing skyward, sunward,
Let my eye, unshrinking, turn!

Where the Cross, God's love revealing,
Sets the fettered spirit free,
Where it sheds its wondrous healing,
There, my soul, thy rest shall be!

Then no longer idly dreaming
Shall I fling my years away;
But each precious hour redeeming,
Wait for the eternal day!

—*Home.*

For the Companion.

Planting Gourds.

William Smith in his "Dictionary of the Bible," says the word in Jonah translated gourd means the castor-oil plant, which is a native of Asia, and in eastern countries grows to the size of a tree.

In reading Jonah we naturally think of our common gourd vine.—But whatever plant it may have been God prepared it for a shelter for his prophet, to protect him from the great heat, and deliver him from his grief; and also to teach him a lesson, that as he had pity on the gourd, so God has pity on those that repent. Jonah prepared himself a booth to shelter him while he rested, and waited to see what would become of Nineveh.

It is natural for us to seek for shelter, and rest. Though we like to labor, we always look to the end which we hope will be rest and peace. And as we journey through life, we are continually planting gourd vines under which we hope to find shelter from the heat that falls upon us in the battle of life. Looking back by the way we came, here and there we find places where we had planted gourds, and because they died we journeyed on to plant another.

We plant them in various soil.—The mother looking on her first born son, says within herself: "He shall be my stay, and comfort in my old age. In the decline of life I will rest me under the shadow of his love.—She is planting a gourd: and often sees it wither before it reaches maturity. Some worm preys upon its vitals. Perhaps the demon Alcohol has scorched it with his fiery breath, and the mother sees her precious plant fade and die.

One says, "I'll get me a great name in the earth. I'll achieve wondrous works, and carve my name in the temple of fame, and rest me there." He is, also, planting a gourd, and planting it in the very uncertain soil of popular favor. Another says: "I'll get me to yonder fair land, that I have heard so much about, 'a land of wheat and barley, and vines;' there I'll carry my wife and children, and we will eat bread without scarceness. I'll gather me grapes and honey, and we will comfort our souls, and forget the labor and travail of the past."—For a season the vine flourishes; but presently the heat of summer wilts it, the rains and storms of winter lay it low; but the prey element surges round, and devours it, as many a fair one has been in the far west. Another rests his hopes in a friend saying, this one shall be my companion in my pilgrimage; but soon the friend lies in the grave, and he journeys on alone.

Why do so many of our gourd vines die? We give them care and attention, and yet they wither and fade away. Perhaps it is because we do not ask for the refreshing rain, and sunshine of heaven to fall upon them. But we think most of them die because God would have us seek our rest in him. He would have us say: "Keep me as the apple of the eye; hide me under the shadow of thy wings." Not under a vine of our own planting would he have us rest; but under the shadow of the cross he would have us lie down; and in mercy he destroys our vines that he may draw us to that only sure and safe resting place. We often feel much distressed when our vines die, especially when those fade on which we have already set our affections. We can hardly say, "Thy will be done." Let us cast more seed into the soil of heaven, where no worm can destroy it. In the morning Jonah found that his gourd had withered; but in the morning of the resurrection we may find ours fresh and green, if we plant them aright: "for their works do follow them." And if we here take shelter under the shadow of the cross we may in heaven first rest under the tree of life.

There are gourds of God's own planting. He planted one, before Nineveh, for his servant Jonah to shelter him from the heat, and in the depths of the sea he planted another to save him from death. He planted many before Jonah's time and many since. When Joseph was carried into Egypt, God was planting a gourd under which Jacob and his house might find shelter, sustenance. Cyrus, king of Persia, was another of God's own planting. Under the protection of Cyrus Israel returned to their own land, and restored their temple. When Joseph was betrothed to the virgin Mary God was planting a vine for the protection of the infant Savior, and his mother and Joseph carried him down into Egypt, away from the wrath of Herod, and he brought them safely up again. The Apostle Paul, tossed and buffeted as he was found here and there a gourd that God had planted to shelter from his grief. He says of Phebe: "She has been a succourer of many, and of myself also." Priscilla and Aquila he calls, "my helpers in Christ Jesus." And of a certain Mary he says: "Greet Mary who bestowed much labor on us." Of others he says, "they refreshed my spirit." As he journeyed toward Rome, a prssoner bound with chains, when arriving near the city, he met brethren who had come out to meet him, "as far as Apii-forum and the Three Taverns," whom when he saw his spirit was refreshed, "He thanked God and took courage." God is still planting gourds for the relief of his children. Sometimes when the soul seems to be carried away captive into a strange land, where all is dark, and God seems very far away; from whence we cannot see the beauty of Zion, to admire it, and we cry out: "All thy waves, and thy billows are gone over me." When we are ready to hang our harps on the willows, saying how can we ever sing the songs of the Lord in this strange dark land;" and like Jonah we think within ourselves: "It is better for me to die than to live."—Then suddenly we find ourselves under the shadow of a gourd. How it came there, or when it grew we hardly know; but we are "exceedingly glad of the gourd." Owing to the weakness of our spiritual sight, I think, we sometimes fail to see the gourds our Father has planted for us, all along the journey of life. Like the great king of Babylon, we are apt to think we did ourselves, or our eyes are so full of tears, and our hearts with repining over our own dead vines, that we do not watch for the providences of God as we ought. If there are any of God's children who have no faith in a special, and over-ruling providence, they have surely failed to read life, and the word of God aright. Let such read the Bible, once, with the sole purpose of finding examples of God's over-ruling providence, and they can hardly help but believe, and have comfort in believing. When the Apostle designed to go to a certain place and preach, and "the spirit suffered them not," was it anything more than a providential interference? If there is only fixed and unalterable law, where is the efficacy of prayer?

R. Williams.

For the Companion.

Spreading the Gospel.

"Go ye therefore and teach all nations, &c., &c." Matt. 28 : 19.

In this part of the commission of our Lord to his disciples, we are commanded to go and teach, which I understand is preaching. Has this part of the gospel been fulfilled by the Brethren? I will answer the question by saying no. Now let us look around and see what has been done. I doubt very much if ever any of the Brethren's ministers preached a sermon in any of the New England States. Now there is a vast number of people in those parts void of the true gospel. The tide seems to be running westward. Why it is so I can give no reason, unless it is the cheapness of the land. But in doing the will of the Lord, none should look to his own interest. His sole object should be the saving of souls, or at least to preach the gospel in its purity to the people.

We have great facilities at hand for spreading the gospel—more than we had thirty years ago. Just look at the immense amount of railroad in our day, whereby traveling long distances is done easily. Now if we will only make up our minds to have the gospel farther spread, we can do it easily, for there is a goodly number of brethren and sisters in the church at this time. Now if they would open their hearts and give only one dollar each, what on immense amount of money could be raised to pay ministering brethren their traveling expenses to go to some of those eastern States to preach for the people. It seems to me as if those eastern people would like to know something about the brethren. I read sometime ago of a man that got to hear something of the brethren through the Philadelphia *Press*. He very soon wrote for tracts, &c., and said it was his opinion that if the Brethren would come and preach for them in the State of Maine, there could be a great deal of good done.

Money and means we have to do our duty, if only we go to work in earnest. It is no light matter to know of so many thousands dying almost daily, and that without the gospel being preached to them in its purity But if you ask some people for money to help farther the gospel, they will say they have none to spare. Should there be a fashionable dress wanted, with all the fixtures and trimmings of costly ribbons, &c., to be used on it, see how quickly it will be had, regardless of expense. Now if such a one would be contented with a good, modest dress, the dollars above mentioned could be easily spared. And if there is a fashionable buggy and fine horses, and silver mounted harness wanted, it will be soon had, but just ask them for money to help to do good with, and they will soon say "We have none to spare." I well believe people they have no money to spare when they lavish it all on their pride. Such things ought not to be, especially amongst the people of God. Now if we live within the limits of the gospel, we will have enough and to spare, for God has never forsaken the righteous. Now there is a goodly number of ministering brethren—in some congregations as high as six or seven. Several of this number could be spared to go to some place where the truth is not preached. The above is written in love. I hope no one will take offence as it is not intended to be offensive. May the Lord be with us all and keep us faithful to the end, so that we may hear the welcome plaudit, "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

Your brother in Christ,

D. F. WAGNER.

Montandon, Pa.

The Lord's House.

An incident is recorded in the New Testament, and it is the only one of the kind in the book in which our gracious Lord manifested the least degree of violence, but in the matter of the money changers and of them who sold doves, the zeal of the Lord's house so fired his indignation, that he made a scourge of small chords and whipped these hucksters out of the precincts of the Temple. And yet they were only in its courts—they did not dare enter the inner sanctuary—but he drove them out, exclaiming, "It is written, My house shall be a house of prayer for all nations; but ye have made it a den of thieves." Would he be more graciously disposed to the rafflings and lotteries which have given such zest to the costomers who crowd these fairs for the purpose, not so much of buying the small ware, as for the dissipation connected with the traffic? We trow not. We are persuaded, the cords would not be quite so *small* as in the former case. These venders of doves might whimper and the money changers whine out their loud complaints, that they were selling their pigeons to poor people, who could not afford the costly sacrifice of a lamb, and the tables which the Master had turned over were needed, that they might give the poor folk lawful *change* (which is more than is done at some fairs,) and that it was very hard to be whipped out of the *vestibule*, when they were doing no harm, but a deal of good. And yet the fact is they were scourged out. Let the reader make the application to suit himself.

The Will of God.

Would we learn from Christ himself, in what the will of our Master consists, let us contemplate in the whole tenor of his instruction and wonderful life. Did he fulfil that will by pompous and formal displays of superior wisdom—by austere and arrogant pretensions to superior righteousness—by solicitude for ritual observances—by dogmatism upon abstruse speculations—by a supercilious contempt of ignorance, or a ferocious intolerance of error? No: but the will of God, such, at least, as was that which he exemplified, is to be found in lessons of virtue attractive from their simplicity, impressive from their earnestness, and authoritative from the miraculous evidence which accompanied them; in habits of humility without meaness, and of meekness without pusillanimity; in unwearied endeavors to console the afflicted, to soften the prejudiced, and to encourage the sincere; in unshaken firmness, to strip the mask from pharisaical hypocrites, and to quell the insolence of dictatorial and deceitful guides; in kindness to his followers, in forgiveness to his persecutors, in works of the most unfeigned and unbounded charity to man, and in a spirit of the purest and most sublime piety of his Father and his God.

Christian Family Companion.
DALE CITY, PA., Dec. 12, 1871.

Barnum's Show.

We wish to inform our Brethen that P. T. Barnum the great show man, has sent us four tickets, each good for two persons, to his exhibition at the Empire Rink, New York, or elsewhere. Now as we do not go to shows ourself, we offer them as premiums to our agents. Any one sending us five hundred new subscribers with cash for all, will be furnished with a free ticket, and have his name published without extra charges.

We have another object in view in publishing this item, viz: to inform our readers of the great advantages of our profession. Just think, four tickets to a New York show for nothing! No wonder it pays to publish a newspaper. If such offers may be considered snares, allurements, and temptations, then our friends may learn to sympatize with us.

Brother Holsinger:—We are having very cold weather here in Iowa, and we have concluded the reason is because of the two full Moons coming so close together in your Almanac.

A. MURRAY.

Waterloo, Iowa.

Well, yes, that was rather a mistake; and that must have been the cause of the slight error in our weather prognostications. That is the first mistake we have *observed* in that department. Of course you know we have no control of the moon.

District of Illinois.

The Brethren of the Southren District of Illinois will please pardon the delay in printing their minutes.—Brother Vaniman promptly furnished the copy but we have been obliged to delay the printing on account of having the list of ministers, for the Almanac so long in type. They have now been printed and forwarded to brother Vaniman.

Closing Up.

One more number and the present volume of the *Companion* will be closed. It will be dated December 19, but may not be printed until after that time, as we have resolved to do no more work in our office until the Almanac has been finished. We hope however it will not delay us more than a few days beyond our regular day of issue. Making out the index will also give occasion for delay; but we shall do our best, for dear knows we shall still have any amount of work left for the holydays.

Brethren's Almanac.

By the time this paper reaches our readers, the Brethren's almanac will be ready for delivery, and many of those ordered will be in the mail. Only a certain number of copies have been printed, and when those have been sold there will be no more to be had, as we find it a "big job" to print an almanac. Last year we had it printed in Philadelphia, but thought it had cost us too much. In consequence of doing the work ourselves we reduced the price, and now find that we have again been a little too liberal. Besides, we committed a mistake in announcing the price. The dozen price had been reckoned at one dollar, instead of which we gave it at 75 cents, and now we shall sell the whole edition at the figures announced.

We believe the almanac will give general satisfaction. We have used a good article of paper, and the print is clear and plain, the astronomical signs and characters being all new.

The list of the addresses of ministers, although not complete, has had a great number of names added to it.

Ministers whose names do not appear in our list must not reflect upon us, as we think it is no fault of ours, as we made every effort to secure all the names possible. There are now nearly one thousand names on the list.

Brother A. H. Cassel has again furnished us with several chapters of biography, which is interesting. Adam Bracfogal gives us a lesson on the signs of the Almanac, what they indicate, their importance &c.

The following is the price of the Almanac:

Single copy,	..	..	.10
½ dozen,	..	..	.40
1 "	..	..	.75

CORRESPONDENCE.

Correspondence of church news solicited from all parts of the Brotherhood. Writer's name and address required on every communication as guarantee of good faith. Rejected communications or manuscript used, not returned. All communications for publication should be written upon **one side** *of the sheet only.*

On the Death of Sister Elizabeth Ktmmel.

Friday the 10th of November will not soon be forgotten by the friends and relatives of our deceased sister.—This was the day appointed for her funeral. Notwithstanding the inclemency of the weather, a large number of people gathered together at the house of brother Jonathan to pay their last respects to sister Betty.—Ten o'clock having been the time appointed for the funeral rites to commence, and the hearse having arrived, Eld Jacob Blough spoke as follows: "As the time is now at hand for the funeral of our dear sister, those who have charge of the remains will please take them out into the yard;" and after they had been taken out Eld. Jacob, in his solemn manner, lined the beautiful and appropriate german hymn: Kounn sterbblicher, betrachta mich.—De lebst,ich lebst auf Erden." Oh solemn words! As they fell on our ear, sister Betty, who only a few weeks before enjoyed health and pleasures of this life, was calling through Eld. Jacob to us to come and behold her, as she there lays cold in death. We know, she lived as we do now; for we talked together not long ago, on the subject of religion.—She not only lived a natural life, but a religious life. Now the monster death had done his work. There she lay in her cofin, and we saw that beautiful face for the last time here on earth. After the singing of these lines, the remains were carried to the graveyard on the farm, where they were interied during the solemn singing of the congregation, and the heart piercing shrieks of the husband and five small children. Surely it was a sorrowful sight to behold those little faces, as they saw that the coffin which contained the remains of her who was dearer to them than all others, lowered into the grave. We noticed in that crowd that the eyes of the stoutest could not be kept dry.—But such is the way all flesh has to go. We could weep with those who wept; we could pray for them, but after all their mother is gone and will return no more to them here. While

looking over the vast crowd of people I asked the question, who next?—Perhaps I. Would I be prepared, as was sister Betty? Surely we should consider these questions. After the remains had been interred, all repaired to the meeting house known as the Kimmel meeting house, when brother D. O. Walker read the latter part of the 4th chapter of Paul's 1st letter to the Thess., but took his text from the 13th verse, "That ye sorrow not even as others, which have no hope." Brother W. told us that, from actual observation of the life of the dead sister, he was led to believe that she had lived and died for Jesus; and consequently the bereaved could have hope to meet her again where parting is unknown. Brethren Schrock and Blough followed. All agreed with what brother W. had said. As far as known to us, our sister lived a christian life. We all respected her. A brother, while standing at her bed of affliction a few days before her death remarked to me, "I respected sister Betsy double; first she was a sister, and recently she was a warm, religious, praying sister.—Those of us, who were accustomed to meet at the Kimmel meeting house, in prayer meeting well remember the sweet voice of our sister, when she brought her wants and wishes before God in public prayer. I remember very well what feelings it created in my heart when I listened to her prayers. But now she is gone; she will not meet with us again here. Her smiling face will be seen no more.—Last winter, during the protracted meeting in the Berlin meeting-house, one evening she remarked to me that it was very good to be at such meetings. Now she is gone, we hope, to the meeting of the spirits which shall never break up. Those Brethren well may have taken the text they did at her funeral. On the 1st of October she met for the last time with us in meeting here; but if we prove faithful, we can meet her again, not for time but eternity. May God give us wisdom, will and strength to do this. It is true we sorrow; and feel our loss. At our last meeting our sister was not to be seen. Her seat was empty; her voice was not heard, though we remembered her; and could not converse with her as we did in meetings gone by. But one thing we hope, and that is to meet with her in our Father's house, where our troubles and trials all will have an end, and we all can be happy for ever and ever. M. Hady.

Brother Henry:—Please indulge us in a brief account of the Duncansville branch for the satisfaction of the church news, loving part of your readers, and also to bring us into more general notice.

This branch is a remnant of the old Frankstown congregation, which through the current of time has somewhat changed its territory. It is located in Blair county, Pa. on the line of the Hollidaysburg and Morrison Cove R. R. The meeting-house stands about one mile from the railroad in the vicinity of Duncansville. When that house was built about twenty years ago the flock was under the care of elder David Albaugh whose preaching is among the things of my earliest recollection. The branch at this time does not extend over many miles of territory, still the members do not live adjacent to each other which prevents them from enjoying each other's society to that extent which is so very desirable in children of the same family, especially to interchange views on the interests of the common cause in which they are engaged, and to admonish each other to love and good works. The aged and faithful servant who watched over the interests of the flock in my youthful days moved away, and has now ceased from his labors and gone to his reward. Others rose up to defend the cause, so that the little band was never left without some one to minister at the altar. And although it was sometimes brought to a few scattered members, the work still went on, and at the present time taking a view of the partwe have but very little to discourage, much to encourage us.

There is not as much preaching as desirable and in fact necessary to farther the best interests of the cause, on the account of the weakness of the ministerial force on the gratuitious system. Perhaps when the want is more generally felt a move will be made to have the deficiency supplied.

The accommodations for public worship are not so very good. Most of the appointments are held in school houses, and one of them has been refused us through prejudice to the cause we represent. The regular meeting-house is at too much of an out-of-the-way place to hold meetings advantageously, profitably or pleasantly. We cannot enjoy the privilege and blessing of sunday-school, series of meetings, frequent council meetings singing school and such like things. But a move has been made lately to build a new house which we think will in a measure supply the felt want.

A goodly number have been added to this branch through the past year: some by recommendation and some by baptism.

Our late loveteast was a meeting of joy and refreshment to the members,—A season long to be remembered; the memory of which is pleasant. The attendance of auditors was not so large as upon similar occasions previously. The ministerial aid was abundant and the labor well performed.

The country in which this branch is located is changeable so that a description is rather difficult. What is true of one mile is not of the next.—Part is very fertile and productive while another is poor and hilly, lying along the foot of the great Alleghany mountain whose lofty summit towers in majestic grandeur and forms the most sublime and impressive of the Creator's works on earth. People who were not able to purchase homes in more productive communities settled here and they form the principal part of the material we have to work on to build up the church. And we feel encouraged to go forth among them to preach the gospel of the blessed Son of God, from the fact that they are generally plain and unassuming in their manners, polite in their habits religiously inclined, and give good attention when the word is preached.

But sect and schism have also found their way thither, even the Mother of Harlots has many in her iron grasp; so that we have opposition too to contend with, which requires watching and a united and a protracted effort. I said in the outset that one object was to bring this branch into more general notice. And now we fondly hope that the ministering brethren who wish to make a mission of love in the course of this winter, will make this one of their "passing ways" and give us timely notice to use their labors of love to the best interests of the cause. Who will come?

All information how to come, where to stop &c. will be cheerfully given by the writer.

James A. Sell.

Newry, Blair Co. Pa.

Communicated for the Companion.

By Dr. Beachly.

For the satisfaction of the brethren and friends who had formerly lived in Somerset county, and are now living in the Great West and other remote localities, I will note a few of the changes and important improvements that have occurred in our country in the last few years ; and if time and opportunity permit, in a subsequent article I will endeavor to elucidate our reasonable prospect for the future, religious and otherwise.

Thirty years ago we first agitated the scheme of building a railroad through our mountainous country.—The effort was not successful. Many of the *companion* readers know why it was ot. Suffice it to say, the time had not yet arrived. The friends of this great enterprise however continued to agitate and push, until, finally, all obstacles were overcome, and this great work of internal improvement was completed ; linking the great West with the east by the shortest R. Road route yet built; crossing the Alleghany, and its neighboring mountain ranges. by easier grades and curves than any of the old roads, following the water courses east to the Potomac and West to the Ohio. Scientific and practical men express themselves astonished that this route had not been opened before. Flacherty creek running West, and Will's creek East, are the streams that break through these formidable mountain ranges. The springs giving rise to these streams are within a stone's throw of each other ; the Water from Will's Creek flowing into the Chesapeak Bay, whilst that of Flacherty mixes with that of the Mississippi, and thence into the Gulf of Mexico. Sand Patch Tunnel (nearly a mile long) helps to depress the grade at the Summit, or highest point of the Alleghany Mountain.

Subsequent to the opening—of the Pittsburg and Connellsville R. R. we were almost isolated from the outside world ; hemmed in east, west, north and south by almost insurmountable mountains : the sun of progress, education and civilization could barely reach us ! True our mountains abounded in rich ores : iron ore, fire clay. coal, and limestone were known to exist in almost boundless profusion. Our hillsides and valleys were richly covered with glorious forests. The White Pine, Chestnut, Black Walnut and Sugar Maple luxuriated here in their primitive glory. With all this, and more, we have plenty of the best, soft spring water. The mountain air redolent from the Pine Cornus Florida, Laurel and Wintergreen, malarial diseases are unknown, and epidemics scarce. Yet with all this we could not compete with our more favored neighbors beyond the mountains ; our young and most enterprising citizens would emigrate west, or to points where they could ship the products of their labor to the best markets, where they could at least have an equal chance with the balancre of mankind.

Happily for us, this spell is broken. Although our railroad is comparatively new, it has already produced quite a revolution in our business relations with the outside world.—Branch railroads, villages, and thriving towns are springing up almost as if by magic. We have already five branch roads between Cumberland and Connellsville. Coming from east the Bridgeport branch comes first.—This leads to Bedford, and near the celebrated springs in that county ; thence to Bloody Run, and through the Bsoad Top coal fields, and connects with the Pa. Central at Huntingdon.

The Salisbury branch although not entirely completed, runs in close proximity to the town of Salisbury. This thriving village is located near the terminus of this branch, surrounded with an abundance of coal and timber, and an excellent farming community. The Salisberians are noted for enterprise and hospitality. The town, now lively and growing, is destined ere long to become one of the most flourishing places in the county.—This branch connects with the main stem at Dale City.

The Berlin and Buffalo branch connects with the main stem at the town of Garrett ; and when completed will give the Berliners, and citizens along the Buffalo Valley, an outlet for their surplus products.

The Somerset branch connects with the main stem at Mineral Point, and is a great convenience to the people having business at our ancient Metropolis, and county seat.

Mount Pleasant and Broadford branch connects with the main stem at the town of Broadford. Several other branches are in contemplation. One at Ursina is already commenced. The main stem is to be extended to Chicago, and is already under process of construction ; and thence to the Pacific coast. I may in a subsequent article give our improvements in detail ; in this communication only a few of the most prominent, resulting from the completion of our road.

Our place (formerly known as Meyer's Mills, with but a Mill, store, tanneries, distillery and a few dwelling houses) was incorporated in Sept. 1870; under the uphonous and descriptive name of Dale City. Although comparatively a new town, we possess many facilities and advantages that many older towns do not possess. We are located at the confluence of Flacherty with Casselman River. The *dales* and *hills* formed by these streams have a productive soil. The landscape is wildly beautiful. Well cultivated farms, and thrifty, honest and industrious farmers and farmer's wives, with their families, produce everything that is required for food or raiment. Winter wheat, rye, oats, barley and buckwheat come to perfection here. The justly celebrated Glade Butter and Maple Sugar are manufactured here in abundance, and yield large profits to the farmers.

Various coal companies have commenced operations on the hillsides?—Coke and Fire Brick will be largely manufactured by next summer. We have thirty saw-mills within six miles of our town. We have good school-houses and church buildings, conveniently locaied, with good attendance, in every township. The The Brethren have five meeting-houses within a radius of six miles of our town. The citizens of Dale City are principally industrious mechanics, artisans,manufacturers and producers—intelligent, sociable and generous christians. The Brethren, German Reformed, Lutherans and Catholics have meeting-houses. The Episcopalians, Presbyterians, and Methodists have their meeting houses in process of construction. One of the last and most important improvements for our town and county is the Printing and Publishing establishment of H. R. Holsinger. The editor H. R. Holsinger, and his associate, J W. Beer, are young in years, but old in experience—intelligent and zealous christians,—hard workers. The advanta-

ges of this establishment to the community and the Brotherhood at large can only be realized by those friendly to the cause of a pure and enlightened christian sentiment.

They are now publishing the *Christian Family Companion*, the *Pious Youth*, and the *Brethren's Almanac*; will also shortly publish a local paper for general information, advertising, &c., and a Medical Gazette edited by Dr. U. M. Beachly.

(*To be continued.*)

From Brother Balsbaugh.

AT HOME, SUNDAY NOON, *Nov.* 26, 1871.

H. R. Holsinger: Dear Brother: —In No. 46 you have a brief editorial embodying the wishes of some of your readers, and no less your own, relative to my welfare and that of my dear parents.

For various reasons I withheld the desired "weekly communication."—First, my natural aversion to make myself the subject of remark, or give publicity to my physical wants and sufferings. Second, the danger to our best interests of cherishing the disposition to seek alleviation of our afflictions in the engrossment of human sympathy. In a certain degree this is proper and safe and soothing; but few watch themselves so narrowly in it as to prevent its merging into a morbid state of mind. "God was manifest in the flesh" to offer to us all the conditions that a healthy, well-directed desire for sympathy demands. Third, I want your columns filled with matter more valuable than reference to my physical condition is likely to be. Should I grow seriously worse you shall be apprised of it.—Should I materially improve, the fact will be announced in more frequent contributions of general interest.

I left "Hygeian Home" on the 11th inst. at 7 A. M., and in four hours stood beside my father's couch. A great change in his vital conditions had taken place since I had seen him a few months before. A week prior to my return his mind often wandered, and he frequently called my name, and expressed great joy in his imaginary interviews with me. When he was informed that I stood at his side, his countenance became radiant with paternal affection, but he could not open his eyes to see me. I raised the lids with my fingers, and he gazed long, tenderly and tearfully, and then we saluted in an embrace like that of the Patriarch and his son Joseph. But we could not converse, both being speechless. Oh, how my soul was wrung to witness his efforts to express his feelings and make known his wishes.

He sank gradually, almost imperceptibly, the first seven days after my arrival. On the 21st, at midday, I discovered indications that the last enemy was actually at work. I turned to my mother and remarked, "Death has been long at the door; now he is in; father is dying." His respiration was somewhat laborious, but apparently without suffering, growing feebler and shorter till fifteen before eight in the evening, when his eventful pilgrimage was exchanged for the God built city of the saints, and the sweet unbroken rest of eternity's sabbath. He expired without moving a muscle. I closed his eyes moist with the damp of death, thinking at the same moment that Jesus may be unsealing them in heaven's glory and bliss, and thrilling his emancipated soul with the first rapture of the Beatific vision.

His constitution was originally of the most powerful mould; but frequent and protracted infringements of physiological law, especially in the form of heroic allopathic medication, wrecked him early in life. Although he regained his strength, several of the more important organic functions were so impaired as to give him constant trouble for forty-five years.—This ultimated in such insensibility of the muscular system, that literal decomposition supervened long before his death. *For weeks he had to lie on his bare bones.*

In the Autumn of 1864 he attended a funeral and had the shaft of a carriage run against his spine, which rendered him so helpless that he could never after dress or undress, lie down or rise up. Thousands of times did mother and I lift him from his chair and bed, and hundreds of times did I help him on his knees and raise him again. Many of the ministering brethren who read this will recall some of the sad scenes to which I refer. He was never heard to complain. He wept and prayed much, but never deemed that he had one cross, or trial, or pang too many for the necessary culture of his faith, or the beautifying of his nature in the image of God. A sense of the sacredness of law was his ruling characteristic. He believed in honoring the Author of law in patiently suffering what its infringement entailed, ignorantly or necessarily, and in being lifted by such sufferings into a higher plane of being. He was a deacon fully half the term of his life, and was ever as ready to expose and spend himself for the cause of Christ, as for the advancement of his own interest. He was oftener in wet and cold and heat in filling the calls of his vocation than in places which not a few of the brethren frequent in neglect of sacred duties.

In the family he was emphatically a man of authority. He was grave deliberate, discriminating, punctual. Naturally benevolent, but allowed no dictation as to the objects of his liberality. In matters pertaining to the interests of the church, he was open-handed and sacrificing, but insisted on rigid investigation and thorough discipline. He was jealous of every object and every being that did not assume transparency in the presence of the Cross. He was born, lived, and died in the same home. His father and grandfather lived here before him. The latter settled here when my grandfather was eight years old, in 1763. Here my grandfather lived to the age of 97 years, and died of Apoplexy this day twenty years ago. He expired in my father's arms in the same room, and in the same corner, in which my father died.

"One like a night-flash passed away,
And one sank lingering day by day."

Long and faithfully they both labored in the kingdom of God. Side by side I trust they are walking the golden streets and by the river of life. Their names will long remain as ointment poured forth. The alabaster box which death has broken fills the house and community and church with heavenly fragrance. For our sakes we are sorry that the loved husband and father is gone. For his sake we are glad with joy unspeakable. His arm-chair and staff and raiment we prize as precious heir-looms, reminding us ever of his seat in "the heavenly places," his palm of victory, his robe of glory, and his crown of life.

He was born June the 4th 1793, and died Nov 21, 1871, reaching the

the age of 78 years 5 months and 7 days.

Brother Christian Bucher and William Hertzler spoke at his funeral from Psalm 90 : 10. The occasion was one of solemnity, and the exhortations affectionate, pathetic, and pungent. With a sorrowful heart, yet joyful in tribulation, and more earnestly than ever "pressing towards the mark for the prize of the high calling of God in Christ Jesus."

I am, in the bond of brotherly love,
Yours &c.
C. H. Balsbaugh.

To Brother D. M. Holsinger.

Dear Brother :—I often think of you since we no more hear your voice in our public assemblies ; and the kind regard in which I have ever held you, and the love I feel toward you and the cause in which you are engaged, constrain me to use my feeble effort to try to encourage you. We are so constituted that the strongest of us need encouragement ; and sometimes a word from the least of the brethren will give more cheer than the words of the eloquent. I have no doubt but what you meet with many things in your new field of labor that put your faith on trial and make you feel like Paul said on one occasion : "who is sufficient for these things ?" Your mission is the same as Paul's,—"to declare the unsearchable riches of Christ," and "to turn men from the power of Satan unto God ;" and in this you may at times seem to fail. But failure is not defeat. Failure according to feeble sense seemed to rest upon the manly brow of the Son of God when deserted by his friends, forsaken of his Father ; he heard the cries of the infuriated mob,—"Crucify him, crucify him," and had to bow his head from the cross and give up the Ghost. But from that very hour of seeming failure there followed the most glorious victory that was ever achieved in the annals of our world. The Father's purposes are accomplished. The powers of the prince of darkness are overcome. The seed of the woman has bruised the serpents head. The plan of man's redemption is finished. The life-giving word is, now to be proclaimed to a sinful and benighted world —"Preach the gospel to every creature." The work is carried on by those who were willing to leave their "nets" and follow their Savior ; and yours is a continuation of the same. Go forth then in humble boldness, in a cold and frowning world, to preach a dying Savior's love ; depending on the strength of Israel's God, and success must crown our effort ; for the cause is God's and must prevail, in spite of all his foes." You may not see the fruits of your labors now, but it will be like seed cast in the earth, and in the harvest time you may "return with joy, bearing your sheaves before you." "In the morning sow thy seed and in the evening withhold not thy hand ; for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good."

"Cast thy bread upon the waters :
Thinking not 'tis thrown away ;
God himself saith thou shalt gather
It again some future day.

Cast thy bread upon the waters ;
Tho' the waves seem dark to men ;
Sorrow shall be turned to laughter,
When thou findest it again.

Cast thy bread upon the waters ;
Why wilt thou doubting stand ?
Bounteous shall God send the harvest,
If thou sow'st with liberal hand.

Cast thy bread upon the waters ,
Duty bids thee not withhold ;
Have full faith that God will render
Thee again an hundred fold."

I am in Christian love your brother.
James A. Sell.

Neary, Pa.

Dear Reader ;—I left my residence in Douglass county, Kansas, on the 9th of September, and visited my friends in Clark county, Ohio. From thence to Fayette county West Va. where I enjoyed a hapy time with my friends and brethren, for over two weeks. I was yesterday evening permitted through the mercies and blessings of God to visit my dear father and mother and kind sisters and to enjoy their associations, from whom I have been absent for nearly five years. I found all well and have been enjoying good health myself.

One more thought before I close.—Let us all direct our journey through this world that it may be well pleasing in the sight of God our heavenly Father, that when our meetings and partings are over in this world, we may be permitted to strike glad hands together in that heavenly Jerusalem, where parting will be known no more. Then through the grace and loving kindness of God we can sing praises to his name in a world without end.

Daniel B. Grisso.
Blacksburg, Va., Nov. 1 '71.

Brother Holsinger :—The Brethren and friends here are generally well. In the church we are getting along as well as may be expected.—Since the first of January last, fifty were added to the church by baptism, mostly quite young, and all females but seven. Brother Daniel Holsinger will leave us in the Spring. He has bought a farm in Iowa.

Jacob Snowberger.
Waynesbora, Pa.

Brother Holsinger :—In Companion No. 47, page 745, there are a few mistakes in my piece on Sabbath-schools. First, I mean the Hebrew children that were cast into the burning furnace for not worshiping the golden image. (Dan. 3.) Second, I mean the children that mocked Elisha and were torn by the bears. (2 Kings 2.)

Hannah Knouff.

MARRIED.

On the 18th of November by brother Moses Shuler, BENJAMIN K. HOTEL of Bucks county to sister SARAH ANN STAUFFER of Lehigh county, Pa.

By the undersigned, on the 27th of July, GEORGE T. KELLER to PHEBE L. WATERS.

Also by the same, on the 5th day of November, SYLVESTER F. MULLEN to MIRANDA F. MYERS.

A. G. Black.

On the 26th day of November, by the undersigned, at the residence of brother Henry Hartung, the bride's father, brother JOHN M. SNYDER, of Black Hawk county, to Miss CATHARINE HARTUNG, of Marshall Co., Iowa.

Also, on the 23d of September, at the house of the bride's father (Jacob Moore) Mr. B. A. SNYDER, of Lagrand, to Miss CAROLINE MOORE, of Marion township, both of Marshall county, Iowa.

Elder John Murray.

November 23d, at the residence of the bride's parents, by Elder H. Koontz, brother JOSEPH F. EMMERT to sister ELIZA BENEDICT, all of Franklin county, Pa.

D. H. Fahrney.

At the residence of the bride's father, Nov. 24th, Mr. ELI S. CARPER to Miss ELIZABETH SNIDER, both of Bedford county, Pa.

S. A. Moore.

DIED.

We admit no poetry under any circumstances in connection with Obituary Notices. We wish to use all alike, and we could not insert verses with all.

In the Manor branch Indiana county, Pa.,

August 13th, ELIZABETH REAM aged 73 years 2 months and 10 days. Funeral discourse at Cookport October 29th from Heb., 13; 14, by Joseph Holsopple.

In the Berlin branch, Somerset county, Pa., on the 12th of September, 1870, CHARLEY SYLVESTER, son of Cyrus and sister Julia SHAVER, aged 1 year, 5 months and 26 days. Occasion improved by brother Valentine Blough and the writer from Samuel 12: 23. Michael Weyand.

In the Swan Creek congregation, Fulton county, Ohio, August 23d, of typhoid fever, sister MARY TEICHER, aged about 35 years.

The subject of this notice was married the second time. Her first husband's name was Robert Heiner, with whom she moved from Columbiana county, Ohio, to this part of the State, where she was bereft of her first husband. They were both worthy members. We hope our loss is their great gain. Funeral occasion improved by Elders A. Stutsman and Jacob Lehman.

In the same place, September 15th, of gangrene and inflamation of the lungs, SARAH JANE BERKEYBILE, aged 6 years, 2 months and a few days About three months previous to her death she inhaled a part of a cherry seed, which lodged in her lungs and remained until a few days before she died, when she coughed the seed up. Would say to the parents, comfort yourselves with these words, "Suffer little children to come unto me and forbid them not, for of such is the kingdom of heaven." Funeral improved by brother John Brown.

Also, in the same place, October 5th, sister MARY JANE THRUSH, aged 38 years, 2 months, and 23 days. Disease typhoid fever. Deceased was a sister that was much loved and respected by all, and her loss is deeply felt by the church. Her example was worthy of imitation. She left a sorrowing husband and family, who mourn their loss, but need not weep with those who have no hope. Funeral occasion improved by Elder A. Stutsman and the writer.

Also, in the same place, September 28th, of gravel, brother HENRY DELAMATER, aged about 71 years. He bore his sickness with patience, desiring to depart and go to the Father. Funeral occasion improved by Elder Abraham Stutsman and the writer from Rev. 14: 12-13.

Aaron Berkeybile.

In the Tuscarora branch, Juniata county, Pa., February 24th, FANNIE, infant daughter of friend Samuel and sister Elizabeth W. PANNEBAKER, aged 2 weeks.

Also, November 28th, 1871, JOSIE, infant son of same parents, aged 2 months, less 1 week. Funerals improved by brother Christian Myers.

Thus sleep the two little angel forms side by side. Nothing of them is left but the little twin mounds to remind the fond parents that they have two little angels in heaven.

Mary Kohrer.

In the Tulpehocken church, Lebanon Co., Pa., on Sunday, November 12th, brother JACOB BUCHER, aged 64 years, 7 months and 18 days. The evening before, he was in meeting well. Sunday forenoon he was missing; no one knew why; many asked after meeting, "Where was old brother Bucher to-day?" Some of his children who live away from home made for his house and found him suffering somewhat from pain across his breast. When the rest were taking dinner he walked to the stable, fed and came back, and sat in his chair conversing freely with his children about half an hour, when suddenly he commenced to tremble, and in two minutes time was a corpse; leaving three sons and four daughters—all members of the church, and two of the sons laboring in the ministry. Funeral on the 15th—large concourse of relatives, neighbors and members. Occasion improved by brethren Jacob Hollinger, John Zug, and John Herr. Text, Isaiah 3: 10

[*Visitor please copy.*]

A sad and fatal accident occurred on the farm of brother Jacob Meyers, a little over four miles west of Carlisle, Pa. Peter McGloughlin, a native of Ireland, and Jacob Frederick, son of brother Jacob and sister Eliza Meyers, were working in an ore bank about thirty feet deep. It caved in and killed them instantly. There was another man at work but he escaped. It happened about 2 o'clock P. M. on the 11th of November. About twelve hours elapsed before Jacob was gotten out. PETER McGLOUGHLIN, aged about 49 years. Funeral services by the writer. JACOB FREDERICK MYERS, aged 19 years, 2 months and 7 days. Funeral services by Daniel Hollinger and the writer, to a solemn congregation. Little did I think the last time I saw him that he so soon and so suddenly must be called from this to the eternal world. Oh, let us all take a warning from the above; and the brothers and sisters, and all his associates, that you too, must die, and for what we know death may not be far off. This is surely a loud calling for you to become obedient to your God. John Brindle.

LIST OF MONEYS RECEIVED for SUBSCRIPTION, BOOKS, etc.

S J McKinzie,	1 00	James S Black,	1 00
Dr J Beachly,	1 50	Linda,	3 50
Jonas Hildebrand,	7 50	Levi L Landis,	1 50
Jos B Light,	7 50	S B Replogle,	1 00
Reider & Heisey,	2 25	J S Flory,	4 00
Elijah Horne,	1 50	J D Yoder,	3 00
J C Stoner,	75	Mat Frantz,	1 00
D Brower,	5 00	Thomas Gray,	2 00
Conrad Imler,	2 00	S A Moore,	1 25
John Pool,	1 00	E J Sager,	1 50
Jonas Price,	10 00	M Hady,	8 00
D Hostetler,	2 00	A Soladay,	1 65
Jos Maugans	6 10	J S Snowberger,	9 60
Christian Shafer,	65	S H Taylor,	15 00
D O Brumbaugh,	3 00	James A Sell,	1 00
Annie E Stoler,	1 50	Lucy Cobaugh,	3 75
John Eisenbise,	75	Aaron Diehl,	5 50
T A Swinehart,	50	A Berkeybile,	1 50
Henry Slingluff,	1 00	H Gotheour,	2 00
Daniel Hollinger,	1 00	M Deardorff,	14 00
Jacob Harley,	10 00	Isaac Secrist,	75
Ben F Ebey	1 50	Abel Findley,	3 10
Thos B Wenrick,	4 50	Jacob B Neff,	50
Elder Saml Lidy,	1 70	John H Miller,	1 60
Daniel Brower,	1 00		

Pittsburg and Connellsville R. R.

TIME TABLE.

Commencing on Monday, October 10th, 1871, at 2 o'clock, P. M.

EASTWARD.			WESTWARD.	
Com Mail	Balt Exp.	STATIONS.	Cin. Exp.	Cum Mail
A. M	P. M.		A. M.	P. M
6 50	8 00	Pittsburg	10 15	6 10
10 21	9 57	Bradford	8 05	2 30
10 35	10 10	Connellsville	8 00	2 25
1 20	11 55	Mineral Point	5 52	11 22
1 40	12 15	Garret	5 35	11 02
157	1228	DALE CITY	526	1045
3 16	1 28	Bridgeport	4 15	9 25
4 30	2 00	Cumberland	3 40	8 40
P. M.	A. M.		P. M.	A. M

Advertisements.

WE will admit a limited number of select advertisements at the following rates

One insertion, 20 cents a line.

Each subsequent insertion 15 cents a line.

Yearly advertisements, 10 cents a line.

No standing advertisement of more than 20 lines will be admitted, and no cuts will be inserted on any considerations.

WANTED.—A situation as apiarian, on reasonable salary. West of the mountains preferred.

S. B. REPLOGLE,
Roaring Spring, Blair Co., Pa.

DR. U. M. BEACHLEY'S
FAMILY MEDICAL DEPOT.
OFFICE AND DRUG STORE,
ON MAIN Street,
DALE CITY, Somerset Co., Pa.

FOXES POISONED.—Full instructions in a Copyright Book for 50 cents. Address, J.T. MOXLEY, Owasso, Mich. 7-47-3m.*

GREAT EXCITEMENT!
J. N. FICHTNER,
of Berlin, Pa., has caused a great excitement in the County by bringing into our midst the very popular and far-famed WEED (F. F.) SEWING MACHINE. All who have tried it give this as their decision: "The Weed runs lighter, has less gearing, is more easily managed, and takes less time to understand it than any other machine now in the county."

The WEED has no cog-wheels, no spring or compound levers, and is sold at prices ranging from $60 to $150. Each machine is furnished with a tucker, quilter, baster, 3 hemmers, feller, corder, ruffler, fringer braider, and a self-sewer, gratis.

Satisfaction GUARANTEED.

Call on or address.

J. N. FICHTNER,
7-47-3t.* BERLIN, PA.

Office in Downer's new building.

Universal Guide for Cutting Garments.

By which every family may cut its own garments for men and boys, of twenty six different sizes; for Coats, Pants, Vests, and Shirts, and Ladies' Dress Bodies. Agents wanted to sell State, County, and Family Rights. For Particulars address MILLER & QUINN, *Tyrone, Blair Co., Pa.*

The Finkle & Lyon Sewing Machine, with Drop Feed, new Take-up, new Hemmer, &c., is now offered to agents on more liberal terms. Also, Second-hand Machines taken in exchange, or the new improvements applied.

Every Machine is warranted FIRST CLASS, and if the purchaser does not so regard it after a fair trial, he can return it, and money refunded.

N. B. Wanted traveling agents to visit each town, distributing circulars, explaining the improvements, etc., etc., who can make $200 per month. Address LYON'S MUTUAL S. M. Co.

The Christian Harp, containing 128 pages of choice hymns set to music in character notes. Price per single copy, post paid 85 cents. $3.00 per dozen.

H. R. HOLSINGER.
Dale City, Somerset Co., Pa.

BURLINGTON.

Leaving the East and arriving at Chicago or Indianapolis, how shall we reach the West? The best Line is acknowledged to be the C. B. and Q., joined together with the B. & M. Railroad by the Iron Bridge at Burlington, and called the Burlington Route.

The main line of the Route running to Omaha, connects with the great Pacific Roads, and forms to-day the leading route to California. The Middle Branch, entering Nebraska at Plattsmouth, passes through Lincoln, the State Capital, and will this year be finished to Fort Kearney, forming the shortest route across the Continent by over 100 miles.

Another branch of the B. M., diverging at Red Oak, falls into a line running down the Missouri through St. Joe to Kansas City, and all Kansas. Passengers by this route to Kansas, see Illinois, Southern Iowa, and Missouri, and, by a slight divergence, can see Nebraska also.

Lovers of fine views should remember the Burlington Route, for its towns "high-gleaming from afar"—its tree-fringed streams—its rough bluffs and quarries—its corn-ocean stretching over the prairies further nthan eye can reach.

Land-buyers will be sure to remember it, for they have friends among the two thousand who have already bought farms from Geo. S. Harris, the Land Commissioner of the B. & M. R. R. at Burlington, Iowa, or among the four thousand home-steaders and pre-emptors who last year filed claims in the Lincoln Land Office, where "Uncle Sam is rich enough to give us all a farm."

1780 1871

ARE YOU AFFLICTED OR SICK?

Use Dr. Fahrney's Blood Cleanser or Panacea.

An Alterative and Cathartic, or Tonic and Purge combined, for diseases arising from bad blood; such as Costiveness, Dyspepsia Sick Headache, Liver Complaint, Jaundice, Erysipelas, Worms, Chills and Fever, Scrofula, Pimples, Tetter, &c. TRY IT.

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For the Companion.

A Life Picture—The Wicked.

A man may glide safely along down the current of a great stream while the waters are smooth and unbroken, may lie down in his boat and sleep and dream pleasant dreams, and when aroused by some one interested in his welfare and told there are dangerous falls below, he looks out and sees the waters are smooth and placid as far as he can see, so he mocks at the idea of danger. 'Tis true he knows there are falls far down near the sea, but he intends to see to that danger when he gets near the point, so he decides to have a little more feasting, a little more slumber and sleep, and resigns himself to the embrace of the goddess of pleasure and idleness, and is lulled to sleep by her fascinating smiles and lullaby songs. On, on his little bark drifts, nearer and nearer the roaring falls it approaches; the thunderings of the terrible flood pouring over the dizzy precipice reaches his ear; he starts up and wildly looks around—can scarcely comprehend at first the meaning, but at length the terrible reality stares him in the face; he feels that he is going faster and faster! oh, the horror that seizes his soul, for he is already in the swift drawing current! Now he cries for help; now he falls upon his knees and probably for the first time his lips move in prayer; now he laments his madness. The godless at whose shrine he so often knelt, now mocks at his calamity and laughs when his fear cometh. He sees the surging billows of foam far below and hears the voice as of a thousand demons that await his coming, and alas! over the awful brink he plunges as by an irresistible power—one longing look up—and one more cry of agony, and all is over; he has gone down into roaring billows never more to rise in this life.

Such, in a great measure, is the life and end of the ungodly, only a fate ten thousand times more awful awaits them. They, with all others, are drifting down the stream of time to eternity. How careless and unconcerned they are as to the dangers that are ahead. They court pleasure's smiles and are lulled to sleep in the cradle of vanity and ease. Sin is their meat and their drink. If awakened to a sense of their dangers they heed not the counsels of the good, but listen to Satan who continues to whisper into their ears time enough, time enough to prepare for death and heaven, until at last, and that too before they are aware of it, they feel the drawings of death's flood, and hear as it were the mutterings of distant rolling thunder. Then they begin to look wildly around and cry for help. Where now their vain pleasures and hopes? Where now the prospect of time enough? All, all is but hollow mockery. Feeling the chilly damps coming from the valley of death, remorse takes hold of the soul and now laments the folly of not making peace with God, and of slighting a Savior's love. The thought that if they had made friends with Christ now he would bear them up, rankles in their bosom as a sharp-pointed sword. Oh! the awful thought, too late! too late!! Nearing the awful brink of eternal woe without Christ and without hope, in terror they cry, *lost*! LOST!! The horrors of hell take hold of their soul! They hear, as they near the awful brink of ruin, voices as coming from legions of devils that await their coming; and thus amidst the woeful din that emanates from an awful hell, they are hurled over into the vortex of eternal ruin. Oh, turn poor sinners, "for why will you die when Christ in great mercy is coming so nigh?

J. S. FLORY.

Grace in Time of Need.

BY D. B. MENTZER.

The beloved Apostle to the Gentiles wrote the Epistle to the Hebrews, or converted Jews, and convinced them that Jesus is our Great High Priest, and has "passed into heaven" to officiate there in our behalf, and that He is not a Priest as they of old, mere man, but a Divine Priest, who can be "touched with the feelings of our infirmities," and "was tempted in all points like as we are, yet without sin;" and then he encouraged them together with all believers, and says: "Let us come, therefore, boldly to the throne of grace that we may obtain mercy, and find grace to help in time of need."

How shall I come?

Now, my dear fellow-christian, when do we need grace? when is the time of need? why does the great apostle say "in time of need"? give these queries a few thoughts, for this subject concerns every one who names the name of Christ.

When do I need grace?
I need grace daily.
How can I find grace?
By seeking for it.
Where shall I seek?
At the "throne of grace?"
Where is the throne of grace.

Wherever I offer "fervent prayer," "in spirit and in truth," being careful not to do my righteousness before men simply to be seen and heard of them.

"Come boldly to the throne of grace," and "find grace to help in time of need"—to help in every-day life for I need it daily; yea, momentarily, for every moment I am exposed to evil either in deed, word or thought

But what is this "grace"? It is God's saving and sanctifying power, to sanctify our souls to the Lord's service here and prepare us for Heaven and its fadeless glories. O brother, sister, christian, we need it. We need it daily. We need it to subdue our sinful passions, and to sanctify our tempers. We need it to preserve us in the hour of temptation, and to sustain our hearts in time of trouble We need it to quicken our languid affections, and enlarge our religious experience. We need it to render us useful to the world, and to enable us to "endure with patience the race set before us." We need it when we must meet the grim, monster, enemy, DEATH,—to help us in that great, final hour of need. O grace, heavenly grace, "grace of God!" Be it our portion and part forever

Our God is the God of all grace. Jesus, blessed Jesus, the Son of God is full of grace. And gives us more

grace. He has promised to give it, and He is faithful. But we must ask if we would receive; we must come boldly, and seek for it fervently, and find it. Without it, we must fall, or drag along a lifeless formality. Without it, we cannot be Christians. Without it we are lost, hopelessly lost.

Come let us look unto Jesus for grace to overcome our past sinfulness and pride. Let us look to Jesus for grace to sanctify us and make us useful. Heaven forbid that we should attempt anything in our own strength, but let us receive grace from the Lord, that we may live unto Him, and ascribe all the good we do, to the grace of God which is with us and in us.

Grace is always free. Is free to us, and our gracious God invites and entreats us to come and receive. Come then, boldly to the throne of grace and obtain mercy, and find grace to help you each day. Come to Him in the closet of prayer, and come to the family altar, and He will help.

Another year is being closed as a volume of history, soon to be placed in the vast library of the Past, and I wonder how many of us feel satisfied with the record that it will bear of our life during the year. May God be merciful unto us. If we have been too ungrateful, if we have too seldom come to the throne of grace, if we have been too selfish, may we humble ourselves before Him.

Fellow-christian, let us resolve upon a holier life, and may the New Year find us determined to live more consecrated to God and His Christ than heretofore. Peace to you all.

Waynesboro, Pa.

Labor not for the Things That Perish.

BY E. HERBRUCK.

To-day, as we sat by our window and watched the tide of life flow down the street, we were struck with the thought that each of that busy crowd had some object in view, that object was common—the ease and comfort of the body.

Then we said, "how foolish." And we wondered why it was that men labored and toiled until they grew pale and emaciated, for something that will never satisfy the deep, earnest longings of the soul.

We saw there the rich, the poor, the lame, the blind, — deformed beings, many in whom the tide of life must soon cease to flow, and yet all rushing on, eager to reach their place of business, that they might continue their race for wealth.

The rich man has a palace, but is not content with it. Like Nero, he must have a house "fit for a man to live." The poor man has a dwelling —there is a look of comfort about it —there is ivy on the porch—there are rose shrubs in the yard; but he is ill at ease in it, he must have one like his neighbor, and on the securing of the means for this style of living all the powers of his being are concentrated.

Thus men act. The power of mind given them to be used in search of the things that are heavenly and unseen are used only in search of the things that are seen, though they have heard the admonition, "Labor not for the things that perish."

The soul was not made for earth, and will never be satisfied with earthly things. And while man should be seeking pearls that will adorn his crown in glory, he labors only for things that will perish and drop off like the faded autumn leaf. If what the richer men amass would make their eternity happy, there might be some excuse for this unceasing toil; but we know he shall not carry it with him to the grave any more than shall the flowers at the close of day fold forever in their petals the glory of the setting sun.

Wealth has been amassed, but life has been a failure. Much gold and fame have been won, but a soul is lost. There has been much pleasure in the life that now is; but life's misdirected toil, an abused concience, these will weigh like mountains on the soul in eternity.

Man was not made to use his faculties merely in the acquisition of money; they were intended for much higher things. He should seek to know God—his own sinful condition, and how he may be saved; for these things he should labor, because they will bring peace to his soul.

Child of God, wouldst thou be happy? wouldst thou be rich? then labor for those things that shall endure when the pillars of the universe have trembled, and the great earth has passed away.

Strive to win Christ, and thou shalt be rich indeed. Thou shalt be worth more than all the stars twice told in gold.

Labor not for the things that perish, but for those things that endure unto everlasting life, so that when thine end has come, and friends have gathered round thee, they may say, "he is rich." Yes, rich in love, rich in honor, rich in everlasting glory, rich in Christ. And when thou hast come forth from the battle of life with victory written on thy brow; when thou hast exchanged thine earthly tabernacle for the house not made with hands; angels shall weave for thee a crown that shall outshine the very stars in luster, and thou shalt enjoy all those things for which thy soul did long.

The Mountains of Scripture.

Mount Ararat whereon, says Moses the Ark rested, consists of two peaks, separated by a valley. The great Ararat rises to the height of 17,210 feet from the level of the sea, and the lesser, or the little Ararat, to 13,000. The Great Ararat was ascended, after great toil, by Professor Parrot,, in 1829; probably then pressed by the foot of man for the first time since Noah.

Carmel, the scene of the trial between Elijah and the worshipers of Baal, as to whether Jehovah or Baal, was God, is the general name of a range of hills extending north west from the plain of Esdraelon, and ending in a bold promontory on the shore of the Mediterranean, forming the bay of Acre. The extent of the range is six miles, and the greatest height is 1,500 feet.

Mount Ebal and Gerizim, in Samaria, rise about 800 feet, having a valley about 250 paces wide between. On these hills was performed the grand ceremony, on the Israelites gaining possession of the land of promise, for which Moses had left directions. Six tribes were placed upon Mount Gerizim to bless the people, and six upon Mount Ebal to curse. In later times the Samaritans built a temple on Mount Gerizim, and the Samaritans still regard it as holy ground.

Mount Hor, on the summit of which Aaron died, is situated in Arabia Petrea, on the confines of Idumea, and rises to the elevation of 3,000 feet.

Men may judge us by the success of our efforts. God looks at the efforts themselves.

For the COMPANION.

Definite Time.

"But of that day and hour knoweth no man; no, not the angels of heaven, but my Father only." Matth. 24: 36.

This text is used, times innumerable, to prove that no person can, or shall ever, know any thing definite of the time when Christ will come the second time into this world. But it does seem to me that there is more claimed for the above words of Jesus than he wished his disciples to understand.

Now let us remember what gave rise to this language. We learn that the Jews were looking for a King to arise among them, that would reign over the whole earth; and when Jesus entered upon his ministry, they told the miracles he did, and hence many believed that he was the Messiah foretold by Moses and the prophets. But even his disciples were over anxious to see him immediately enthroned; and he had, upon several previous occasions, told them what should be done to him; but the disciples were not careful enough of what was written of him by the prophets, and what he told them himself, so he thought he should and would immediately set up his kingdom. So they "showed him the buildings of the temple." He then tells them that there should not be one stone left upon another that should not be thrown down. This seems to have made some serious thoughts to arise in their minds, and they asked him, "When shall these things be? and what shall be the sign of thy coming and of the end of the world?" Matth. 24: 3. Then he began to answer their questions, and in doing this he refers them to what was written in the prophecy of Daniel. And after he answered them and told them what must come to pass before he would return, he tells them "Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven." Matth. 24: 29. And after telling all these things, he tells them to "learn a parable of the fig tree;" &c.

Now the question is, Have these signs come to pass? I answer they have. The sun was darkened on the 19th of May, 1780; and the night following, being only a day or two after full moon, it was so dark that even a cloth or paper could not be seen when held before the eyes. And on the night of the 13th of Nov, 1833, the stars fell. To the latter phenomonan there are thousands of living witnesses. I well remember the memorable morning; and the following day there seemed to be a general gloom depicted upon the countenances of men and women. And I well remember of hearing some of the most pious of that day say that this was a fulfilment of the Savior's predictions,—"The stars shall fall from heaven." And undoubtedly they were correct in their conclusions. These are the signs by which we are to be warned of the near approach of Christ's second coming, the same as we are aware of the near approach of Summer, when we see the fig tree and all the trees bud and put forth leaves. Then in a very short time we see men searching diligently into these things, when the cry went forth with power: "Behold, time shall be longer!" (Even then, 1843, for then all the prophetic dates run out). This no doubt was a fulfilment of the prophecy of the rainbow angel of Rev. 10th, and it would be well if we studied the Scriptures. It will greatly assist us in coming to correct conclusions in many things pertaining to the signs of the last times.

This angel was clothed with a cloud. We all know the effect of a cloud spread over or around the earth It has the effect to hide the sun from our vision. A rainbow is caused by a mist intervening between us and the sun; after the cloud has partially passed away. Now if we apply this spiritually to the time movements of 1843 and 1854, we see the cloud that obscured the light of prophecy in that day; because Ptolemy's canon was universally conceded to be correct, hence Wm. Miller was mistaken in his calculations, as he commenced certain dates at wrong dates, and of necessity must end at a corresponding wrong dates But when the "Sealed Book of Daniel opened" came out, then we had a correct chronology of the age of the world, and now to the prophetic student it must appear very evident that the end is nigh, even at the door. The more closely we read the predictions of holy writ concerning the closing scenes of the present dispensation, and compare with the present state of the nations of the whole earth,—and not only as regards the nations, but also all associations, either political religious, or otherwise,—all combine to fulfil the prophecies.

But the answer comes, "But of that day and hour knoweth no man," &c., Dear reader, I would now call your attention to this fact, that Christ spake to his disciples in the present tence; he says, "But of that day and hour *knoweth* no man" He does not say, no man shall ever know. This would forever seal the book of Daniel. But the angel told Daniel, "Go thy way, Daniel, for the words are closed up and sealed till the *time of the end*." It does not read *until the end*; but till the *time* of the end; and then it is said that "none of the wicked shall understand; but the wise shall understand." Daniel 12th. Now the plain, literal understanding is, that at the time that the Savior used the language, "But of that day and hour knoweth no man," the matter was still closed and the seal upon it; hence none did know. But inasmuch as the seal was to be loosed before the end, but only in the time of the end, when the time of the end came, the seal was broken open, and then the wise were enabled to understand; but the wicked will not take heed unto the signs of the times, hence shall not understand, but the wise shall understand."

Then how beautifully does the Savior portray the condition of the saints, and the wicked in "the time of the end, when he says, "But as the days of Noe were so shall also the coming of the Son of man be." Now this was written for the benefit of the saints, and not for the wicked, just as it was told Noah "yet seven days," Gen. 7. Noah knew seven days before the rain came. If it is to be as it was then, the righteous will know something of the time when the Lord shall come.

WM HOLSINGER.

For the *Companion*.

Happiness. (*Concluded*).

Sorrow added to sorrow, and trouble crowded upon trouble. I tried to get rid of my trouble, and resorted to every expedient that suggested relief; but never once came to myself. Ah! how little could I see that the root of all my trouble was in my own poor, famishing soul! I had spent all my Father's goods in riotous living, and was now perishing with hunger. I once had an innocent heart—a clear conscience—a pious inclination—a sound mind. These were the gifts of my heavenly Father; but the tempter drew me on, and I bartered them all away. He stole my reason; he corrupted my judgment; he hardened my heart; he blinded my eyes, and he kept me from hearing the Good Shepherd's voice, by the constant din of his ridicule and mockery.

I heard there was balm in Gilead—he told me 'twas not for me. I heard there was pardon offered to the chief of sinners—he sneered, "Don't be a baby, you have no need of pardon." "But I'm weary of life and heavy laden."

"Here's the bowl," says he,

> "'Twill make a man forget his woes
> 'Twill heighten all his joy."

Oh, if I had only known that at the last it biteth like a serpent and stingeth like an adder! Despair took hold upon my shattered mind and troubled soul! 'Twas like the troubled water that casteth up mire and dirt continually, and the roaring thereof drowned entirely the voice of mercy. No rest—no peace—no friends—no God, but the haunting of the evil one continually.

Found dead is the virdict and here we close the dismal scene.

J. L. SWITZER.

For the Companion.

Feet-washing and its Design.

This subject seems of late to enlist the attention of our brethren, if possible, more than ever before. The manner in which it shall be performed, seems now to be of more moment than any other part of this church ordinance. If we can properly understand the object our blessed Master had designed it to accomplish, we think that we shall also understand the manner in which to perform the rite, and have imparted to us the happiness arising from an observance of the same. Jesus says: "If ye know these things, happy are ye if ye do them." We believe that this enjoyment will belong to every member in particular, if every one engages in the work; for we know, that it is one thing to have a brother stoop down and wash our feet, but it is quite another thing, for us to stoop down and wash his feet. The act of servility is performed by the one who washes and not by the one that is washed. We all know who performed the part of a servant in the upper chamber, where the Lord's Supper was first eaten; and if we were at a neighbor's house, and he should command another to come with water and wash his feet, could we not see which was the servant? Now we think & will say this, that if we hold that feet-washing is a humiliating ordinance, which it certainly is, it should always be performed in the manner that will impart the most of that Christlike principle to those who practice it, and in no better way can we obtain that principle,—and we do obtain it, if we follow our Lord,—than for each one to act the part of a servant himself. If we wish this practice to make the church humble, let every member become an humble observer of all our Lord's commands, and then will the church be made so. If love is to make part of its character, let every one in particular so love his brethren as our Lord hath loved us and then shall the world know, that we are his disciples. It was the performance of so many acts of kindness to the poor and the afflicted, that gave to our Master the character of a friend and brother; it was by performing the acts of a servant, that gave to him that humble character, and has degraded his religion in the eyes of a wicked world. And so of all other traits of character that we see in him, as Prophet, Priest and King, and as mediator between God and man, and now as an intercessor for us in heaven; they are all given to him by the performance of that part that belongs to each in particular. If to follow our Lord imparts character, then let us follow him through the regeneration in every work and duty and try to attain to the object for which his commands were all given. Let us be willing to follow him to prison and to death.

LANDON WEST.

Sinking Springs, Ohio.

For the *Companion*.

The Lord's Prayer.

In the Lord's prayer are six distinct petitions, as follows:

1. Thy kingdom come.
2. Thy will be done on earth as in heaven.
3. Give us this day our daily bread.
4. Forgive us our debts as we forgive our debtors.
5. Lead us not into temptation.
6. Deliver us from evil.

In this essay it is my purpose to show the propriety of using these petitions in our daily prayers; but the reader will pardon me for beginning with the last.

"*Deliver us from evil.*" So long as there is any manner of evil in the world, we have need to be delivered from the same; and as we can not deliver ourselves, we have need to pray, "Deliver us from evil."

"*Lead us not into temptation.*" So long as sin is in the world, and so long as we are in a state of probation,—the temptation as here used meaning trial,—we have need to pray not to be led into these trials; and as we pray for exemption, we should not unnecessarily run into them, and thus, by avoiding them try to answer our own prayers.

"*Forgive us our debts as we forgive our debtors.*" So long as we are in need of the blessings of heaven and receive them, we are debtors to "Our Father;" and not only so, but so long as we are subject to transgression we are likely to do so, and have need to pray, "*forgive us our debts.*" But I would have the friendly reader to notice the subjoined clause,—"*As we forgive our debtors.*" Are we willing to forgive other's their trespasses? If so, we may ask to be forgiven as we forgive; but so long as we are not willing to forgive, we are not prepared to use this petition.

"*Give us this day our daily bread.*" So long as we are in need of food none will deny the propriety of this petition.

"*Thy will be done on earth as in heaven.*" So long as there is any will contrary to that of "Our Father," we have need to pray, "*Thy* will be done." But notice a little farther, the petition says, "On earth as in heaven." Oh, how different will be the state of society when every one will do the Lord's will on earth! Now we have a number of empires, kingdoms, and republics, each ruled by its own rulers according to their *own* will, and in these empires and kingdoms there are numerous subjects, who, nevertheless, have a will of their own which they desire to be done, giving rise to numerous parties, factions, societies and sects, among whom we find contrary desires, antagonistic interests, and divers wills; each claiming his rights,—as they are pleased to term it,—and the result is continual strife, dissension, and even fighting; each party wishing to enforce the accomplishment of its own will, in which our Father's will is entirely ignored. Where is the christian who does not desire improvement in this particular? But the antagonistic kingdoms will exist until the God of heaven shall set up his kingdom even until the stone cut out without hands shall smite them and break them to pieces, and shall become a great mountain and fill the whole earth; even till the seventh angel shall have sounded his trumpet, and the kingdoms of this worle shall have become the kingdoms of our Lord and of his Christ; and he shall reign upon the earth and the saints shall reign with him a thousand years; even until we shall realize this, let every member of the church say even so, come Lord Jesus, and continually pray, THY KINGDOM COME.

JOSEPH HOLSOPPLE.

WORDS we may control at will, but looks, tone, motion, and conduct, all of which spring from the internal character, compose a great reservoir of influence, which is ever affecting mankind.

If you wish success in life, make perseverance your bosom friend, experience your wise counselor, caution your elder brother, and hope your guardian genius.

WORK QUIETLY.—Endeavor to take your work quietly. Anxiety and over action are always the cause of sickness and restlessness. We use our judgment to control our excitement, or our bodily strength will break down. We must remember that our battle is to be won by strength not our own. It is a battle that does not depend upon the swift and the strong.

Christian Family Companion.

DALE CITY, PA., Dec. 19, 1871.

Last Words.

The time has now arrived when we shall indite our last words for the seventh volume of the COMPANION, and perhaps for the last time address some of our readers. We have been spending a very pleasant year in each others company, as editors, contributors, and readers. We have taken much pleasure in preparing and sending forth our weekly visits to your homes, and imparting our words of instruction and encouragement, and we know that many of you were often made glad by our arrival. We have now fulfilled our contract to make you fifty hebdomadal visits during the year eighteen hundred and seventy-one, and our last duty to you, is to bid you a hearty farewell, for, as we do not wish to be considered an intruder we shall not again step into your family circle, until we receive an invitation from you. We however now rap at your door, and at any time we hear you say "come in" we will gladly enter, and renew our visits. We believe you have a perfect right to choose your own companions, and you should use that right, and allow no one to force himself or his friends upon your fireside, against your wishes. Whether you renew your subscription, therefore, or whether you do not, we wish you well; for if you do you will show your approbation of our paper, and if you do not, as sensible persons, we suppose you to have a good reason for refusing to do so.

As heretofore, we shall continue to do the very best we can; striving in all things to preserve a conscience void of offence toward God, and toward man. We may have or we may not have something farther to say of our intentions in our introductory to next volume; as the spirit may dictate, and opportunity may afford.—We shall not do less than this year; we hope to do more. And so our last word to you, shall be, sincerely, farewell.

Mark this Item.

We wish every reader of our paper to take special notice of this item, although it is nothing new to most of them, viz: That WE SEND NO PAPERS AFTER THE TIME SUBSCRIBED FOR HAS EXPIRED. We have a few life subscribers, to whom we are ordered to send it perpetually. All others are expected to inform us if they wish the paper continued. This we regard the only fair and honorable way of getting up a circulation. Some papers continue sending on until notified by the subscriber to discontinue it. This we regard as a beggardly imposition, and will be resorted to only by publishers who have an inward consciousness that their papers lack that intrinsic worth necessary to command support. In speaking of a paper that has adopted this forcing method, a brother remarked having heard another brother say, he hated to notify the publishers not to send their paper, and yet he did not want it. The Brethren and the public generally, are informed that it is no part of their business, to write to publishers who adopt this method. When the time subscribed for has expired they need only refuse to lift it, and it will become the duty of the Postmaster to notify such publishers that their papers are not wanted, which he can do without expense to himself or any one else. Thus you save your time of writing, paper, and stamp.—And it is the proper way of dealing with those who attempt to impose upon you.

Should we happen to send to any who have not ordered, it will be through mistake, and we shall feel thankful for a notice, when the paper is not wished, in any way the subscriber may see proper.

Remember the poor.

Left Over.

We have a number of essays, selections, obituaries, and items of correspondence that could not be crowded into this number; some that should have appeared in this volume. Our next number will be crammed with the very best that our worthy corps of contributors can produce. Here is a list of some of the uppermost in the manuscript box:

A Crumb of Manna, Balsbaugh
To Hannah M. Burger R. Snavely
Elder Keller's Reasons for taking the Small Pox.
Honesty, M. H. Myers
Speak Gently, Flory
Closing Sunday Schools, McFadden
Design & Mode of Baptism, Stalnaker
Immortality, Samuel C. Bashor
Be Ye Ready, Lewis W. Teeter
Our Brethren—What they Believe, &c., Landon West
Covering the Head, N. B. Blough

and a number of items of correspondence "too tedious to mention." Of course it is not likely that all can appear in the first No. of next year, but they will be forthcoming as rapidly as space will permit.

Postage Free in the County.

Our friends in Somerset county will notice that in this county there will be no postage on the *Companion*. This will be an advantage that is worth twenty cents to each subcriber. This fact should be mentioned by agents and friends when soliciting patronage for us. We think we ought to double our circulation in Somerset county, and believe it can be done, by making double efforts.

Back Numbers.

Now is the time for our subscribers to examine their files and to notify us what numbers of volume seven are missing.—We will supply as far as possible. The following numbers are now exhausted:—10. 17, 19. 20. 22. 23. 25. 27. 30. 40. 43. 44. 47. 48. It will not be necessary to order any of these. for not having we cannot send.

Out at Last.

We mean the Brethren's Almanac for 1872; and a good one it is. Everybody praises it. Those ordered have been sent, and still we are able to fill orders. Price ten cents a single copy. Seventy-five cents a dozen.

The Brethren's Tune Book.

We hope in a few weeks to be able to give our readers a little more satisfaction in regard to the above work. The whole delay is blamable upon our musical editor, and we shall have to repremand him severely for his slowness.

Late Issue.

The present number went to press about four days later than our usual time. We were delayed for want of mechanical help. There will be so much the less time between the last and first numbers. Please excuse.

The Pious Youth.

It is still a question whether the PIOUS YOUTH will be sustained. From those places yet heard from the prospects are favorable, but the greater number of places have not yet reported. Let us hear from you, friends, before the close of this month, or our monthly juvenile will be no more. Remember we must know what you have done. You need not necessarily send us all the names, but tell us for how many names you will stand good. The December YOUTH will not be issued until its final doom has been fixed. What shall it be?

We have received the announcement of the death of brother Jacob H. Stiffler, of Duncansville, Pa., who departed on the 10th inst. It will appear in our next.

Answers to Correspondents.

JOHN SCHRIVER; Out at the time: it is now sent.

J. W. BEAM: We received $4.50; it was a typographical error.

B. F. DARST: It was an oversight—all right now.

LANDON WEST: The 25 cents came to hand. We do not place on the list of "Monies Received" amounts under fifty cents, as it would consume too much space.

LEVI HOCHSTETLER. According to our books, D. K———'s subscription closes with this volume.

CORRESPONDENCE.

Correspondence of church news solicited from all parts of the Brotherhood. Writer's name and address required on every communication as guarantee of good faith. Rejected communications or manuscript used, not returned. All communications for publication should be written upon **one side** *of the sheet only.*

Errata.

In No., 46, in obituary of John Ezra Forney, read, son of brother John and sister Delila Forney; and, funeral services by Elder Daniel Neher, instead of "old Daniel Neher."

WM. PULLEN.

In same No., page 734 (735), the age of Maria Alice Hollinger deceased should have been 2 years 6 months and 27 days. Also in conclusion of the same letter read *bonds* of the gospel instead of "words of the gospel."

ADAM BROWN.

In No. 48, page 770, you say "Even don't make very strange of it when the preacher takes the last corn." You should have said the last *Cow*, not "corn." The widow alluded to, had several small children, and I thought milk was very essential in such a family, when they have not plenty of other things; therefore it sounded so hard to me to hear that they had taken the last Cow. I thought, and do yet think, it would be but poor comfort to me, for my members to try to console me by telling me it is all right, the preacher aught to have his pay, and they would let me have a little milk once in a while if I would come and fetch it, and that being from a half mile to a mile and upwards.

Elder JOHN MURRAY.

DIED.

We admit no poetry under any circumstances in connection with Obituary Notices. We wish to use all alike, and we could not insert verses with all.

In the Nettle Creek branch, Wayne Co., Ind., March 6th, Elder ZACHARIAH ALBAUGH, aged 76 years, 1 month, and 4 days. Soon after brother Albaugh came to the church he was elected to the office of a deacon, and having filled his office to the satisfaction of the church, he was then called to the ministry, and was ordained about 12 years ago. His health had not been good for the last 20 years, and for the last five years of his life, he labored but little in the ministry. For the last two years, he was unable to attend public meeting. He was, however, confined to his bed but about eight weeks, during which time his sufferings were great, but were borne with christian resignation and fortitude. But although he could not attend the public meetings of the church nor labor in the ministry, his whole heart was with the church, and his labors and counsels were always for the promotion of the primitive order of the church. As a counsellor he stood deservedly high, consequently his counsels were much sought after. He left a widow, (a sister), who was ever in sympathy with him in all his official duties in the church; and during his long illness she was ever ready to do all that kindness could dictate to make him comfortable.

The funeral was attended by a large concourse of people, and the services were performed by the ministers of the Nettle Creek branch and brother Quinter, who was visiting the church at the time. Text, 2 Tim. 4: 7, 8.

DAVID BOWMAN.

LIST OF MONEYS RECEIVED for SUBSCRIPTION, BOOKS, etc.

Geo. Bucher,	$2.00	Levi Himes,	1.00
P. Deardorf,	1.65	R. K. Binkley,	12.75
I. Young,	5.00	A Clingenpeel	14.00
Geo. Brubaker,	3.90	J. Aldinger,	3.00
A. Chamberl'n.	5.10	Henry Keller,	50
Jos. Schuntz,	1.50	Henry Haines,	3.50
Christ. Gnagy,	1.50	M. Graeff,	1.50
John Everett,	1.65	J. M. Landes,	1.50
J. L. Myers,	3.00	H. D. Sayler,	1.50
E. M. Mohler,	1.50	Jno. Hertzler,	3.00
A. Pearsall,	1.20	Jno. Mohler,	5.10
J. F. Neher,	10.00	Wm. Kercher,	1.60
D. Aschenbach.	2.50	J. Hollinger,	2.25
M. H. Shutt,	1.00	Jacob Bowser,	5.00
Eli Horner,	6.75	J. M. Hutchison	1.00
C. F. Martin,	3.25	A. Brubaker,	1.60
Sarah Mohler,	1.50	J. W. Moats,	2.25
A. Hutchison,	2.50	D. B. Teeter,	2.25
S. H. Caylor,	1.20	F. M. Long,	75
Sarah Hoover,	7.50	Dan'l Senger,	75
J. P. Lerew,	4.50	Sam'l Book,	10.00
I. H Byerly,	5.50	D J Myers,	10.00
J. Wise,	6.00	J. H Stager	6.10
John Smith,	1.60	J. T. Myers,	10.50
Enos Crowell,	1.70	Miss S A Mack.	2.55
D. H. Garber,	4.00	J. P. Barnes,	1.10
Susanna Hess,	3.00	Jno Shick,	5.50
D. N. Wingert.	2.00	T. S Dome,	1.90
John Hornish,	60	Peter Helfer,	5.50
D. G. Hendricks	1.60	Sarah Baker,	80
D J Myers	75	A K Dehaff,	50
J. F. Ross,	1.50	I H Starkey,	2.00
Thos. Bickel.	1.50	Sam'l Blough,	1.60
C. Wenger,	15.00		

Religious Newspapers and Sunday Schools.

Dear brother Henry:—I am now receiving the COMPANION regularly, and it is always a welcome visitor. I am aware that there are many of our brethren who do not patronize *our papers*, but both by word and deed discourage others in patronizing them. If my circumstances permitted I would take a copy of each, but I must be satisfied with the one I first patronized—the COMPANION. I feel assured that such a paper as yours in a family must be productive of good. While I am free to admit that there can be no improvement in the great plan of salvation, I am as free to admit that there may be various aids, or means, directed by the spirit of God, to lead men to a saving knowledge of the truth of God's word.

A religiously conducted family newspaper, and a Sunday-school conducted on the same principle, are two prominent means, not particularized in the word of God, which have been blessed by God's holy spirit, as helps to the gospel in bringing men and youth to see a beauty in the religion of our Lord and Savior Jesus Christ. I know that the opposers to both institutions assert that we have no gospel evidence that those things were extant in the apostolic days. While we admit that fact, we insist that it is the duty of every one who has been "born again" to use every lawful means to convert men from the error of their ways. The old Brethren do many things, for which they have no; "thus saith the Lord," yet who would condemn them for it, when the object is to save precious and immortal souls? An aged brother, who is an inveterate tobacco chewer, remarked to me not long since: "It is wrong and contrary to God's word to have Sunday-schools." I looked at the tobacco juice running out of the corners of his mouth, and thought, "O consistency, thou art a jewel!"

Editors of religious papers and Sunday-school superintendents and teachers can ask the Lord to bless their labors of love. Can tobacco chewers do so, and be consistent? I trow not.

Our congregation, and the interest in the cause of the Brethren, is on the increase in this city. Brother Jesse Roop and Elder Jacob D. Trostle, from Bush Creek, have promised to preach for us next Sunday, Monday, Tuesday and Wednesday nights. Elder Daniel P. Saylor has promised to preach for us a series of sermons for at least a week. We look forward to see fruit from their labors of love. Other brethren from Frederick and Washington counties have promised to assist our Pipe Creek ministerial brethren to give us preaching frequently. Brethren who may be passing through the city and willing to preach for us should give me at least a week's notice before coming, so that I may have due notice given to the public. We should be pleased to see *you* here. Yours in the Lord,

L. J. GROVE.

Baltimore, Md.

Dear brother Holsinger:—As perhaps it would be interesting to your numerous readers, I will give you a short history of what the Lord, through the instrumentality of his preached word, has done here at the Grove meeting-house, in Fayette Co., Pa. About the 5th of November, brother Isaiah Custer, from Adams county, Ohio, in company with a deacon brother from Highland county, Ohio, commenced a series of meetings. Had preaching every evening, except two or three evenings, until the 21st of November, and the words spoken by our worthy brother Custer, and followed with very appropriate remarks by our young brother, John C. Johnson, and seasoned with divine grace, called forth a little band of soldiers to come out and enlist under the banner of King Emmanuel, and walk up boldly to the liquid stream and be buried with him in baptism. And what seems to make this a pleasing circumstance to brother Custer is that under the fervent preaching of our worthy brother Quinter, he became persuaded to come out on the Lord's side while yet young, and now he had the privilege of baptizing his daughter, who, in company with a number more of very interesting young folks, thirteen in number, were baptized by brother Custer, and one reclaimed. A number more have been baptized at the Fairview arm of our church by brother Cover; so we have some twenty additions to our George's Creek arm of the church.—May the choicest of blessings still follow the labors of his ministering servants. WM. MOSER.

Fayette county, Pa.

Brother Henry:—Some time back I sent an answer to a query which was published in a current volume, No. 4, page 63. The query had reference to Matthew 16:18. "And I say also unto thee, that thou art Peter, and upon this rock I will build my church, and the gates of hell shall not prevail against it." What rock had the Savior in view in speaking unto Peter?

If you have not received my first answer you may publish this. In Isaiah 28:16: "Thus saith the Lord God, behold I lay in Zion for a foundation a stone, a tried stone, a precious corner-stone, a sure foundation; he that beleiveth shall not make haste. 1 Peter 2:6–8. "Wherefore also it is contained in the scripture, behold I lay in Zion a chief corner-stone, elect, precious; and he that believeth on him shall not be confounded. Unto you, therefore, which believe, he is precious; but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner, and the stone of stumbling and a rock of offence, even to them which stumble at the word being disobedient; whereunto also they were appointed." 1 Cor. 3:11. "For other foundation can no man lay than that is laid, which is Jesus Christ." Eph. 2:20. "And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone."

THOMAS GRAY.

Letter from D. M. Holsinger. Number 10.

Dear Brethren and Sisters:—I occupy the same place, and use the same material for writing this as for the former report; in the house of brother Paul Kurtz. On the 13th of November, I left my companion in care of sister Kurtz, and set out for Michigan. Arrived on the morning of the 15th in time to take breakfast with brother Mast and family. Slept two hours, then went to the house of brother Mahlon Funk, where the brethren and sisters met for the purpose of choosing a Minister and a Deacon in the Black River branch,—Everything passed off harmoniously and in good order. Brother William Gephart, minister, brother Samuel Baker, deacon. The installing ceremony was attended with quite a solemnity. That evening and the next, preaching in that district. On the

17th to Bloomingdale where a council had been called in Eld. F. P. Loehr's house. Several elders from Northern Indiana, were to attend, but only brother D. Rupel came. Not expecting to accomplish much without more help, we nevertheless made an effort, and brought the case before the church; but soon learned that our force was too weak to bear up under the element there swaying, so the case was dropped for the time; and next day brother Rupel and I were conveyed to Black River again, where we attended three meetings. Monday 20th we started for Kent and Ionia counties. Arrived at Lowell 11 A. M., made some inquiry and were started in the right direction. After walking some distance, were overtaken by friend Livingston, to whom we had been directed for farther information. He got us on a neighbor's wagon that was going past his house, where he invited us to stop; and he rode on ahead. By the time we got to his house a dinner was being prepared for us, and his wagon in readiness to convey us to our destined place. So after dinner he kindly took us to the residence of Elder George Long, lately settled there from Indiana. Surely if a cup of cold water will be remembered, such acts of self-sacrificing kindness will not pass unrewarded by the "GREAT JUDGE."—Said Livingston is a member of the Mennonite church, from near Scalp-Level, Somerset county, Pa. With some of his relations I am acquainted. We found Elder Long in quite a delicate state of health; having had fever when yet in Indiana, and likely ventured out too soon, and by exposure brought on himself a kind of irregular chills. We spent the evening and next day very pleasantly with him.—Our visit seemed to have quite revived, and cheered him up. We were with the brethren in those counties (called the Thorn Apple branch) till Tuesday morning, 28th; had nine meetings; enjoyed their society very well. Brethren Josiah Winey and Jacob Smith are their ministers besides brother Long. They live considerably scattered, and do not enjoy church privileges like those dwelling in one community. At Grand Rapids brother Rupel struck for home, and I for Bangor, and had two more meetings with the brethren in Black River branch. On the 30th at 12-35 took cars at Bangor for Elkhart Via.—Grand junction, Kalamazoo, and White Pigeon. Our train being behind time, we missed connection at the junction; so getting on the accommodation, the engine run off the track which delayed quite a while; and which was the first accident of the kind that happened to a train that I was on in all my travels. Next morning about 3 arrived at Elkhart, and after daylight made my way to brother P. Kurtz's where I found my companion and brother Kurtz's family in the enjoyment of reasonable good health. "Bless the Lord, O my soul, and forget not all His benefits."

Remember us in your prayers,

DANIEL M. HOLSINGER.

Goshen, Indiana, Dec. 2nd.

Dear Brother Holsinger :—I fear I have been living in neglect of duty with regard to church news in our isolated condition here.

We were organized here near seven years ago, by Elders John Fitz, David Wolf, Jacob Negley, and David Henricks, under the name of the Bushnel arm of the church. As I had moved in here, a young speaker, and brethren John Pool and Henry Zook were already here, and authorized deacons in the church. Agreeable to the trust placed on us we have been trying to labor in our weakness ever since. Our situation is rather embarrassing, there being no other organization nearer than 35 miles making our field of labor very large; and the distance to other organizations being so great that we are left principally alone in our extensive labor. Though we had crosses and trials in connection with our own weakness, yet we have had many evidences of God's protecting arm being around us, and his blessings bestowed upon us.

Our additions have not been numerous, only about two per year, but considering our field of labor being nearly entirely where the brethren had never before preached, it might have been worse. Our labor being on the increase, we thought it expedient some two years past to call more laborers into the vineyard. The result of our choice was two speakers and two deacons, all of which have stood well to their posts, and have discharged their respective duties well. The young speakers, Jacob Bergard and John L. Myers, are both judicious, careful, promising young brethren, their labors already afford me great relief; as my health is sometimes too feeble to attend appointments.

With those that were here, those that have moved in and joined since our organization, we numbered some forty members; but some eight or ten have moved out, leaving our number some upwards of thirty.

As to our fraternal intercourse we have had some embarrassments, yet I think they principally grew out of misunderstandings. What has not, God knows the guilty hearts and will judge them righteously. But upon the whole our fraternal associations have been on the increase; and for the last year or more they have been all that could be desired; and oh, may God in his providence so enable us to live; for how beautiful and pleasant it is for brethren to agree.—But think for a moment of the awful consequences of discord in the Brotherhood. One difficulty in the church will do more harm to our spiritual growth than a half-dozen revivals can mend. I have watched their course and felt their fangs for the space of twenty five years in the church, and am constrained to say, come from where they will, or through whom they will,, they are of their father the devil, who through them strikes with his mighty, broad sword at the very vital link that connects us with our God, and upon which the vital thread of our eternal life is suspended, namely, love, of which Paul says, though a man have faith to remove mountains, power to heal the sick, raise the dead, and gives all his goods to feed the poor, he is nothing, but as sounding brass and tinkling cymbals—it profiteth him nothing—But I am digressing.

We have had three communions, all of the most fraternal character and a general interest seemed to be manifested, at near all of our places of meeting, in the plain common sense simplicity of the gospel as taught and practiced by the brethren. I feel confident that, if we could have brethren to come to our help occasionally, much good would be the result; and I hereby solicit brethren ministers who are passing through here, or otherwise can call and labor with us for the good of Zion. Our centre is near Macomb, McDonough county.

Ill. The Chicago, Burlington and Quincy R. R., runs through said town. We also have a farming country here both for beauty and fertility that cannot be excelled anywhere; brethren would do well to call and see before buying elsewhere. Brethren wishing to stop off at Bushnell can call with Henry Zook, two & one-half miles south-east of Bushnell; and those wishing to stop off at Macomb, at brother E. Big or Wm. Gelison in the south-east ward of the town, or two miles direct east of the Courthouse, will bring them to my house, at all of which places they will be made welcome. Also at Bro. Benjamin Boyd's one &one half miles south of Tennessee,any brethren wishing to call off at that station. I write in love to the cause of Christ. Fare well. A. G. Black.

Macomb, Illinois.

Brother Holsinger :—As children sympathize with a kind parent in affection, so the sympathies of the Church at this place are aroused in behalf of its dearly beloved elder, Jacob Kurtz, who met with a sad accident on Monday the 4th inst.

He had met with us on the Sunday previous, at Beech Grove Meeting-House, where his voice was heard to ascend in prayer and praise to the majesty on high.

On Monday morning he started for his home in company with a daugh- of brother Hostetter. The distance was about fifteen miles; the roads rough, and the weather very inclement. Many brethren and sisters thought of their dear elder that day, yet doubtless few were prepared to receive the news of his misfortune when it did come.

It appears that, when within about five miles of Wooster, his beast frightened and became unmanageable.—His buggy coming in contact with the fence upset, and throwing the aged man violently on the ground broke his thigh bone. He was carried into a house by the way side and temporarily cared for. The next day he was moved to Wooster where he is now cared for at the residence of his son. He stood the removal remarkably well, and although his age makes his situation precarious, hopes are entertained of his recovery.

Brethren and sisters, let us pray for him in his affliction and learn to be more thankful to our heavenly father when it goes well with us, as we can see by this circumstance, that misfortunes may befall the most faithful and true. E. L. Yoder.

Madisonburg, Wayne Co. O.

Letter from D. M. Holsinger. Number, 11.

Dear Brethren and Sisters :—On the 11th at 4 p. m. we took passage at Milford, and at Warsaw 9; 53. Arrived at Columbiana, O. about 9 a. m. on the 12th; took dinner with old brother and sister Kurtz, with whom we had a pleasant conversation till near 2 p. m. when we took passage for Pittsburg, where we landed at dark, but as there was no through train till morning we were obliged to put up at a hotel for the night. At 6: 30 on the 13th took passage at Pittsburg for Dale City, and arrived safely about 12: 30, in reasonable good health, and found the friends mostly well here.

Elder H. Kurtz was rather delicate when we were there, owing to an attack of diarrhoea.

These few lines are intended, not as a closing report of our mission, but rather as a notice to all, that we got along safely on our homeward way.

If we will be spared to reach our home, I will then give a farther report of the closing part of our visit; so far as may be deemed prudent to do so.

Unto God we offer our heartfelt thanks for His loving kindness, and tender care over us: and unto our brethren, sisters and friends, for their liberality, sympathy and charity towards us.

Daniel M. Holsinger.

Dale City, Pa. Dec. 16th 1871.

Dear Brother:—At the request of our dear afflicted brother, Adam Hollinger, I will state that brother Henry Saylor and I, while on a visit of love and duty to the brethren in Middletown Valley, Marsh Creek and Upper Conawago, visited him and found him still suffering very much from a tumor in his side, having laid on his back for seven weeks. Very little change in his condition since noticed by brother A. Beelman, except that the tumor is now discharging. His desire is that he may not be forgotten by the brethren; that their prayers may go up to God in his behalf; not that his sufferings may be less than what the Father wills, but that he may have sustaining grace to bear patiently. Brethren, let us try to remember him before a throne of grace. Let us mentally place ourselves in his situation. May the Lord sustain him. Ephraim W. Stoner.

Michigan Mission.

I will now report to the churches composing the Middle District of Pennsylvania,in regard to the amounts of money which came into my hands from the following named congregations for the purpose of defraying the expenses of Elder D. M. Holsinger's trip to Michigan, as follows:

By J. B. Garber, for Aughwich....	$10.10
By Isaac Meyers, for Buffalo Valley.....	5.10
By Jacob Steel, for Snake Spring Valley.....	10.00
By Michael Beshoar,for Lost Creek	5.30
By Moses Miller, for Lower Cumland.....	8.50
By C. Shallenberger, for Perry.....	5.00
By Grabil Myers,for Warriorsmark,	6.00
By J. R. & D. M. Fogalsonger, for Ridge.....	14.00
By George Winand, for Upper Conawago.....	4.38
By D. H. Bonebrake, for Falling Spring.....	11.50
By G. B. Brumbaugh, for James Creek.....	6.00
By Joseph R. Hanawalt, for Spring Run.....	8. 50
By Jacob Mohler, for Dry Valley..	10. 00
By Christian Brumbaugh, for Clover Creek.....	2.50
By Christian Brumbaugh, receipt of D. M. H.....	5.35
In my hands from Upper Cumberland.....	10.00
Total.....	$123.23

To check sent H. R. Holsinger, for D. M. Holsinger.....	$60.00
To amount paid by Clover Creek..	5.35
To check sent H. R. H. for D. M. Holsinger.....	30.00
Total	$95.35

RECAPITULATION.

Amount received.....	$122.03
Amount paid out.....	95.35
Balance on hand, Dec. 11, 1871...	$26.88

Daniel Keller,
Treasurer.

Brother Holsinger: In my article on prophecy, published in No. 49 of the Companion the following error occurs. In the 29th line, from the bottom of the first column, on page 778 the words "*have even*", which were not in the manuscript have somehow been introduced in print. They

obscure, if not altogether change, the sense intended. By "Heathen Rome" I meant that Power, which at the time our Savior lived upon the earth ruled over the land of Judea, and one of the soldiers of which pierced the the side of the bleeding Lamb of God while hanging upon the cross. That empire has long since passed away; hence the verb *"persisted"*, the past tense, is correct in speaking of her doings. *"Have persisted,"* the perfect tense, as printed in my communication implies that "Heathen Rome" yet exists; and still attempts to impress the humble non-resisting Nazarenes into her armies: and that, if they refuse to bear arms, she still puts them to death for that refusal.

Omit the words "have even."

SILAS THOMAS.

Philadelphia, Pa.

The manuscript had "however" (somewhat stretched) instead of have even. EDITOR.

Brother Henry: Will you or some other brother explain through the COMPANION Mark 16:17, 18, reading thus: "And these signs shall follow them that believe; in my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents, and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick and they shall recover."

SAMUEL A. MCROBIE.

A Letter.

Dear Sister:—My first duty, as it is my highest pleasure, is to reply with your command to write you as soon as I arrived at home, and this letter will confirm to you my filial obedience. On my arrival I found our dear parents well; and they were glad to hear the details of your existence. They rejoiced to hear of you and your dear husband and children, that you are all enjoying the comforts of life; and more especially that you and your dear husband are still traveling along hand in hand in the narrow path that Jesus trod. Dear sister and brother, hold out faithful unto the end; a crown of life shall be yours forever. Before I shall close this letter, I must relate to you the saddest of all. While I was absent, elder brother Abraham Erbaugh departed this life very suddenly. He emigrated, to the county of Montgomery, State of Ohio, in the year 1835, and shortly after his emigration was elected to the Ministeaial office. He was a minister of the gospel upwards of thirty yeers; a man of solid talents, and distinguished for his piety and devotion to his Maker's work.—His labors were constant for the greater period of his long life, and eminently blessed in his conversion of his fellow-men. He was beloved by all who knew him. His soul is now gone to God who gave it. His funeral was preached by brother Peter Nead, assisted by brother Daniel Miller. He was in the 74th year of his age. Yours in love,

H. MARTIN.

New Lebanon, Ohio.

A Query.

Some years ago a young man was regularly baptized by the Brethren, while very young, and he soon became unruly, and had to be expelled from the church. Years have passed, and now he wishes to come to the church, and wishes to be baptized on the grounds that he had neither repented nor believed—had done it merely to gratify some friends. Will some kind brother or brethren tell us what to do in such a case? A Scriptural answer is required. Please answer through the *C. F. Companion.*

Wm. MOSER.

Fayette county, Pa.

Will you or Will you not

PUBLISH THE BRETHREN'S TUNE BOOK.

Brother Holsinger: we would be pleased to hear something definite in regard to what we have long been anxiously waiting for, and something so much needed, the Brethren's Tune Book. Answer soon.

J. F. NEHER.

Salem, Ill.

Of course we will publish it, but it is so slow coming; but it must now come more rapidly.

EDITOR C. F. C.

Brother Holsinger:—I will, if consistent with your valuable paper, give a brief sketch of the meeting today, Dec. the 3d. This morning the weather was very disagreeable, but when the hour of meeting arrived notwithstanding the inclemency of the weather, the old and infirmed that could not walk, were borne by two, on a chair. Brethren and sisters, we that are young, have reasons to "thank God and take courage," when we see the old brethern and sisters come tottering through the bad weather to the house of God, when it seems their canes will hardly bear them up until they get seated, and all for the love and zeal they have for the cause of Christ.

The scripture, taken for foundation, by brother Lewis Kinsey, was Matb. vii. 7–21, and after making many appropriate remarks thereon, was followed by elder Jacob Bowman, who so earnestly and zealously showed to the people that there are praying person who claim to have done many wonderful works, and yet the Ssavior says: "I never knew you," we should be careful when we ask, that we ask in the right spirit, that we "ask not amiss." In short we had a good meeting, excellent preaching, &c. How I love to go to meeting when there are only two preachers, for then we can expect to have a good meeting. When there are five or six preachers at one place we cannot expect a very good meeting, from the fact that when the preliminary and apologizing remarks have been made there is a good portion of the time gone, and by the time they find out which one is to speak, the time is spent, and they hurry through and have hardly time to give the subject a passing notice. So I am decidedly in favor, where there are five or six preachers, for them to divide out, two by two, and thereby all have an opportunity to preach, and practice.

JOSEPH HOLDER,

Hagerstown, Ind.

Brother Henry:—Please say for us, to the traveling brethern, through the C. F. C. that we are located on the Illinois central railroad, 90 miles south of Chicago, at Buckley station. The nearest meeting we know of is 37 miles south of us. If there are any Brethern passing through here we greatly desire them to stop and see us, as we feel very lonely.

JOHN H. STAGER.

From Salem College.

Brother Holsinger:—Thinking that a few items from our school would be interesting to the readers of the *Companion*, we give the following accounts:

We have had quite an interesting

session thus fer. The students in general seem to be well pleased with the manner in which the teachers imparted instruction. There is quite a number of our students leaving for the purpose of teaching school this winter, which, of course, makes it less interesting to those who remain.

Our present term will close December 6th, giving us a vacation of seven days, during which time the Brethren intend holding a series of meetings. We desire very much to have as many of the brethren attend the meeting as conveniently can; for we believe there can be some good accomplished. Brother P. J. Brown from Ohio will be here to help the ministering brethren to conduct the meeting.

Our next term will open December 13th. We anticipate a number of new students, and hope the number who intend to attend school this coming term will still increase, and a greater interest be promoted in the school. We hope to see more of the Brethren's children coming next term. We would be happy to see quite a number of them attend; for this school is especially designed for them. Many of our brethren's children attend other institutions of learning, where they do not enjoy any greater advantages than they will here, and besides are more likely to be led into strange paths. We request the brethren to send their children here; for we know there are many friends of education among us who intend to have their children educated. To such we express our desire that they would patronize the Brethren's school before any outside of the brotherhood. If education is essential, which no one will deny, why not fostert amongst us? SAMUEL G. KELLER.

Bourbon, Indiana.

To the North Western District of Ohio.

It having been agreed to by the brethren of the North Western and the North Eastern districts of Ohio, to hold the next Annual Meeting jointly, on the 21st day of August the place of holding said meeting was agreed to be at the house of brother Hoover on P. F. & C. R. R., near Wooster Summet, between Wooster and Orrville, about 130 miles west of Pittsburg. Arrangements for defraying the necessary expenses of said meeting were also considered, viz.—That each sub-district pay one dollar per member to meet said expense.—The undersigned having been appointed Corresponding agent, now having been notified by the clerk of the North Eastern district, that the one-half of said quota of the North Western district be raised by the first of January next; hence this notice, and we hope the different branches will be prompt to the demand required, without any additional trouble of collecting said part of our quota.—Send by Post Office Order payable to the undersigned, at Lima, Ohio.

DANIEL BROWER.

(*Visitor please copy.*)

INDEX FOR VOLUME VII.

EDITORIAL.

About Ourself, 638
Accident, 479
Apologetic, 39
A Leedy for, Remarks to
An Appeal, 106
Attention, 139
An Explanation, 187
Another Invitation. 321
Announcements, 323
Annual Meeting, The Approaching, 354
Report of &c, 414. 432
Minuets of, 452
Discrepancy &c. 607
A Good Plan. 431
A Solemn Day. 687
Apprentices, 687
Almanac, 782

Barnum's Show, 782
Book Notices, 235
250
Brueder Berichter, 355
Break Down a Church &c. 720

Companion and Visitor, 11
Crowded, 203
Charity Fund, 306
Clover Creek Lovefeast, 354
Correspondence, 494
Change of Addresses, 526
Clearmont Academy, 543
Convalescent, 590
Chicago fire, 686
Closing Up, 782

District Meeting Middle Pa. 323
Don't Relax, 39
Doomed to be Disappointed, 203
Do I Love Jesus, 427
Don't Step There, 750
Doing Good, 751
Editorial Correspondence, 138
Explanatary, 26
Expected Visit, 219
Fearful Riot, 463
Facts, 510
Garments Cutting, Patterns for. 307
German Periodicals. 187
Genteel Schools, 767
Grapes, 638
Harvest, 431
Holsinger H. R. 151. 154, 167
Home Wanted, 218
Introductory, 11
Important Questions. 291
Longevity, 558
Methodism of Christ, 542
Ministerial Visits, 59
Mistakes, 75
Migration. 670
Newspaper Extracts, 462, 718
No More Back, Numbers &c. 171
Now for the Work. 702
One by One. 731
Our Word. 279
Report. 434
New Home. 685, 456
Lovefeast. 670
at Elk Lick, 586
Pious Youth, for the, 718
Pious Youth, Do not Stop, 718
Prospectus for Vol, VIII, 776, 685
Public Sale, 526

Rail-road Privileges, 290
Remember the Poor. 26
Remarks. 637

Salem College, 402
Address, 74
Self Examination. 652
Suicide or Murder, 574

The Passover and the Lord's Supper, 9
24, 40, 56, 72, 89, 104, 116, 136, 151, 168, 183, 200, 217, 265, 388, 304, 320, 558.
The Gospel Visitor, 27
Independent, 27
Pious Youth, 768, 58
Great Drouth, 719
Thanks, 39
Talk, 234
The Educatton of our Youth. 574
Lord's Supper, 478
490, 508, 540, 556, 605. 620
To Be or Not to Be &c. 671
Our Contributors, 702
Thanksgiving Day, 731

Visit. 386
to Maryland, 91
Morrison's Cove, 266
our Eastern 435
Allegheny Co., Md. 702
Visitors. 731, 354

Wanted, 574, 718
Wearing the Beard. Ans. to, 655
Winter's Admonition, 755

POETRY.

Anna and Emma Harchelroad. 668
And how Dieth the Wise Man, &c, 708
A Witner thought, 76
An Impromptu, 372
Angel Watchers, 387
An Aged Saint &c. 533
Be ye Therefore Perfect, 404
Careful for Nothing, 581
Birthday Reflections, 730
Corn Song, 650
Christian Union, 177
Earth has no Pleasure for Me, 411
Encouragements, 215
Example, 522
Evening, 597
Hymn, 448
Father take My Hand 229
Feed My Lambs, 155
Forbid Them Not, 794
Give to Him That Asketh, 145
Haemwah, 6
He Gathers them Home, 297
Hymn for the Verge of Jordan, 404
Hope for Better days Again, 411
Home of the Soul, 549
How Happy I'll Be, 758
He sent them into His Vineyard, 779
In Memory of our Beloved Sister, Umstead, 97
I Need Thee, Precious Jesus, 586
I'm Growing Old, 639
Indian Summer, 661
Is this All. 665
Jesus the Voice of, 448
Fulinesss 725
Let us Speak well of our Brother, 527
Light Beyond, 441
Longing for Home, 453
Little Will, 499
Make Haste, 67
My Beloved, 747
Onward and Upward, 748
Our Home, 409
Portuguese Hymn, &c, 470
Preaching Vs. Practice, 377
Prayer and Potatoes, 361
The Hour for, 472
Rest. 150
Rock me to Sleep Mother, 677
Seek, 179
Sweet Thoughts, 698
Self Examination, 183
Something you can Do, 453
Speak no Evil, 33
Stand like an Anvil, 67
Strive for the Mastery. 775
The Christian and His Echo, 33
Last Good Night, 370
Prayer of Submission, 65
Lord's Prayer, 84
Lord will Provide, 120
Pilgrim's Wants, 257
Israelites Crossing the Red Sea, 292
Narrow Way, 374
Preacher, 378
Shore of Eternity, 393
Blind Man's Lament, 424
Christian's Partner, 456
Land Beyond, 453
Lord's Leading. 517
Too Popular Creed. 524
Creator, 587
Lost Sheep, 693
Voyagers, 741
Great Hereafter. 524
Tobacco Union, 273
Column, 576
They Going One by One. 586
There is Death in the Pot. 313
Wait and See, 411
Watching and Waiting. 612
We Reap what we Sow, 648
Welcome Adored Name, 394
Which, 120
Written Words, 262
What Then, 485
Why Should I Wait, 522

CORRESPONDENTS.

J. S. Flory, 12 464 733 258 341
D. L. Miller, 12
J. G. Winey, 13
Nancy Wise, 13 406
Adam Hollinger, 13
Landon West, 14
E. A. Boord, 14
Frank Holsinger, 15 308 464
David Garlach, 25
Jacob Lohr, 25
David Root, 25
D. S. Cripe, 25
Thomas Gray, 25 191
Catharine Frantz, 25
Joseph D. Neher, 26
Rebecca Wampler, 26
John H. Moore, 27 422 222 438
Christian Shank 28 93
F. P. Lochr, 28 356, 390 420 538 59
John S. Newcomer, 29
W. Hertzler, 30 236
B. F. Plain, 43
T. D. Lyon, 43 254
J. K. Teeter, 43
M. R. Charles, 44
Eld. Robeson Hyde, 44 306
G. R. Kistler, 45 324 428
Daniel M. Holsinger, 60 93 106 131 123 157 220 431 447 482 530 559 593 625 658 704 734
E. Cober, E. J. Myers, W. G. Shrock, 60
C. J. Showalter, 61
J. H. Starkey, 62
D. Hollinger, 77 223
R. Arnold, 77 207
H. E. Slifer, 77
A. Leedy Jr. 77 110
Enoch Eby, 78
J. Beeghly 78 389
Levi Andes, 78
George Bucher, 79
Stephen Hildebrand, 93 122 173 722 737 767
A. Stalnaker, 92
P. C. Hetrick, 93
A. J. Nixon, 93
W. W. Hoover, 93
John H. Caylor, 93 309 590
Christian C. Root, 94 121
Peter Wolf, 109
S. G. Sharp, J. W. Byrne,—Report, 109
J. J. Cover, 110 421
Jos. E. Bowser, 110
Margaret J. Burkhart, 110
D. Snowberger. 121
J. Wise, 122 2 53 327
S. J. Wilburn, 122
D. W. Dorland, 122
A. Berkbile, 123
S. W. Bollinger, 123 731
J. Crosswhite, 134 357 465 690 335
Mollie Gibbon, 135
L. Shick, 136 173
S. B. Shirkey, 140 674
Wm. N. Clemmer, 140
J. F. Oller, 140
Jacob Bahr, 140 753
J. A. Crosswait, 141
J. A. Crosswait, 174
Levi Hertzler, 141
Wm. S. Beanblossom, 142
D. Rothrock, 143
Samuel Marrs, 157
H. Hunt 157
Jacob Bovez, 158
S. A. Walker, 158
John Tricker, 158
Lewis Kimmel, 158
James L. Switzer, 172
J. Snowberger, 172
John Nicholson, 172
Isaac Billhimer, 174
George Meyers, 236 559
Nancy Crouse, 187
Phebe A. Holtz, 187
Jos. W. Elliott, 19
L. H. Miller, 190
Phillip Boyle, 190
John W. Brumbaugh, 191
C. G. Lint, 191 546 624
Grabill Myers, 203
John Hollinger, 205
Mary Rohrer, 205
A. Cost, 206 341
J. B. Shivel, 206
Jas. Y. Heckler, 207
C. Custer, 207 294
C. G. Garman, 207 259
S. A. Mooore, 214 673
Samuel Baker, 220
Stephen Holsopple, 221
P. S. Newcomer. 221
Sophia Loar, 359
Lucinda Weaver, 374
S. E Cart, 375
A. K Myers, 275
P H Beaver, 839
George S Meyers, 389
J B Allensworth, 389
George Long, 390 465 704
T S Holsinger 405
Wm W Snyder, 405
Salome Sharp, 406
J Warner, 438 546
Louisa, M Emert, 438
Rebecca Snavely, 451
J B Shoemaker 466
Moses Clapper, 479
Lewis W Teeter, 480
A young Sister, 481
Thomas Berry, 481
Isaac Dell, 495
P R Wrightoman 495
Samuel C Bashor, 495
Samuel J Burger, 495
Eli Stoner, 498
Leroy Broyles, 498
John Hammer, 512
Daniel Vaniman, 546
Sarah Baker, 546
J E Bowser, 559
Jonathan Kessler, 560
O W Miller, 560
Samuel Baker, 561
Seneca, 576
Samuel Driver, 640 578
Albert Ford, 593
S R Zug, 593
Peter S Garman, 680
Jane Marquis, 608
Samuel Marsh, 608
H Knouff, 178 609
J B Allensworth, 609
Susan Gitt. 232
C. H. Balsbaugh, 423 543 578 785
H. Workman. 256
S. M. Forney, 236
John Fisher, 236
Alex. Kintner, 237 688
Moses Frame, 238
B F Koons, 249
George Witwer, 253
A J Correll, 254
Isaac Myers, 255
Daniel Wolf, 266
H Holliday, 270
Anna M Troxel, 270
H Musselman, 270
Joseph L. Myers, 270
Annie Leopold, 280
John Everett, 280
Jesse Kauffman, 280
H Longanecker, 291
D D Sell, 293 405
C Bucher, 672 293
Lucy C Arnest, 307
J F Neher, 307
S Fink, 308
S T Bosserman, 309
Daniel Smith, 309
H G Ullery, 309
Wm H Pullen, 324
Joseph Meyers, 331 575 514
A Crumpacker, 338
Eld John Murray; 338 770
J M Wolf, 338
J. S Snowberger, 338
E L Yoder, 339 770
J C Ullery, 339
John H Stager, 339
D Smith, M D. 340
P J Brown, 357
Rebecca J Moats, 624
G W Burkhart, 625
J D Trostle, 641
A L Funk, 641
H H Martin, 655
Anna C Boyers, 656
E Williams, 656
Miller, 667
J Dennis, 672
John Long, 673
David B Klein, 673
John W. Moats, 674
J P Hetrick, 674 706
David Frantz, 674
M Deardorff, 721 682
Eld George Wolf, 687
F M Snyder, 688
L J Grove, 688
A Clement, 688
Louisa J Bashor, 704
S S Mobler, 705
S Hollinger, 706
Noah B Blough, 706
Susan Roberts. 721
Dr. Beachly, 733 784
E R Stiffler, 735
Adam Brown. 736
Adam Hollinger, 754
E W Stoner, 736
S T Bosserman, 737
K Heckman, 753
J M Thomas, 753
J S McFadden 756
L J Grove, 854
Hannah M Burket, 765
J J Cover, 769
John Stouffer, 770
J G Royer, 770
A S Chamberlain, 770
Jacob Christner, 770
M Hady, 685
James A Seil, 783
O B Grisso. 786
Jacob Snowberger, 788

ITEMS.

Tears and Laughter, 9, The Greatness of Little Things, 19, Diamond Dust, 23, The Fireside, 23, An Example, 35, Heavenly Occupations, 35, Do your children Pray, 35, The Monk in Solitude 39, Proposed Visit, 43 Be Sensible, 51, Gleanings, 61 126, Rambling Thoughts, 62, How is it, 63, To young Men, 67, The mind as a Musician, 71, The Blossom of Age, 76, No Secret Doctor, 76, Sunny Rooms, 76, Inspirations of the Scriptures, 76, Gems of Thought, 91, Brother, 100 The True Magnet, 103, The Dying Infidel's Sermon 108, Truth Exclusive, 108, Fear of Death, 108 The World without a Newspaper, 108, Moral Gems, 119, Crime in New York, 119, Charity, 119, Comfort in Privations, 120, The seed and the Fruit, 120, A History of the Popes, 131, Longevity in Man and the Lower Animals, 155, The Life Struggle, 163, Think of the Poor, 197, How to read the Bible, 197, Where the Trouble Was, 197, A Word to Stern Fathers, 199, About those Who are Asleep, 210, Beecher to His Congregation, 210, Plagiarism, 270, Eis Auf Dar Kauzel, 215, Notice, 219, The Broken Vow, 227, Little Crosses, 233, Recognition on Earth, 233, Suggestive Paragraphs, 243, Prayer. 243, Delicacy and Tenderness of Feeling, 243, Jesus Will go With Me, 247, No Matter in What Way, 249, The Bible the Word of God, 251, Saved, 257, God's Omniscience, 261, Knocking Away the Props, 268, Health of Farmers, 268, Pleasure and Piety 268, Brevity the Soul of Mercy, 268, What Farmers cannot Conceal, 268, Is it Right, 278 Remedy for Drunkenness, 278, Sincerity, 292 Asking Amiss, 301, If You Love Me Lean Hard, 303, Wise Words, 313, Good Manners, 313, Truthfulness at Home, 315, A Woman's Defence, 315, Perseverance, 315, What We Want, 319, A Sure Record, 319, Be Gentle, 335, Dying, 375 351, Scriptural Reading, 353 Humility, 353, How to Enjoy Life, 369, How a Preacher was Bothered &c. 372, Economy in a Family, 373, Eternity, 379, Despondency, 379, How Rain Drops are Formed. 379, To Whom it May Concern, 382, Punctuation, 387, Love and Passion, 387, Inherent and Imputed Righteousness, 397, Love, 401, God's Remembrance, 403, Jesting upon Scripture, 410 Irregular Teachers, 430, A Model Magistrate, 430, Female Culture, 430, Living by the Day, 445, Whose seed is in Itself, 315, Looking Upward, 449, Hold On, 461, The Footprint, 463, I am Not Afraid 463, Shavings, 491, How to Use Money, 495, Going to Law, 511, Christ is Coming, 525, The Little Tyrant, 527, Put Salt in it, 537, Religion at Home, 573, Following our Loves to Heaven, 587, Worth Celebrating, 591, Men of Fine Feelings, 591, Scrap Books, 592, Good Nature at Home, 635, Life Without Trials, 639, Patient Faithfulness, 647, The Sure Foundation, 647, A Beautiful Thought, 651, A Good Beginning, 663, The Lord Not Slack. 664, Pull at the Oar, 664, The World Our Battlefield, 665, Temper at Home. 667, Sunshine and Sleep, 667, Remember Good Words as Well, 667, War Caused by Hair, 667, Don't Fret, 667, A Lesson for us All, 669, We Fade, 669, The Day of Rest, 669, Reading for the Young, 684, Light and Shade 701, The Memory of A Mother, 711, Life's Troubles, 711. Deep Preaching, 717, Trust and Look Upwards, 743, Love, Best of All Blessings, 747, Good Advice, 749, A Bad Bargain, 751, All Fullnes in Jesus, 773.

Essays and Selections.

Abraham's Call, 147
Abstinence, 743
A Duty not Neglected, 230
A Dream Comes True, 587
Adultery, 600
Advantages of a Plain Attire, 651
A Fairer Land, 764
A Family Duty, 65
A Few Words to Sinners, 129
A Fragment, 225
Afflictions, 335
Against Tobacco, 196
A Horrible Death, 545
A Holy Spot, 539
Aid, 351
A Letter, 94
Alive without the Law, 503
A Love Letter, 680
Alphabet of Proverbs, 87
Am I my Brother's Keeper ? 499
An appeal, 498
An Alarming Evil, 586
An Affecting Scene, 637
A new Broom sweeps Clean, 314
An Incident, 456
A Night Burial, 661
Annual Meeting of 1871, 206
Announcement, 737
Anti-Christ, 49
Apostolical Succession, 569
Appeal, Lœbr's, 584
Appeal to young Brethren and and Sisters, 472
A Pagan Legend of Jesus, 494
A Query, 673
Response to 725
A Savior's Love, 165
A Sad Prayer Meeting, 183
Assisting Ministers, 190
A Terrible Picture, 513
A Touching incident, 529
A Trick, 657
A Trip, 734
A Voice from Without, 275
A Wager, 537
Baptism, Luther on, 7
N. B Blough, 7
P. S. Newcomer, 33
Remarks on, 369
Silas Hoover, 552
for the Remission of Sins, 721
Bearing One another's Burdens, 50
Behold the Lamb of God, 84
Born in Sin, *Jos. L. Meyers*, 97
Mattie A. Lear, 241
Again Ye must be, 302
Why are We, 624
Bible Events, 334
Brethran, Partiality of the 459
Brethren's Order, 581
Ready, are the 612
Travel in Kansas, how the 689
by Twos, why do 696
Be Kind, 461
Beautiful, Love of the 575
Illustration, 585
Boy Smokers, 586
Bible Land and the Bible, 588
Bold in Christ, 602
California and Oregon Mission, 22, 46, 158, 324, 437
California, Church in, 252
Catholic Funeral, 44
Caution, a few Words of, 560
Charity, 281
Character, 763
Chewing the Lizard, 576
Children of God by Faith, 364
Christian Duties, 19
Christ Preaching to the Dead, 21
is Precious, 214
the Mind of, 375
Christ Great Physician, 393, 426, 454
Glorious appearance of, 394
Our Example, &c., 630, 486
Accepted, 517
the Word, 534
Our Example, 536
Ministers of, 646
Preaching to the Spirits, 705
Divinity of, 765
Christ's Advent, 148, 164, 178
Coming, 701
Christian Character, 199
Duty, 227
Christians, 536
Church, Need of the 182
Government, *Newcomer*, 309
Jos. Holsopple, 351
and the World, &c., 603
Home in Glory, 631
College Smoking, 516
Come let us Reason Together, 187
Come to Jesus, 245
Come Unto Me, 600
Confidence in God, 575
Contributions, 338
Conversion, 50
Conversion of the Jews, 209
Covering Heads, 693
Creation, 260
Crime Succeeded by Remorse, 458
Dancing, 775
Darkness, Works of, 555
Death of Elder Jacob Miller, 735
Death, 711
Death-bed Religion, 282

Death, Sinners Talking About, 380
Discoveries, Late, 713
Dissolution, 539
Dogma Versus Fasts, 8
Dream, Interpretation of 98
"Dunkers," Annual Meeting of, &c, 382
Do Christians ever Die, 345
Dying Infidel, The Perishing, &c., 502
Doctrine, Reproof, Correction, 636
Doing Great things to God, 161

Education, 764
Educational, 544, 316
Egypt, Testimony of, 403
Elijah in Trouble, 763
Emigrant Missionaries, 554
Enigma, *Kate M. Snyder*, 502
Mollie S. Vandyke, 609
Isaac Secrist, 625
Epistolary, 528
Esteemed, Who are the Least, 455
Eternal Salvation, &c., 130
Everlasting Giving, 199
Evening, 377
Every-day Religion, 583
Explanation, 181

Faith, 519
and Baptism, 475
Family Prayer, 380
Fashions Abandoning French 639
Feet-washing, 262, 647
and Kissing, 473
Questions on, 722
Answer to, 760
Felix, Festus, Agrippa and Paul, 448
For Social Meetings, 39
Charity shall Cover the &c., 103
by Grace are Ye Saved, &c., 180

From a Young Sister, 281
Friend in Iowa, Letter to, 287
Freemasonry vs. Christianity, 363
Friends in Heaven, will we know our, 608
From Darkness to Light, 760

Galilee, The Sea of 519
Genius, Birth-place of 216
Gentleness, 443
German Baptists, To the Elders, 561
Gleanings, 79, 46
God's Promises, 4
Gone to Judgment, 198
Go into all the World, 247
Good Advice, 303
Friday, 314
God's design in requiring Beneficence, 345
Gog the Man of Sin 349, 370
Government, 400
Grumblers, A Hint to, 511
God is Love, 522
God's Time, 549
Godliness, A Form of, 599
Glory, 665

Going in and Out, 677
Habits, 518
Happiness, 774
Harvest Great, Laborers Few, 20
He that hath seen Me, hath seen the Father, 197
long did Noah Preach, 211
He is Knocking. 216
Hearing and Doing, 262
Hearing Carelessly, 760
Head Covered, 742
He that is not with Me is against Me, 683
He left Himself not without a Witness, 757
Help to Save Souls, 586
Holiness, 347
How to see down a Well, 511
How to Prevent a Divorce 88
How to be Happy, 19
Home and its Pleasures, 694
Home, Sweet Home, 592
Hope, 648
Humility without Knowledge, 301
Hummingbird, Lesson of, 678
Hymeneus and Philetus, To 709

I Baptize with Water, 663
If we Knew, 732
Important Questions, 261
Image and Superscription, &c., 371
Immortality, 615, 475
Improve your Talents, 761
Information, For, 722
Infant Baptism, on the Grounds, 719
Invitation, Special and Personal, 46
Information, 340
In the Chamber of Suffering, 342
Intellectual Attainments, 442
Influence of a Newspaper on Children, 507
Infant Baptism, *Silas Hoover*, 565
Elder H. Koontz, 746
Ingratitude, 570
Is it So? 34
Is it Well with the Child? 81
It is so, 244
I wish I had a Capital, 7
Is it a Christian? 699

Jacob's Ladder, 430
Jesus Wept, 367
Jews Restoration of, *M. Deardorff*, 411
J. Y. Heckler, 633, 758
Judgment, The Last, 491
Jesus, what shall I do with, 444
True Followers of, 762

Kindness, 195
Known by their Fruits, 82
Let your Light Shine, 101
Brotherly Love Continue, 200
Let us go to Church, 10[illegible]

Learn to Keep House, 592
Leaping, 699
Letter of Encouragement to, &c., 778
Little Things, 81
Life, Sick-bed, &c., 520
Life, The Way of, 601
Life Indefinitely Suspended, 669
Little by Little, 379
Light is Attractive, 424
Love Thy Neighbor, 88
Lowliness of Jesus, 372
Love and Labor, 378
Look Up, 456
Love One another, 536
Lovefeast at Middlecreek, 642
Love, 681
Lovefeast Special, at S. C. Keim's' 700

Make Home Pleasant 775
Mammon of Unrighteousness, *R. Harry*, 473
Henry Forny 481
Masonry, 317
Melchisedec, *Elder H. Koontz*, 334
John Wise, 453
Meekness, 571
Methodism of Christ, *A. Stelnacker*, 617, 460, 474, 486, 504, 694
G. M. Kirshner, 604
What is, 635
Ministerial Labor, 5
Minister's Nerves 494
Ministers, Chosing of 634
Missionary, on the Cause, 576
Modern Skepticism, &c., 679
Moral Influence, 765
Mutual Forebearance, Dress, 230, 70
Mystery 649

Nature and Religion, 406
New Year, A few Thoughts for, 23
Jerusalem 71
Negligence, Duty of, 94
Need of the Church, 47
Negative Kindness 603
Nothing but Leaves, 427
Obey the Whole Gospel, 533
O Death, Thou Cruel Reaper, 7
Often I am Sad, 353
One Lord, 454
Owe no Man Anything, 17
Ought, Is it Binding? 66
Our Good Shepherd, 744

Pasture Outside, &c., 215
Pasture, 336
Paradise, 300
Papal Infallibility, &c., 570
Peter the Rock, 754
Peace Principles, 204
Peace Proclamation, 277
Philip's Text, 242
Prayer, 726, 177
The Lord's, 748
Private Letter, Reply to, 180

Peace, Peace, 362
Pray. Do not say You cannot, 444
Pure Religion, 471
Popular Bible, A new Plea for, 471
Pride and its Influence, 487, 506, 524
Humanity, 696
vs. Decency, 717
Passing Away, 521
Preachers, Hints to, 584
Poor in Spirit, 567
Positive in Divine Law, 616
Preaching, What I know About, 629
645
Christ Crucified, 749
Plain Talk to Plain People, 683
Passover, Conversation on, &c., 746
Pulpit Blunders, 747
Protracted Meetings, 779
Planting Gourds 780

Quench not the Spirit, 162
Quarreling, Thoughts on, 749
Quickened, *J. Thomas*, 518
A. Leedy, Jr., 583

Random Thoughts 29, 157
Railroad Privileges, 340
Reply to B. F. Koons, 141
Recapitulation 173
Revival Meetings, 246
Report, Annual Meeting 1870 269
Remember Thy Creator, &c, 335
Report, Meeting W. District, Pa., 340
Religion, Experimental, 409
Recognition, *Hannah Knouff*, 530
John Forny, Sr., 550

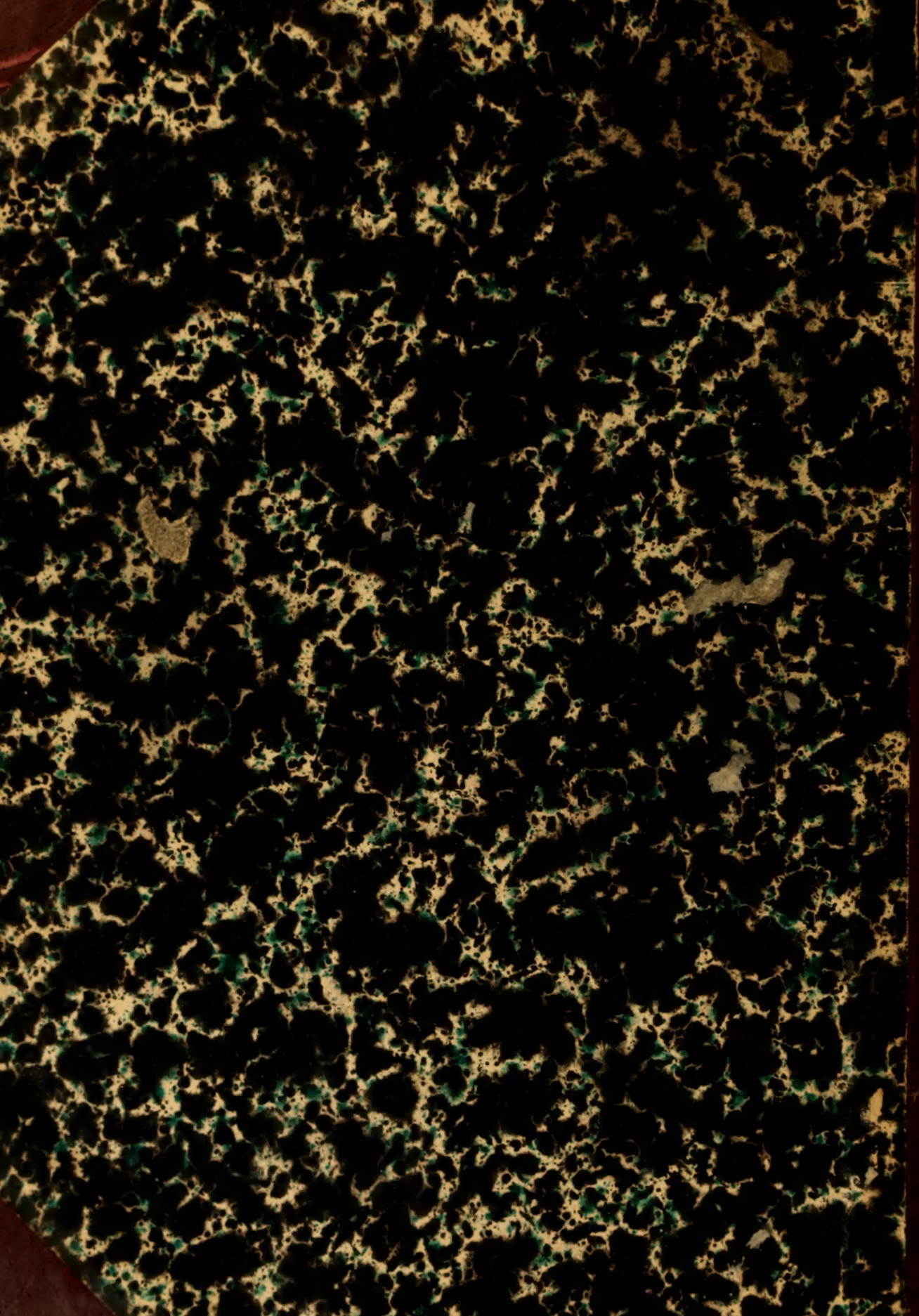
Remarks, 553
Rejoice, 566
Renewed Day by Day, 575
Religion, Old Age without, 591
Religious Virtues, 650
Resurrection Illustrated, &c., 703
Rest, 716
Righteous, Safety of the 776
Sabbath Schools, 332
Organization of, 347
John B. Garver, 382
James Holder, 658
K———, 704
Hannah Knouff, 715
S. M. Minnich, 441, 400,
Report of 769
Salem College, Dedication of, 36,
53, 68, 194, 282, 450, 657,
Scriptural Passages, &c., 35
Service of the Master, 97
Self-denial, 131
Seven Spirits of God, 140
Slander, 142
Salmagundi, 145
She has outlived Her Usefulness 226
Satisfaction, 246
Salvation Near, 264

Spirit of Christ, 303
Spurgeon on War, 303
Spiritual Culture, 349
Selected Sayings, 443
Seek first the Kingdom, 443
Saints, The Faith and Practice of, 457
Suicide, 470
Speakers, Election of, *Jos. Holder*, 530
474
N. B. Blough, 641
Sinners Awake, 475
Sacred Scriptures, 494
Short Temperance Sermons, 494
Style, The Value of, 511
Squibs, 512
Scattered Flakes, 523
Secure a Home, 561
Sisters Praying in Public, 562
Such as I have give I unto Thee. 591
She Cured Him, The Way. 619
Shaking Hands, 639
Salvation Plain. The Way, 662
Sending Ministers, 684
Small Deceits, 695
School Meeting, 738
Stray Thoughts, 741
Sleepy Christians, 746
Sometime, 759
Spread of the Word of God, &c., 777
Spreading the Gospel, 781

Temptations, On, 567
To Whom it may Concern, &c., 183
To the alarmed, but Unconverted
&c., 132
Young Members, &c., 312
Our Sisters, 293
Two Extremes, 3
The Old Couple, 6
Church of the Brethren, 17
Sisters Work, 18
Refiner of Silver, 21
Holy Kiss, 44
The Christian's Departure, 82
Old Path, 86
Sinners Call, 100
Resurrection, *C. H. Balsbaugh*,
114
F. M. Snyder, 485
Barbarism of Christendom, 129
Ungodly and the Sinner, 135
Mind of Man, 149
Sight of God, 150
Anathema Maranatha, 192
Deacon and the Preacher, 195
Happy Man, 195
Faith once delivered to the
Saints, 228
River of Life, 230
Narrow Way, 232
Truth will make You Free, 237
Minister's Support, 284
Dayspring, 298
Deity, 318

Poor, Our Duty to, 330
Tongue, 333
Folly of Procrastination, 334
Evidence, 339
Working-man's Home, 373
Lord Seeketh the Lost, 381
Lord's Treasury, 396
Truth in Brief, 34
Tobacco, Creation of, *H. Knauff*, 215
Extra Chewing, 233
Consumption. Dispepsia. &c. 273
A. Leedy, Jr., 273
274
647
Chewers to, 277
Two Eternal States. 398
This World is not Our Home. 474
They Say. 576
The Sleep of Death. 442
Danger, and the Remedy. 447
Narrow Way. 469
World our Battlefield. 491
Irish and the Priest. 494
Pope of Rome, 495
Bread and Cup in the
Communion, 698. 538
Peril and Escape. 587
Creation. 597
Guiding Eye. 598
Carnal Mind. 697
Second Coming. 698
Will of God. 781
Lord's House. 781
Lord our Lamp. 762
Great Prophet. 727
Thy Will be Done. 551
Word. 651
Tracing to its Source. 684
Truth and Error. 697
Temptation. The Hour of. 77
Time. Stray Thoughts on. 766
That Discrepancy, 705

Unconditional Prayer. 51
Unto Who Much is Given. &c., 88
Unspotted from the World. 231
Ungodly and Sinner, 352
Unity. 487
Universalism. 520

Virgins, The Ten. 618
Vicissitudes of Life, 668
Visits to the Tomb. 717

Waste Places of the Earth. 113
War in Kansas. 465
Weeds. 386
Weep Not for Me. 717
Who Shall Stand. 101
Why Stand ye Here all the day Idle. 103
Who Shall be Great. 214
Why is it, 229
What Do Ye More Than Others, 283
What Manner of Child Shall this Be. 331
Who are the Least, 400. 350
Work To-day, 379
Why do Ministers Stand, &c., 502
Which Was the Gentleman. 535
Winebrenner's Reference Testament, 734
Yoke of Christ. 84
Young Disciples.
Word of Encouragement, 52
Your Life. What is. 248